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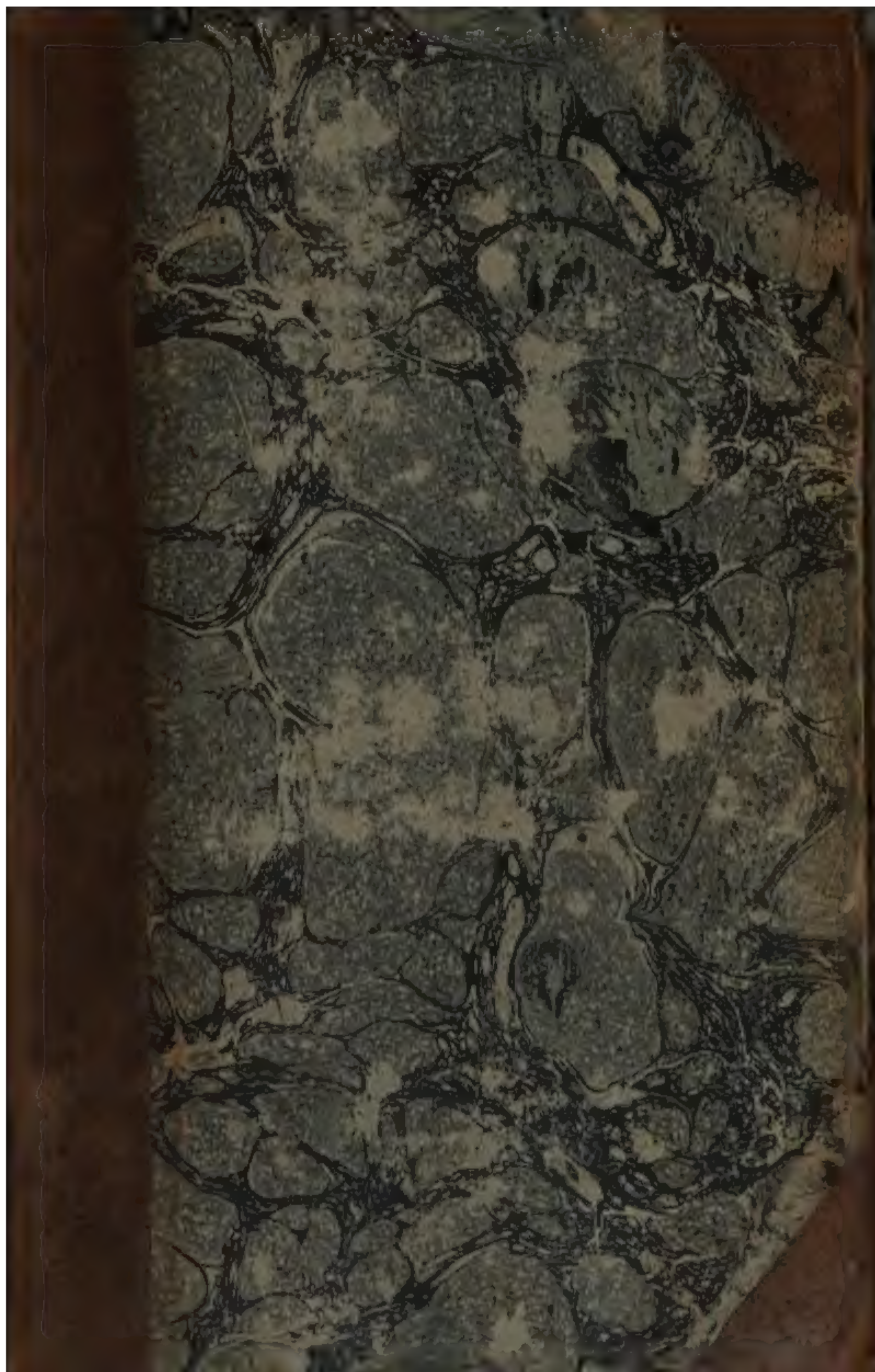
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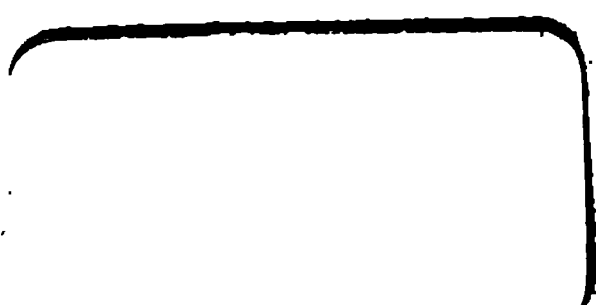
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Per. 11135 e. $\frac{97}{1815}$



Baptist Magazine

FOR
1815.

THE PROFITS
ARISING FROM THE SALE OF THIS WORK
ARE GIVEN
TO THE WIDOWS OF BAPTIST MINISTERS,

AT THE RECOMMENDATION OF THE

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VOL. VII.

SPEAKING THE TRUTH IN LOVE.

Eph. iv. 15.

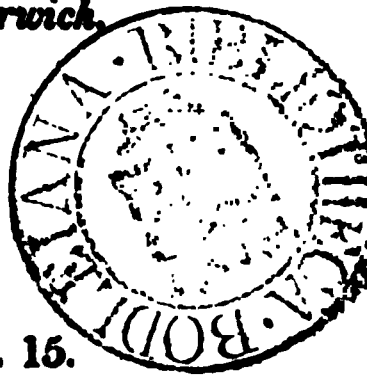
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P R E F A C E.

ANOTHER VOLUME of our WORK being now closed, we discover, on a review of its miscellaneous contents, abundant reason for gratitude to God, for the many instances of his gracious care and goodness towards that part of his church, to whose use the MAGAZINE is more particularly devoted.

Though the “MEMOIRS” of several useful Ministers, and the “OBITUARIES” of many excellent Christians, have contributed to swell its Pages, and draw from our Readers the tear of sympathy, yet, the Divine supports afforded them in affliction and death, have, we doubt not, given encouragement and relief to many trembling believers, *who, through fear of death, were subject to bondage.*

As the MAGAZINE is intended to furnish matter for the instruction and edification of persons who cannot afford money, or leisure, to read larger and more expensive publications, we are not without hope, from its increasing circulation, that the “ESSAYS,” and “REVIEWS,” have answered the end which the EDITORS have in view, namely, to furnish plain serious Readers with a periodical Work, at once adapted to their taste and circumstances.

The “FOREIGN AND DOMESTIC RELIGIOUS INTELLIGENCE,” furnished by our Brethren in India, America, England, Scotland, Ireland, and Wales, affords increasing evidence of the triumphs of the Cross of Christ; and of the gradual increase of *the Stone cut out of the mountain without hands, which shall, eventually, become a great mountain, and fill all the earth.*

We have also given brief Notices of MISSIONARY and other SOCIETIES, belonging to Christians of different denominations; and have only been prevented, by the want of room, from enlarging this part of our Work. We shall always feel gratified, to record the success of the GOSPEL, in whatever connection it may appear.

P R E F A C E.

Our Readers will have observed, that, during the present year, the **MAGAZINE** has been materially improved, in the quality of the Paper, and in its Typographical Execution. We are happy to inform them also, that, while it has thus become more valuable to the Purchasers, the **PROFITS** to the **WIDOWS** of **MINISTERS**, (to whose use they are exclusively appropriated,) have been considerably increased.

We wish, affectionately, to express our obligations to those of our Friends, who, by writing for the **MAGAZINE**, have contributed towards its support; and take the liberty of calling upon them, and others, who have ability to furnish suitable materials, to exert themselves for this purpose. Surely those, who feel bowels of compassion for the destitute **WIDOWS** of such as were lately their *brethren and companions in tribulation, and in the kingdom and patience of Jesus Christ*, will not suffer the **BAPTIST MAGAZINE** to decline, for want of their pious contributions. Let them recollect, that one of our most able writers, and most constant contributors, has, this year, been numbered with the dead. It was the late Mr. **FULLER**'s concern, that these worthy and necessitous persons, should obtain from this Work, an addition to what they already receive from another source. Let others, who survive, imitate him, and do all in their power to supply his lack of service.

We feel persuaded, that there are yet many persons, of the **BAPTIST** Congregations in the United Kingdom, who might purchase this Monthly Miscellany. Every one, who wishes to have a *Register* of passing events—such as the Forming of New Churches—the Erection of Places of Worship—and the Ordination of Ministers—a *Record* of deceased Worth—a *Repository* of the Progress of our Missionary and other Societies—a *Vehicle* for our distinguishing Sentiments—a *Medium* of general Correspondence with our Brethren throughout the World—and an effectual and easy Manner of providing a Widow's Fund—will, we apprehend, consider it both their duty and privilege, to purchase, and recommend, the **BAPTIST MAGAZINE**.

THE
BAPTIST MAGAZINE.

JANUARY, 1815.

“Whatever is designed to fit *every thing* will fit nothing well.”

DR. JOHNSON.

“Names are intended to distinguish Things.”—Our Work is called **THE BAPTIST MAGAZINE**, because it is intended to be a Repository for the Baptists’ use.

MEMOIR OF MR. RICHARD PEARSE.

Extracted from a funeral Sermon, preached by William Staughton, D. D. at the Baptist Meeting House in Sansom Street, Philadelphia, 1813.

He was born January the seventeenth, 1793. His parents, who are both living, are godly persons. His father is an esteemed member of the first baptist church in Baltimore. I am in possession of no facts, materially important, relative to his life, until he was about the age of twelve. I will read you extracts from papers, written by the hand now cold in the grave. “A few days before I had turned of twelve years of age, the Lord, in his infinite goodness, and tender mercy, broke in upon me in the following manner. It was a custom with my father, every Sunday evening, to have all his family together, and all the children, of whom I am the eldest, and to read a chapter in the bible; after this we sang a hymn. One Sunday evening as we were singing the lines,

O for a heart to praise my God,
A heart from sin set free, &c.

Vol. VII

I was endeavouring to catch the eye of one of my brothers, to make a diversion of the singing, when I felt myself wrought upon inwardly. My father observed something unusual in my looks, and asked me what ailed me. I cannot find words to express the feelings of my mind at that moment. I involuntarily sprang from my chair, flew into his arms, and exclaimed, O father! the devil has hold upon me: or, the love of God hath taken possession of my heart. He asked me a few moments after, how I felt, I cried out, I feel as though my sins were collected in one large mass, and thrown upon me, and I feel too helpless to bear myself up. The next morning I found myself very happy in my mind, and began to search the scriptures.”

Our deceased brother obtained his education at the college in

A

Baltimore. On the termination of his studies, he received from that institution, a testimonial in Latin, of his improvements, highly honourable to his progress in the dead languages. To this he returned a grateful acknowledgment, written in the same language, whose classic propriety procured its insertion in the public prints in Baltimore. While engaged in the pursuit of his education, and for some time after, his impressions appeared to vanish. On the subject he thus expresses himself—

“At college, the boys, who were 150 in number, becoming acquainted by some means with my exercises, I was the constant subject of ridicule. This made me determine I would not read the bible any longer, as on the one hand I thought I was not called of God, and on the other was not able to live in peace. The impressions wore off, and I fell into greater depths of sin than ever. I was noted among the boys for an object whom they, blinded by sin, thought worthy of imitation. I could take the most blasphemous and horrid oaths. I had two companions nearly as wicked as myself. We used to meet every day to encourage each other in sinning. But though I proceeded in a manner so horrid, often in an evening, I would have such pangs of conscience as I could hardly support, and as would make me exclaim, O, that I were

such a man as my father!—Thus we proceeded falling into greater depths of sin, until it pleased God to separate me from my wicked companions, by forming in me a desire to become a merchant, and removing me to this city. (Philadelphia.) Here, I continued, in the gall of bitterness, and the bonds of iniquity, until I at length imbibed the principles of Atheism: at the same time, I did not so much believe there was no God, as I wished there was none. Reading the definition of the word *Deist* in the Cyclopædia I saw that there was one class of deists, who believed there was a God, but that he was a being infinitely happy, and perfectly independent in himself; and that man was a creature too contemptible for his notice. I immediately joined in with this belief, and in my conduct declared the bible to be a lie, and all that it contained mere fiction, invented and composed by some man, or some set of men, to deceive the world; for I reasoned thus, have we not as much evidence of the truth of the Koran as of the truth of the Bible, and that one is as likely to be true as the other? so that I will give them both up as falsehoods, and cunningly devised fables.* I formed such an aversion to the children of God, that I desired and requested my father that he would consent to my going to sea, for I thought that, at sea, I should not be troubled with preaching and

* Our deceased brother did not know that the Koran, instead of offering proofs of its own inspiration, is far below many other human compositions. It is an undigested Mass of ideas, for the most part low ones. What of excellence it contains is evidently borrowed from the bible. It abounds with contradictions, palpable and glaring. It presents a paradise of sensuality in the future world, and cherishes revenge and murder in the present. The Holy Scriptures are in every respect the reverse.

praying, and such like lying vanity, as I used to call them. To these my wishes, my father refused consent. I continued in this state of infidelity, until in the summer succeeding, I went home to see my parents. I believe my mother suspected that I was incorrect in my principles, and the more so from an observation I made to one of the children, who was saying something about religion. I incidentally took a book, the title of which I did not take notice of. The first words which opened to my view, were the curses recorded, Deut. xxvii. 15, 26. 'This, with some expostulations I received from my mother, struck deep, and stuck close.'

In the evening of the day, here alluded to, a heavy storm occurred, attended with awful lightnings, and peals of alarming thunder, during which, his infidelity was shaken, particularly on observing the calmness of his parents in the midst of the shocks, a calmness which he perceived his own principles were incapable of producing. On his return to Philadelphia, he observes that the minister under whom he usually sat, "one evening, preaching, made this remark, that we are responsible for every sermon we hear." "Immediately," he says, "I thought if that be the case, I'll not go to meeting. For three months I absented myself. But I soon grew tired of the world. I found after, and even while enjoying its pleasures, an empty void. I could exclaim,

'The choicest blessings earth can give,
Will starve a hungry mind.'

It was the happiness of our departed young brother to have been placed in a godly family,

the family of Mr. Joseph Keen, a much respected deacon of the first baptist church in Philadelphia. His sentiments and conduct, the first part of the time of his residence there, gave them considerable pain, but that pain was succeeded with far more than proportionate pleasure. In the beginning of the year 1810, he heard a sermon from the words, "without hope and without God in the world." He now saw himself undone, and conceived his destruction inevitable. He prayed; and it was the only prayer he had dared to offer; (for of the possibility of his own salvation, he had no conception) that God would give, whatsoever of health or talent he possessed, to the minister he had been hearing, that he might be strengthened the more, to lift up the voice of warning, lest others like himself should descend into the place of torment. It was probably in relation to this time of distress that he thus expresses himself, "*I was fully persuaded my damnation was sealed, and the words I am damned, I am damned, as surely as there is a God or a hell,* were continually sounding in my ears. I would sometimes detect myself repeating them with peculiar earnestness. The following Sunday morning, the words came with energy to my mind, *thy place is where the worm dieth not, and where the fire is not quenched; where is blackness, and the smoke of torment ascends for ever and ever.*" For several weeks, his darkness and despair continued. His mind was first relieved by hearing a child of the family say, 'Jesus will cast out none who call upon his name.'

But by the application of two passages of scripture to his mind, he was enabled to rejoice in Christ Jesus, as his Lord and Saviour. These were *Isaiah vi, 7. Lo this has touched thy lips, and thine iniquity is taken away, and thy sin is purged,* and *Rom. viii. 39. Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.* His mind was now delightfully enlarged. His conversation became spiritual and animated. He wished to consecrate all his powers to the honour of his Redeemer, and on a confession of his faith, was on the 28th of September of the same year, with six other persons, solemnly baptized. His mind was naturally strong, and his reasonings acute. Several months after his union with the church, he fell into some difficulties, relative to the doctrine of the divine decrees. As his temper was naturally open and candid, he stated them with a publicity, that a little more age and experience would have taught him was unnecessary. These perplexities continued, however, but for a few days, and were followed with deep humiliation of soul. He mourned that he should have been guilty of the folly of opposing his imperfect intellect to the sublime truths his God had revealed, and saw the reasonableness and beauty of the obedience of faith.

It is to be regretted, that almost all the papers of our deceased brother are without date. This circumstance prevents our presenting them in the order of time. The following extracts, however, serve to show the sin-

cerity and intensefulness of his devotedness to God, for certainly nothing could have been more remote from our brother's anticipations, than that those private exercises of his heart, would ever have met the eye of the public. Attend, my young friends, and may your spiritual edification be promoted. "The love of God, possessed and enjoyed in the soul, surpasses description. It is preferable to every thing this world can conceive of, or enjoy. This soothes our sorrows, raises us up, when on account of manifold afflictions and temptations, we are cast down; turns our mourning into rejoicing; strips us of our garments of sackcloth, and girds us with gladness. But this love can only come through the channel of him who knew no sin, yet for our sakes he was made sin; that we might be made the righteousness of God in him. Oh my soul, bless the Lord, and every power that is within me, unite in extolling his most glorious name, that, when thou in thy ancestor Adam, together with the rest of thy fallen fellow creatures, hadst sinned against this God, and rendered thyself obnoxious to his severe but just displeasure, Jesus seeing thy fallen condition, thy awful and most miserable situation, took upon him thy nature to ransom thee! He who was rich, became poor, that thou through his poverty might be made rich. I charge thee, O my soul! ever adhere closely to the commands and instructions of this thy heavenly friend." Again, he says, "Lord what shall I render unto thee that thou hast given me parents, who have ever been assiduous in ren-

dering me comfortable and happy; and this too, notwithstanding I have offended against thy holy law, neglected the admonitions of thy Spirit, resisted the warnings of conscience, despised the expostulations of thy ministers, and grieved those parents to whom I am so much indebted. I thank thee, Lord, that thou hast not sent thine eagles to pluck out mine eyes, so as to darken my understanding, and render me callous, eternally so, to every thing of a serious and holy nature. Lord! I had long abused thy love. My sin has been too long indulged; but my heart aches, and my spirit groans within me, when I consider what a rebel against thee I have been, O blot out as a cloud my transgressions, and as a thick cloud my sins. Pardon my iniquity, for it is great. Work in me godly sorrow for sin, and repentance that need not be repented of; but—

Drops of grief can ne'er repay
The debt of love I owe!

I now, Lord, in the presence of angels, and devils, make an unreserved surrender of myself to thee, whose rightful subject I am; take me and keep me, in the hollow of thy hand."

The two subsequent extracts serve to show how much he feared deception in eternal things, and how much he lamented his want of more perfect conformity to his God. "I am afraid my feelings are only the effects of a heated imagination, not the callings of the Holy Spirit; or, that I am called, but not chosen. If Christ had shed abroad his love in my heart, would I be thus languid, and live so far from him? My mind is at times as

lifeless, and as unconcerned, as though I had never loved. It is true, I feel at certain seasons a great desire after Jesus, and know that a change has taken place in my mind, for the world and its pursuits, its vain delights and gaudy toys, that I was once running after with eagerness, have lost their influence; and the people of God, whom I once hated, are become now the object of love and esteem:—them above all things on earth I value, yet such are my frequent wanderings, so little love have I towards my dear Saviour, so seldom do I approach the throne of grace by prayer, and such coolness do I feel when approaching, that I fear my hope is all a delusion." To this extract are added the words, "mournful believer." He affectingly enumerates the following sources of his distress; and where is the good man who has not found occasion for similar complainings? "My ingratitude for mercies received: my ideas and thoughts so seldom fixed on God and Jesus Christ; and when for a few moments my mind does begin to meditate, the facility with which it is drawn off and set upon improper objects: the coldness of my love towards the Lord Jesus; the extreme barrenness of my mind, with respect to spiritual ideas; when hearing the word of God preached, the small degree of interest I feel in it; the trivialness of an object which will draw off my attention; the wandering and unsettled state of my mind; the incapacity of recollecting, and much less of practising, what, from the sacred desk I hear, through inattentiveness; my extreme neglect in not properly

bridling my tongue; my want of humility, of which, in reality, I do not possess the smallest share; my darkness and ignorance in attempting to pray, and even when I do find words, the cold and indifferent manner in which they are uttered; blasphemous lusts and sceptic thoughts; when reading the word of God to which I am often backward; the inattention with which I peruse it, and which I pay to its truths; the stupor of mind which reigns, while contemplating the character of the blessed Jesus, his infinite and adorable condescension; not feeling willing to be any thing, and every thing, to serve God's dear people and promote their happiness; the resentment I feel inwardly, when ridiculed for righteousness' sake; the desire to revile again, when reviled, oftentimes, the fear of the creature overcoming the fear of the Creator; the indolent sensations I often find, while engaged in the pursuits of this world, often acting more as an eye servant, than as with an eye single to the glory of God; my want of gravity and sedateness, often laughing, when improper and sinful ideas are brought to view by those not professing to be any thing but servants of the devil; naturally of a warm temper and in every thing, except the service of God, active and laborious."

The talents of Mr. Pearse soon made him conspicuous in the church. He possessed an excellent gift in prayer. Variety, fervour, humility, distinguished his addresses at the throne of grace. He delighted in prayer meetings, was a constant attendant, and endeavoured to increase their number. "One Lord's day morning,"

he says, "I was much struck with an idea of my extreme neglect in duty, languor of affection towards Christ as my Redeemer, and the few considerations I have of him as my Guide, Protector, or bounteous Benefactor. Had not time for dinner, but went to society meeting, where I was filled with spiritual food, and where I think I partook of the bread of life. O to be made a daily partaker of that bread of the which if a man eat, he shall never hunger! In the evening, went to hear, and heard my spiritual father. The discourse was from *Isaiah lxi. 2. To proclaim the acceptable year of the Lord*. An anecdote descriptive of the infatuation of sinners, in pursuing the course of iniquity, impressed my mind with considerable force."

In a letter to his parents, dated January 18th, 1813, he says, "I will just mention as I pass along, whilst I have the recollection of it, that yesterday was my birthday, as also the birth-day of our infant society;" alluding to a praying society he had been instrumental in originating." I feel ashamed and confounded under a consideration of the Lord's goodness, long-suffering, and tender mercy towards me, who have been so sinful, ungrateful and perverse." He observes at the close of the letter, "It pleased that God, whom by my conduct, as well as expressions, I was continually declaring I would not have to reign over me, in the exercise of free, rich, sovereign, and distinguishing grace and mercy, to make me, from an alien of the commonwealth of Israel, a fellow citizen with the saints, and I hope, yes, I believe, of the household

of God. View in me an exemplification and fulfilment of that promise of God to Messiah, "thy people shall be willing in the day of thy power." And the words of Isaiah, "I am found of them, that sought me not,"

His heart was set on the work of the ministry. He longed to renew and augment his literary information, that his usefulness in the churches of God might be the more distinguished. Several beautiful specimens of attempts at sermonizing, are among his papers. He had often expressed to me his wish to be a missionary, and to join the dear brethren in India, It was the prayer of his heart,

"Let Hindoos speak thy praise aloud,
While millions join the adoring crowd."

Among his private writings, I find the following effusion of his strong desires, "Hasten, O Lord! the diffusion of gospel truth through every land. Command thy heralds to sound deliverance to souls by Satan enslaved. May the world, from the rising of the sun, to the going down of the same, know thee, and Jesus whom thou hast sent. May kingdoms widely extended over the face of this our globe, now sitting in heathenish darkness, behold the glorious luster of the gospel; so that from the eastern coast to the western, the meridian splendours of salvation may chase away the night of sin and ignorance. Let the redemption, freely purchased by Jesus Christ, supplant all other hopes of salvation."

The ways of God are often involved in mystery. This opening flower has fallen to the ground, never to bear fruit in per-

fection on earth: In the course of September last, he began to droop. His disease was found to be a nervous fever. His mind through the whole of its progress was sustained by the grace of our Lord Jesus Christ. He mentioned to a friend, that his views of spiritual and eternal objects were clearer than any he had ever experienced before. He was not merely resigned to his affliction, but thankful for it; declaring that his only remaining desire for life was, that he might preach a precious gospel to perishing sinners. He often repeated the lines—

When through the deep waters I call
thee to go,
The rivers of woe shall not thee overflow.
For I will be with thee thy troubles
to bless,
And sanctify to thee, thy deepest distress.

His father was sent for, and witnessed the close of his spiritual journey. In the intervals of that delirium which his disease towards its issue occasioned, he was much in prayer. The last words he was heard distinctly to utter, and which were used a few seconds before his dismissal from earth to heaven, were, "into thine arms Lord God Almighty." Thus happy in the Lord our young brother has bidden us farewell. May the providence be greatly sanctified to you, my much loved brethren, the members of this christian church. Let us be thankful when we see our brethren and sisters end well; and while by death our number is diminished let us offer our prayers that others may rise, and be baptized for the dead, and so fill up the vacancies which removals to heaven may create. Abound in

watchfulness and prayer, and and wait until the glorified Son of man shall collect us in the triumphant congregation of heaven; where we shall meet, to part no more. Be not afraid of dying. What though we fade as the leaf; like the leaves in nature, the saint looks more beautiful for his decay.* The germ of grace is immortal; "As the ilex and the oak, whose substance is in them, when they cast their leaves, so the holy seed shall be the substance thereof."† See my dear young friends, you who love the Saviour, see the advantages of early piety. It prepares for an early dissolution; who of you next shall be called away, is known only by God. Imitate your departed brother, in the observance of the operations of his own heart, and find leisure to record them. Let prayer meetings be your delight, and be earnest for the enlargement of the kingdom of Christ. May you, like the young Hebrews in the wilderness be "holiness to the Lord, and the first fruits of his increase."‡

SPIRITUAL DARKNESS.

Letter from the Rev. D. Turner of Abingdon, to the Rev. Mr. Beddome of Bourton.

You may possibly think it strange, my good brother, that I who have so little

About the close of September, the forest trees in Pennsylvania, and other middle parts of the United States, begin to lose their verdure. The leaves assume new colours, particularly yellow, red, and crimson. Nothing can be more picturesque than an American forest at this season. The branches of the scenery will be described by some future Thomson, or exhibited on canvas by the pencil of an American Salvator Rosa.

† Is. vi, 13.

‡ Jer. ii, 3.

§ The Ode referred to is the 295th Hymn in Dr. Rippon's Selection.

personal acquaintance with you, and know so little particularly, of your case, should give you the trouble of so long a letter, as the enclosed—and I confess it a liberty I am not sufficiently warranted to take. Nevertheless, I having myself once felt so much from a situation not perhaps much unlike yours, I was, more than I should else have been, affected with the short hints of your case in your last favour with the association Letter, that I could not easily rest the inclination I found in my mind, to say something that might administer to your comfort through the Divine blessing, though I confess I had no thought when I set out of going half this length. If I have been impertinent, I did not design to be so, and the rectitude of my intention, and your goodness, I trust, will plead my excuse. I am however, wishing to see you.

Yours sincerely,

Abingdon, Sep. 4, 1762. D. TURNER.

The Ode on the other side I composed for the comfort of a friend in distress, as well as to give vent to my own thoughts upon the subject. It proved a means of her refreshment and pleasure, it may possibly answer the like end with you, please therefore to accept of it as an instance of my good intention. §

Abingdon Sep. 4th, 1762.
Dear Brother,

I do pity you with all my heart, and that not barely from a principle of common benevo-

lence, or even christian charity, but from real experience of perhaps the like, or worse condition myself.

Yours, I suppose to be a nervous disorder, attended with spiritual darkness and distress; if so, by attending to my story, and the reflections arising from it, you may possibly find some consolation.

About eighteen years ago, I fell into a deep and dreadful oppression of spirits, the very remembrance of which is ready to make me shudder, even to this day. There was some great disorder of body, but my mind was still more disordered, and felt the weight of all. Every thing of a distressing and terrifying nature, as to my spiritual concerns, especially, seemed to be present with me. I thought myself the most miserable being this side hell. Often wondered to see people afflict themselves about the common calamities of life. *They* appeared mere trifles, *Infirmities* that might be easily borne; but mine was a *Wounded Spirit*, torn with the clearest apprehensions of the malignancy of sin, and the displeasure of an Almighty God. I not only could not see any interest I had in his pardoning mercy, but feared I was given up by him to the Tyranny of my corruptions, so that I should certainly fall into some gross and scandalous sin, as a just judgment upon me, and so be left to perish with the most aggravated guilt, a monument of the Divine resentment against false pretenders of religion. I often wished to die even though I could but dread the consequence.

I sought the Lord by prayer

Vol. VII.

and the other means of grace, day and night, but he still hid his face from me, now and then a glimpse of hope would break in upon me, but it was of short continuance. The Bible seemed as a sealed book in which I could meet with no comfort, though often much to aggravate my distress and increase my terrors. I endeavoured to examine myself, and search for the evidences of renewing grace in my heart, but all in vain, the more I searched, the more dark and confounded and distressed I grew. I continued to preach indeed to others, but very often with this heart-sinking conclusion, that *I myself was a cast-away*. Sometimes even in the midst of my work, the melancholy darkness would rush in upon my soul so that I was ready to sink down in the pulpit. Though for the most part I was tolerable during the exercise, yet I generally went to the pulpit and returned from it with trembling heart and knees. Many passages in the book of Job, and the Psalms, particularly the 88th Psalm, I felt as I read them, with peculiar sensations. Thus I continued for more than twelve months, enjoying scarcely two comfortable days together.

At length I came to this resolution, (viz.) to give up the point of proving myself a child of God already (which was what I had been labouring at all along) as a necessary medium of my comfort, and grant that I was a vile, sinful, and every way unworthy creature, admit the whole charge brought against me, and seek my remedy in Christ. For I argued, there was *forgiveness with God for the chief of sinners*,

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The *Blood of Christ* could cleanse from *ALL sin*—and therefore from *mine*—He came to call not the *RIGHTEOUS*, but *SINNERS* to repentance; sinners without distinction of degrees, sinners as such, and because they were such. 'Twas said that *WHOSOEVER would, might come and take of the waters of life freely, and that he would in no wise cast them out*. Hence I was led to observe that if I could not go to him as a *Saint*, I might go as a *Sinner*. I resolved therefore to lay aside my enquiries after the evidence of my interest in him as one of his renewed people, and look entirely to him from whom all renewing grace, and the evidences of it, must come, look to him as a guilty, polluted, perishing creature, that had no *hope*, no *succour*, but in the pure *Mercy of God* through him. And thus I was led to such views of the all-sufficiency of the great Redeemer, and his willingness to save even the worst of sinners, such as I could best conclude myself to be, as silenced all my doubts, scattered my fears, and gave the most delightful peace and joy to my conscience. I now learnt indeed what I thought I had (and perhaps really had) learnt before, (*viz.*) *To live by Faith alone upon the Son of God; to make his sacrifice and righteousness my constant refuge, and draw all my consolations thence*. I found I had unawares laid too great a stress upon evidences of grace, and looked too much to them for my comfort, and too little to Christ. I plainly saw that with all the brightest evidences of grace about me, I was still a sinner, and must apply to

my Saviour as such, in order to give life and vigour to my consolations and hopes: and that the spiritual life in me must be perpetually supplied from the same fountain from whence I had derived what I had already experienced. I found that the seasons of *Darkness* were not the proper seasons for seeking after evidences; but that the immediate and leading duty was, *trusting in the Name of the Lord*. I saw more clearly than ever that in the great business of acceptance with God, I could bring no righteousness of my own, that would avail; but that as a creature utterly undone myself, I must look to him *who takes away the sin of the world*. That God never rejected any, that seriously and in earnest applied to him, because they were *more guilty* and *unworthy* than others, or accepted others because they were less so; and in a word, that as the *best* must so the *worst* may come to him, through a penitent faith in the precious blood and righteousness of his Son, with equal assurance of a gracious welcome. And from that time to this (I bless God for his great mercy) I have never had any long continued doubt of my interest in his saving love. Whenever darkness and distress assault me, I am enabled to look to him who is the light and consolation of Israel; and remember that his grace is as free to me as another, and that he is as willing as *able to save to the uttermost, ALL that come unto God by him*.

I send you this account, my dear brother, thus circumstantially, to let you see, if possible, that there has no uncommon temptation overtaken you. Re-

member though you may *walk in darkness and have no light*, yet there is a gracious provision made for all such in the Gospel, in the very nature and constitution of it in general, as well as in its precious promises and declarations in particular; so that if we take this Gospel just as it lies in our Bibles, we shall see that there is not the least room for even the worst of sinners to despair. For even to the impenitent and unbelieving the Gospel opens a *remote* hope, as it is the means of leading them to repentance and producing faith: and to the awakened and sensible sinner, an *immediate* hope, as the means of that holiness and comfort he seeks. The Grace that saves must be *entirely, absolutely free* to THEM; or else in the just and full conviction of their sin and guilt, it would be impossible any of them could have hope.

You want to see more of the image of God in you, more of the *saint* and less of the *sinner*; the desire is right and good; but remember, were you the purest saint on earth, that purity, though an *occasion*, would not be the primary *ground* and *reason* of your comfort. We are *begotten again* to a *lively hope*, not by even our evangelical holiness, but by the *Resurrection of Christ from the dead*, and the facts, doctrines, and promises connected with it, credited and trusted as they lie in the Bible. The greatest saint must depend upon the same righteousness and strength in Christ as the greatest sinner; and the latter is as welcome to that dependance as the former; if, having the comfort

of that dependance, he makes it his serious care to *purify himself from all filthiness of flesh and spirit, perfecting holiness in the fear of God*. Though we are never so *poor, and miserable and blind and naked*, yet we may apply to Christ, even in this miserable condition, with assurance of success, as appears from his own word, if we apply with a view to our deliverance from the *power* as well as the *guilt* of our sins.

All this you very well know, and therefore need none of my instructions; but I meant not to instruct, but to stir up your mind by way of remembrance.

I scarce ever knew a disconsolate christian, however notionally clear, in the doctrine of the gospel and the way of a sinner's acceptance with God, but that as to *fact* and the *real exercise of his mind*, was some how entangled in his own righteousness; and built his comforts and hopes so much upon his evidences of renewing grace, as in some culpable degree to overlook the *only Name given under heaven* for our consolation, and so far as to miss his aim and disappoint his desires and expectations. Terrified with the charge of guilt, his first attempt usually is, to prove himself not guilty, or at least to extenuate it, and prove it consistent with a state of grace, this diverts his attention from the proper object in that case, and to which he should first look, viz. the *great atonement and everlasting righteousness of Jesus*; for under all convictions of sin, the proper question with respect to our comfort is, not *how guilty* we are, but *how we may find forgiveness?*

And the answer is through a penitent faith in that atonement and righteousness;* for be the guilt less or more, *this only* can purge the conscience from it, and give us the peace of God; and for this it is all-sufficient: or take it thus,

We are sinners—we hear of a Saviour, and what he has done, and suffered, and is doing for our salvation—the questions are—

1. Are these things so? Are the facts and doctrines, declarations and promises of the Gospel true? If we have any doubt here, our business is with the evidences of the Divinity of the Gospel.

2. Are those declarations and promises, &c. *free* and open to ALL without exception, who see their need of the Grace therein implied? If we have any doubt here, the due consideration of the nature and design of the gospel—the infinite worth of the atonement—the stile and language of the invitations and promises, &c, will afford abundant means of satisfaction. Nothing in the world can be more true and certain, than, *that God so loved the World as to send his only begotten Son into it; and 'tis as true, that whosoever believeth on him shall not perish, but have everlasting life.* Which believing is neither more nor less, as to what is essential to the point, than an hearty and sincere *crediting* of the *truth* of this declaration; and an humble penitent *reliance upon* the promise connected with it, as *the Word of the eternal God, from a sense of the need of his grace, and with a view to the ob-*

taining it. It is, as our Lord himself represents it in the context, just the same thing, as the stung Israelites looking to the brazen serpent for a cure. Though wounded ever so deeply, if they cast an eye upon this medium, with a faith in the divine appointment and promises, they were as assuredly healed, as if they had received only the slightest injury; and that this was the case of *all* who so looked, *without exception.* Under convictions of our lost condition, and desire after deliverance, the first thing is *believing*, or looking by faith to Jesus, and trusting in his atonement, righteousness and power. This is the foundation of all prayer, and every approach to God. For *he that cometh unto God must believe that he is, and that he is a rewarder of all that diligently seek him.* He that would find light, and life and peace with God, must first believe there are such blessings, and the way in which they are to be obtained, viz. through Jesus Christ. Without some sort of credit to the divine testimony, some trust in the divine promises, it would be impossible to have any real hope towards God, and without hope there can be nothing done in religion. Instead therefore of these enquiries and reasonings about matters not immediately pertaining to the exercise of faith, our business is to apply ourselves directly to that exercise, assuring ourselves of the truth of the promises, and relying upon them in humble confidence that they shall be made good to us.

But here perhaps the distress-

* Acts iii. 19. Chap. xvi. 31.

ed Christian may be ready to say, "Faith is the gift of God," and I don't find he has given me that gift, I cannot believe, though I much desire it." To such a one I would answer, Faith is undoubtedly the gift of God, but the power to believe and trust, does not lie where such as you generally think it does, viz. *in a certain active energy in the mind, but in the fulness and clearness of the evidence of the Truth and a capacity to receive it, for all faith begins in persuasion, and persuasion is the result of evidence.* Hence we read of believers being persuaded of the promises, and *that faith is the evidence* (conviction or evincement) of *things not seen.*

We cannot doubt of the testimony of God when once we are convinced it is his testimony; nor, if sensible of our misery and really desirous of deliverance, can we avoid putting a confidence in those promises of deliverance that we believe God has made us. These acts of the mind will follow in the circumstances supposed unless we purposely and wilfully withhold them against conviction, which no serious mind can do. Our inability to believe, therefore, lies rather in the want of *light* than of *power*, i. e. the want of evidence as to the truth, reality, and importance of the object of our faith, or the want of a capacity to perceive it. Both these are the gifts of God. The means of both he has put into our hands, with assurances of blessing the use of them. *Faith cometh by hearing and hearing by the word of God.* Upon *that word*, the marks of *Divinity* and *truth* are imprinted with the most glorious and affecting evidence.

The glorious Spirit that dictated it, still breathes in it, *It is spirit and life, the power of God to salvation.* It enlightens the soul, it convinces of sin and of righteousness, and thus tends to produce in us a just sense of our misery and the suitableness, excellency, and all-sufficiency of Christ as a Saviour. A serious and attentive regard to this word, accompanied with prayer, and that degree of faith such a conduct implies as already given, must be the sure way of encreasing faith, and filling the mind with true consolation. *Hear and your soul shall live.*

But there is perhaps still a difficulty that the humble christian cannot easily get over. He doubts his right to the promises of Grace, but here also he generally mistakes. He lays it upon some unattained qualification in himself, and which he thinks he must attain before he can embrace the promise in question, and which he seeks not by *faith* in Christ, but by some *work* or *works* of the law, some duties, which not being done in faith, can avail nothing; and thus, as the prophet expresses it, he spends his *money for that which is not bread, and labour for that which satisfieth not.*

The primary ground of all right that sinful creatures can have in the gospel mercy, is, the free and express grant of it from *God himself.* The primary medium of putting us into possession of that right is the *atonement and righteousness of Christ*; the next is that of believing the *Testimony of God* concerning these things and trusting in it. This is the scriptural representation. The

qualifications which the 'perplexed and disconsolate christian seeks with so much anxiety, therefore, are rather the *effects and consequence* of this grant, atonement and faith, and not preliminaries to believing, or preparatories to faith. It is true, there must, in the nature of the things, be some sense of the evil of sin and desire of deliverance, without which little regard will be paid to the Gospel mercy and way; but these his very uneasiness and distress shew that he has already; and by the very terms of the promise, he that is *weary and heavy laden may trust in Christ for rest*. If he *thirst* for them he may come *and take of the waters of life freely*. And indeed what *qualifications* can a guilty, polluted, impotent creature bring to his Saviour, beyond a *sight and feeling of his misery* and a *desire of deliverance*? Holiness in principle, and the fruits of it in practice, are necessary to the final enjoyment of eternal life; but not necessary to our believing the Gospel promises; because that belief itself is necessary to our holiness; for the *heart* is said to be *purified by faith*. The proper answer to every one that says *what shall I do to be saved?* is that of the apostle, *Believe on the Lord Jesus Christ*. Believe what God has testified concerning his Son, as the *great propitiation for sin*, and you will find that the experience of the efficacy of his blood, to purge the conscience from dead works, and of his power to save us from our spiritual blindness and depravity, and every evil, will follow. It is for want of entering thoroughly into

this distinction, and mistaking the nature of faith, and the order and place appointed for it, in the great affair of salvation, that so many sincere christians live so great strangers to the solid and lasting consolations of Christ.

Forgive me, my dear friend and brother, that I have run on this tiresome length: I don't however mean to teach *you*, of whom I am better qualified to learn, but to remind you of such things as have a tendency to disperse the gloom that may hang over your mind. However, be of *good courage* and *wait on the Lord*, and your strength in his due time shall be renewed. He is *pleased with those who hope in his mercy: hope therefore in him, and you will yet praise his delivering grace*. Let me have your prayers, and believe me your sincere Friend and affectionate Brother in Christ.

D. TURNER.

PROPHECIES,

Referring to the Millennium.

No. I.

The Prophecies in the xxvith. chapter of Isaiah and its connexions, considered as referring to the times of the Millennium, and those which precede it, including our own.

It is very evident that the Prophecies in this and other chapters connected with it relate to gospel times. It must be in them that "The Lord of Hosts makes a feast of fat things unto all people--destroys the face

of the covering cast over all people—swalloweth up death in victory—and wipeth away tears from off all faces. Chap. xxv. 6—9. The only question is to what *part* of the gospel dispensation this strong language can apply. Some of it appears to be too strong to agree with events which have yet occurred, and therefore has been generally understood of the latter-day glory, when jews and gentiles shall embrace the gospel to a far greater extent than has hitherto been seen. With this accords the language at the close of chap. xxiv, and which seems to glance at the conversion of God's *ancient* people. "Then the moon shall be confounded, and the sun ashamed, when the Lord of Hosts shall reign in Mount Zion and in Jerusalem, and before his *ancients* gloriously." With this also accords the whole xxvth. chapter, which describes the triumph of the church over her enemies; and to have been complete, should, I conceive, have included the first two verses of the xxvth, where the city of God is represented as having salvation for walls and bulwarks; and as throwing open her gates, and inviting the faithful to enter in.

But as certain parts of the xxvth. chapter refer to the conflicts which precede the triumph, so does the remainder of the xxvth. and the first verse of the xxviith. Now it is in these prophecies referring to times which *precede* the millenium, that we shall find the events of our own times. By giving what appears to be the meaning of every verse, accompanied by a quotation of the verse itself, the reader will

be able to judge of the justness of the application of the prophecy.

Verses 3—6. The faithful are encouraged to trust in the Lord in troublous times: for before the city of God shall be encompassed with salvation, Babylon, the antichristian city, must be destroyed; which will be attended with such calamities, that peace will in a manner be taken from the earth, "Thou wilt keep him in perfect peace whose mind is stayed on thee: because he trusteth in thee. Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength. For he bringeth down them that dwell on high; the lofty city he layeth it low, even to the ground; he bringeth it even to the dust. The foot shall tread it down, even the feet of the poor, and the steps of the needy."

Verse. 7. The church, pleading with God, takes encouragement, from his regard to righteousness, that he will not always suffer her enemies to triumph over her,—“The way of the just is uprightness: thou, most upright, dost weigh the path of the just.”

Ver, 8, 9, The grievous persecutions which she had borne during the long and dark night of antichristian domination, are viewed as divine chastisements or “judgments beginning at the house of God;” under which she declares her feelings, and hopes for deliverance.—“Yea, in the way of thy judgments, O Lord, have we waited for thee; the desire of our soul is to thy name, and to the remembrance of thee. With my soul have I desired thee in the night; yea,

with my spirit within me will I seek thee early."

Verse 9. latter part. The ground of this hope is, not only that God has punishments in reserve for her enemies, but that the calamities which the infliction of these punishments will bring upon the world shall be made subservient to her increase. — "For when thy judgments are abroad in the earth, the inhabitants of the world will learn righteousness."

Verses 10, 11. The adherents of Antichrist will not profit by these events: but being given up to perverseness and blindness, neither mercies nor judgments will humble them: that however which was unaccomplished by forbearing goodness shall be accomplished by the strong arm of justice—they shall be humbled, and consumed in fires of their own kindling. — "Let favour be shewed to the wicked, yet will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord. Lord, when thy hand is lifted up they will not see: but they shall see, and be ashamed for their envy at the people: yea, the fire of thine enemies shall devour them."

Verse 12. The church expresseth her confidence that these calamities, though they should take peace from the earth, yet shall contribute to her prosperity: for all that she hath wrought, it is God that hath wrought it in and by her; and he will not forsake the work of his own hands. — "Lord, thou wilt ordain peace for us: for thou also hast wrought all our works in us."

Ver. 13, 14. She recounts her persecutions, cleaves to Christ, and anticipates the fall of her persecutors. — "O Lord our God, other Lords besides thee have had dominion over us; but by thee only will we make mention of thy name. They are dead, they shall not live, they are deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish."

Ver. 15, 16. After the fall of the anti-christian powers the church will be increased, and God will be glorified; especially by the conversion of the Jews, who under the chastizing hand of God shall be brought to pray unto him. — "Thou hast increased the nation, O Lord, thou hast increased the nation: thou art glorified: thou hadst removed it far unto all the ends of the earth. Lord, in trouble, have they visited thee: they poured out a prayer when thy chastening was upon them."

Ver. 17, 18. She laments her ineffectual and abortive labours, for ages preceding, in subduing the world to Christ. — "Like as a woman with child, that draweth near the time of her delivery, is in pain, and crieth out in her pangs; so have we been in thy sight, O Lord, we have been with child, we have been in pain, we have as it were brought forth wind! we have not wrought any deliverance in the earth; neither have the inhabitants of the world fallen."

Ver. 19. To these complaints of the Church God graciously answers by promises of better times. "Thy dead shall, my deceased,* they shall arise: awake

and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead."

Ver. 20, 21. and ch. xxvii. i. He answers farther, by inviting her to retire into her chambers, as for shelter from the storm. There will be no need for her to fight in this battle, but to pray in secret; it will be soon over: the blood of the martyrs must be avenged, and the anti-christian power, that great leviathan, that piercing and crooked serpent, must be slain by the "sore and great and strong" sword of Jehovah. Then the church of Christ shall shine forth in all her millennial glory—"In that day sing ye unto her, a vineyard of red wine. I the Lord do keep it, I will water it every moment: lest any hurt it, I will keep it night and day!" *xxvii. 2, 3.* **GAIUS.**

PREPARATION

FOR DEATH AND ETERNITY.

Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. Matt. xxiv. 44.

I am entered on a new year, which to me may prove the last in this world. How important therefore the enquiry, "Am I ready for death and eternity?" In this the mind may be assisted by attending to the figurative representations of dying, given us in the sacred word.

Death is a *sleep*; and readiness supposes the work of the day completed, and a calmness of spirit enjoyed, which is produced by no deceiving opiate, but by

Vol. VII.

faith in Jesus Christ. Death is a *journey*; and preparedness supposes that our loins are girded, our staff and sandals at hand, and that provision is possessed for the way. It is a *flood*; and to be ready, is to have our ark constructed. It is the demolishing of a *habitation*. He only is ready for the shock, who has another dwelling into which he can pass. The body is an investing *garment*. In death we are *unclouthed*. At this moment, the good man finds himself dressed in the garment of salvation; but alas! for the sinner, he is found *naked*.

Divines have frequently distinguished readiness for death and eternity, into *habitual* and *actual*. Habitual preparation referring to the *state* of the subject: and actual to the *affections of the mind*, on the contemplation, or perception of death's approach. A fleet is habitually ready for sea, whose timbers are strong, whose ammunition is ample, whose crews are courageous, and well-officered; but it is actually ready, when its sails are unfurled, its colours flying, its anchors weighed, and the air rending with the parting shout. He is habitually ready for a passage into eternity, whose heart is regenerated, whose hope is the Redeemer, and whose life is holiness to the Lord; but he is actually ready, when in the exercise of united faith and desire he can say,

Dear Sovereign, break these vital strings,

That bind me to my clay;
Take me Ureal on thy wings,
And stretch, and soar away.

Instead, however, of pursuing the distinction, let us view prepared-

ness for death and eternity, a *mistaken, or real.*

Mistakes here are of the most serious consequence. Conceive not that you are safe, because you can contemplate death and eternity with unconcern. A false and indurating philosophy may have taught some that it is folly to fear an uncertainty, or to fly from that which is inevitable. But are you sure it is uncertain, that *the wicked shall be turned into hell, with all the nations that forget God*? Have no injurious propensities, or prejudices, withheld you from a careful enquiry after evangelical truth, and made you blind to the grand cure of mortality, which the gospel proposes? Can you conceive a Hume was happy, when, with death entering his chamber, he amused himself at whist, and sought entertainment from the dialogues of Lucian and the ferryman of Hell? Are you happy yourselves? Heroes in the crowd, are you not cowards in solitude? *O reflect, while reflection can profit you; "Who hath hardened himself against God, and hath prospered?"*

Some imagine, that their good works performed, will secure a title to the society of Angels. It is really astonishing, that men professing to read and approve the New Testament, can for a moment suppose, that heaven shall be the recompense of human virtues. It is there distinctly and repeatedly stated, that we are saved, not by works, but by grace; not by the deeds of the law, but by the compassions of a Mediator. All our best actions are stained with pollution; if they were not, they yet could never atone for

past offences, and much less deserve everlasting felicity. In the heavenly world all the honour of salvation is offered to the Lamb that was slain.

Many, we fear, rest their hopes on the expected visit of a minister of God, and the feelings of an expiring hour. Can earth and ashes produce that renovation requisite to prepare for heaven which the scripture describes as the work of God alone? Is it less than the presumption of madness, to expect salvation by a few ceremonies on a death bed, after the prime of existence has been devoted to the service of Satan? *O be not deceived; God is not mocked, for whatsoever a man soweth, that shall he also reap.* Vain hope, as in Bunyan's pilgrim, may carry ignorance agreeably over the river; but he soon found that there is "a way to hell from the gates of heaven, as well as from the city of destruction."

Our young friends may be tempted to found their hopes of final glory on their connection with pious parents. Bless God that he has given you such, and make it your ambition to be their consolation and glory; but remember they have no oil in their vessels to spare. Religion is a personal concern. You are to see God for yourselves. Without vital piety, your natural connexions will no more secure your salvation, than could the relationship to Abraham, claimed by the voluptuary in hell, prevent him from being tormented in flame.

We will state to you in what real preparedness for dying consists. The only obstruction which unfits us for death is sin. This

is the asp that lies hid among our blossoms ; this the poison that destroys us.

O if my threatening sins were gone,
And death had lost his sting ;
I could invite the angel on ;
And chide his lazy wing.

Our iniquity must be pardoned, or it will sink us to ruin. Now we are assured, that without the shedding of blood, there is no remission, and equally so, of the inefficacy of the blood of bulls and goats, of the blood of our tenderest connections, and of our own blood. Look then away from worldly altars, from your fellow men, and from yourselves ; and behold the Lamb of God. He was wounded for our transgressions, and bruised for our iniquities. He, as the substitute of his church, has assumed, sustained, and borne away the load of her offences. The robes of the armies in heaven have been made white in the blood of the Lamb. In this they have overcome, and this is the burden of their exalted and everlasting anthems. Are you alarmed at perceiving that you are indebted to the law and justice of God, ten thousand talents, and that you have nothing to pay ?—

“ Pay ! Trust in Christ and all is paid.”

Believing in his name, you can never come into condemnation. His blood answers the claims of divine government, presents a complete atonement for sin, and can purge from the conscience every stain.

To fit us for heaven, the views of a carnal heart must be changed, its aversions subdued ; and its aims, pursuits, and propensities take a new direction. This our

Lord teaches when he says, *marvel not that I say unto you, ye must be born again. Except a man be born again, he cannot see the kingdom of God.* Without a new creation of the heart, you can never exercise any of those graces which distinguish the christian. Repentance and humility, hope and love, patience and zeal, joy and peace, are graces of heavenly origin. Flesh and blood can never produce them. In heaven, the triumphant bands are beholding the glory of the Lord, not with the senseless stare of an eagle at the sun, but with judgments enlightened, with a high reverence for the divine character, and a persuasion of their interest in his favour. All are changed into the image of Christ, and are passing from glory to glory. But you who are unconverted, bear the image only of the earthly. The divine excellency offers no charms to your benighted understandings, and your consciences forbid you from contemplating the God you have offended in any other light, than as a righteous judge, and terrific avenger. The happiness of heaven is as pure as it is exalted. Nothing that defileth, or maketh a lie, has ever passed, or shall pass into the holy city. *Unto the pure, all things are pure ; but unto them that are defiled and unbelieving, is nothing pure ; but even their mind and conscience is defiled.* Were any of you, who are unregenerated, introduced into heaven, you would be as restless and afflicted as are nocturnal animals, when placed in the lustre of the sun ; you would fly back from the ranks of the righteous, and seek for relief in the coverts of eter-

and shades. Change of situation would produce no change of character. "Satan among the sons of God," entered a devil, and he left them a devil. To constitute happiness, there must be a correspondence between our natures and our stations. What have the fowls of heaven to do with the caverns of the ocean, or the monsters of the deep with the vines of the hills? *What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial?* To suit a sinner's inclinations, were he introduced into heaven, it would become necessary, that the saints, the cherubim, and God himself retire; but in such a case he would find himself precisely in the condition in which he now stands, *without hope and without God*. Our Lord teaches us in the connection of the text, that to be ready, is to be watchful, v. 39. To watch is to be awake. It is the reverse of a foolish persuasion that we are secure, when like Jonah in the storm, or like Sampson on the lap of Delilah, we are without evidence of our safety. O brethren, "let us not sleep as do others." Watchfulness is of large extent; it is connected with solitude, "I watch and am as a swallow on the house top."—with fervent supplication, "Watch unto prayer—with humble praise—"Watch with thanksgiving;"—with holy sobriety, "Be sober, be vigilant;"—with firmness in principle, "Watch ye steadfast in the faith;"—with anxiety for the salvation of others, "They watch for souls;" and with holy expectation of our Lord's arrival, "Behold I

come as a thief! Blessed is he that watcheth and keepeth his garments." So v. 37. 38. "Blessed are those servants whom the Lord when he cometh, shall find watching, and if he shall come in the second or third watch and find them so, blessed are those servants."

Here then let us institute a solemn enquiry, *Are we ready for death, or are we not?* If not, be assured death is at hand. The snare is laid, and you will soon be captivated. Guilt unpardoned, has been compared to cold brimstone lying on the insensible conscience of the transgressor, the sparks of death kindle it into a sheet of involving flame, with which he remains for ever surrounded. When the son of man comes, it is in vain to hope for an escape. There is no discharge in this war. The body must return to the dust, and the spirit to the God that gave it. The Scotch divines often and justly represent the grave as the resting place of the saints, but the prison-house of the ungodly.

On the contrary, how blessed the exit of the believer whose graces are active, whose zeal for the cause of his God is undiminished, and whose life is devoted to holiness. He honours his Saviour in death, and recommends to all around that religion which is associated with all his triumphant expectations. With Paul he can sing, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not to me only, but unto all them that love his appearing."

MISCELLANIES.

ADDRESS OF THE
BAPTIST DELEGATES.

AT PHILADELPHIA.

The General Convention of the Baptist Delegates, for Missionary purposes, assembled in the meeting-house of the first Baptist Church in Philadelphia, on Wednesday the 18th. of May 1814; to their constituents, the churches of Jesus Christ, the ministers of the Gospel, and the friends of Religion in general, present their christian love, and cordial wishes.

Beloved Brethren and Friends,

In what manner, and to what extent, it has pleased the blessed God, of late, to direct the attention of many among us, to the interests of the Redeemer's kingdom, some of you are already sensible, and others will learn from the preceding pages. Under the smiles of a propitious Providence, a convention has assembled, at Philadelphia; consisting of Delegates from parts of our Union, various and remote, to devise a plan, and enter into measures, for combining the efforts of our whole denomination, in behalf of the millions, upon whom the light of evangelical truth has never shone. The result of their serious and affectionate consultations, you have an opportunity of perusing.

Unpromising and disastrous as the present state of our world may appear, the period is surely approaching; and we trust is not distant, when the scene shall be reversed.—“The crooked shall be made straight, and the rough places plain; and the glory of the Lord shall be revealed, and all

flesh shall see it together, for the mouth of the Lord hath spoken it.” “The meek shall inherit the earth, and shall delight themselves in the abundance of peace.” “The glory of the Lord” shall arise upon Zion, “Mountains and hills shall break forth into singing, and all the trees of the field shall clap their hands.” Our God will “create Jerusalem a rejoicing, and his people a joy.” “The seed shall be prosperous, the vine shall give her fruit, the ground shall give its increase, and the heavens shall give their dew.”

For this glorious period the Church has long and anxiously been waiting. For this, thousands of the petitions of the saints have already been presented by the great Mediator before the eternal throne, and thousands more are continually ascending. It is a day of glory, embraced in the tenor of the covenant of promise, and which, as the reward of his conflict and suffering, the Redeemer is expecting: a result, to which the revolutions of empire, and the silent progress of time perpetually verge,

The agency by which whole nations shall be regenerated hereafter, is the same which takes one of a city and two of a family, and brings them to Zion now. The universal, moral change, like the erection of the second temple, shall be effected, “not by might nor by power,” but by the Spirit of the Lord. The promise is recorded, “I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thy offspring.” But assurances of divine assistance were

never designed to discourage human endeavours. They diminished not the zeal, and the labours of Zerubbabel. Paul and Apollos well knew that the "increase" must be of God, but this animated, not retarded them—in the services of *planting* and *watering*. In many of his mighty works, it is the pleasure of Jehovah to act alone. Alone he planted the heavens, and laid the foundations of the earth. He asks the aid of no created arms when he balances the clouds, directs the thunder, or arranges the stars; day and night, summer and winter, seed time and harvest, obey no voice but his. But for effecting the conversion of sinners, sanctifying their hearts, and preparing them for everlasting enjoyment of his presence in heaven, he usually acts through the medium of instruments. He has commissioned his ministers to "go, into all the world, and preach the gospel to every creature." Treasures of grace are introduced into "earthen vessels." Even the private christian, as well as the pastor or the teacher, is permitted to enjoy the honour of being a "fellow worker with God." The preaching of the everlasting gospel "unto them that dwell on the earth, and to every nation, kindred, tongue, and people," combined with the prayers and liberality of the churches, will usher in the day of Babylon's destruction, and the general triumphs of holiness and truth.

To considerations such as these, professors of the gospel have surely attached too little importance. They have looked for a harvest without a seed-time: or, where the necessity of the labours of the spring has been admitted, content with seeing others in the field, they have themselves stood "all the day idle." The industry, the privations, the suc-

cesses of the Missionaries of Christ, may have excited a languid and transient admiration, but ah! how few have ventured on their labours, or imbibed their spirit? Who will pretend that the zeal of a Swartz, or a Vanderkemp, of Marshman, Ward, or the Careys has been excessive, beyond what the state of the heathen, the honor of Christ, or the duty of the Christian demands? But brethren, if theirs be correct, ours has been deplorably deficient. Shall their fervours for the divine honour exhibit a steady and sacred flame, and ours slumber in ashes? Rather let us profit by their examples, and aspire to their usefulness and honour. The gospel of Christ, above every other system, originates and sustains a public spirit. "None of us liveth to himself, and none of us dieth unto himself." The design of the obedience and sufferings of Jesus recognizes none of those inferior distinctions which divide man from man. The gospel secures the salvation of a multitude "which no man can number, of all nations, and kindreds, and people, and tongues." It presents a sovereign remedy for all the diseases which awakened sinners of every rank, and of every clime, feel and deplore. The apostle of the Gentiles longed and prayed for the salvation of his countrymen, but he also travelled from province to province, from Jerusalem to Illyricum, publishing salvation through a Mediator's name. What advantages soever particular fields for missionary efforts may exhibit, the disciple of Jesus will contemplate the whole world as a scene demanding his sympathy and his prayers, his zeal and his contributions. Four hundred millions of our fellow creatures spread over the countries of Hindostan, Siam, Tartary, China, and its neighbour-

ing islands, various parts of Africa, America, and the isles of the Pacific Ocean, are involved in the darkness of Paganism. Their idolatry is associated with customs, absurd, sanguinary, and obscene. The female character is sunk in servility and wretchedness. Millions in Europe, Africa, and Asia, are revering the Arabian Impostor as a messenger from God, and the Koran as their guide to paradise. Ten millions of our race are Jews, scattered throughout every nation, and are everywhere resting in their law, and rejecting the Messiah. In many sections of our globe, where Christianity is publicly professed, it has been so mixed with vain superstitions, its doctrines so misrepresented, its duties so mistaken, and the means by which it has been propagated and maintained, so repugnant to its pure and gentle spirit, that even Christendom itself presents scenes for pious exertions, which for ignorance and misery, are in heathen regions scarcely exceeded.

Who can contemplate the prospect our world presents without exclaiming, "mine eye affecteth my heart?" The soul of a Tartar, or a Hindoo, of an Indian, or a Musulman, is as wonderful a faculty, as immaterial and immortal, as the soul of a Christian. It is as susceptible as his, of hope and fear, of extacy and anguish, but alas! it is dead in trespasses and sins, destitute of the light of revelation, and in danger of eternal fire. "For as many as have sinned without the law, shall perish also without the law." Were circumstances reversed; were we in a moral darkness, and the pagan world enjoying the light of life, self-love would instantly suggest to us the benevolent duties which it would become them to discharge. Those very duties are our own.

The holy men who saw our forefathers prostrating themselves before the shrines of a Woden, or a Thor, and who exhorted them to turn from idols to serve the living and the true God, have left us, in their toils, an example of duty, and in their successes encouragement for our liveliest hopes.

Within the last few years, it has pleased the good Spirit of our God to awaken in his churches, a serious concern for the diffusion of the Saviour's cause. Numerous, and, in some instances, large associations of christians have been formed for the purpose. Considerable sums of money have been collected; Bibles and Religious tracts are extensively and gratuitously circulating, and the hope which thousands cherish, that the glory of the latter day is at hand, is as operative as it is joyous. The blessing which has succeeded the efforts of our denomination in India demands our gratitude. In a few years, the word of life will probably be translated into all the languages of the East. The change of sentiment, relative to the subject of baptism, that has lately occurred in the minds of two respectable characters, who were sent out Missionaries, by another denomination of our christian brethren, appears to have been of the Lord, and designed as a means of exciting the attention of our Churches to foreign missions. The engagedness of these worthy brethren in the work of the Lord continues. They look to us for aid, are actually under our care, and have an undoubted claim to our united and firm support. One of them is about to travel through different parts of the Union, with a view of increasing the number of missionary establishments. We anticipate with pleasure your zealous co-operation. The brevity of life, the value of immortal souls, the obli-

gations under which divine mercy has laid us, our past inactivity, the facility with which the great work may be effected, the excellent tendency of the spirit for foreign Missions in multiplying Missions at home, the examples of other christian persuasions, and the incalculable blessings that may follow our endeavours, form a body of motive, which we hope will kindle in many of our youth, an ardent desire to enter on Missionary services, and in you, the holy resolution to minister of your abundance, to all who shall go forth in the name of the Lord.

But, while we call your attention to the spread of Evangelical truth, we would impress on your minds, that many other, and most important advantages may arise to the interests of Christ among us, from our acting as societies, and on the more extended scale of a Convention, in delightful union. The independence of the Churches, we trust, will ever among us be stedfastly maintained; but with this, as they are entirely voluntary, the holy combinations we wish for can never interfere. Is it not a fact, that our Churches are ignorant of each other to a lamentable degree? But for the labours of one or two individuals, it is probable that whole associations might have assembled, in different parts of our Union, without being known, or knowing that others existed. We have "One Lord, one faith, one baptism," why should our ignorance of each other continue? Why prevent us from uniting in one common effort, for the glory of the Son of God? At the present convention, the sight of brethren, who had never met each other before, and who, a few months ago, had never expected to meet on earth, afforded mutual and unutterable pleasure. It was as if the first interviews of *heaven had been anticipated.*

The efforts of the present Convention have been directed chiefly to the establishment of a foreign Mission; but, it is expected that when the general concert of their brethren, and sufficient contributions to a common fund, shall furnish them with proper instruction, and adequate means, the promotion of the interests of the Churches at home, will enter into the deliberations of future meetings.

It is deeply to be regretted, that no more attention is paid to the improvement of the minds of pious youth, who are called to the Gospel Ministry. While this is neglected the Cause of God must suffer. Within the last fifty years, by the diffusion of knowledge, and attention to liberal science, the state of society has become considerably elevated. It is certainly desirable, that the information of the Minister of the sanctuary should increase in an equal proportion. Other denominations are directing their attention, with signal ardour to the instruction of their youth for this purpose. They are assisting them to peruse the sacred writings in their original languages, and supplying other aids for pulpit services, which, through the grace of the Holy Spirit, may become eminently sanctified for the general good. While we avow our belief that a refined or liberal education is not an indispensable qualification for ministerial service, let us never lose sight of its real importance, but labour to help our young men, by our contributions, by the organization of Education societies, and, if possible, by a general Theological Seminary, where some, at least, may obtain all the advantages which learning and mature studies can afford, to qualify for acting the part of men, who are set for the defence of the Gospel. Improvement of this nature will contribute to roll

away from the Churches, the reproach of neglecting to support the ministry of the word. They will be unwilling to receive for nothing that which has cost their ministers much.

Finally, brethren, "be ye steadfast, immoveable, always abounding in the work of the Lord, inasmuch as ye know that your labour is not in vain in the Lord."
 RICHARD FURMAN, *President*.

Obituary.

Mrs. HANNAH SAUNDERS.

The following account was drawn up by a friend, whose affection for the deceased was unfeigned, and whose opportunities of conversing with her were very frequent.

Mrs. Hannah Saunders was born in London Aug. 1747. Her mother, being truly serious, endeavoured to bring up her children in the fear of God. Mrs. S. at an early age, attended with her mother on the ministry of that eminent servant of Christ, the late Rev. George Whitfield, under whose discourses she often felt a deep sense of her lost state by nature, and her need of an interest in the Lord Jesus, the only Saviour of guilty creatures.

About the year 1763, being then sixteen years of age, she made a public profession of her faith in Christ, was baptized and received a member into the Church of Christ meeting in Eagle Street, then under the pastoral care of Dr. Gifford, where she continued a member till some time after her marriage with Mr. Saunders, when she was dismissed to the Church under the care of the Rev. J. Martin; then meeting in Grafton Street, Soho,

In a serious and constant attendance on all the ordinances of God's house, she was enabled by

divine grace to fill up her place in this Church. Her unwearied attention to the afflicted, and her tender, judicious, and persevering regard to the necessities of the poor, are well known, and in which she has seldom been equalled. In attending to the relative duties of her character, many can testify that her chief aim was to promote the present happiness and eternal welfare of all around her, and by a steady uniform walk, for upwards of fifty years, to adorn the doctrine of God her Saviour in all things.

The memory of those that attended her during her last illness, supplies what remains to be stated, as to the many gracious expressions which fell from her lips in that period. From the time it pleased the Lord to lay his hand upon her, the state of her mind was tranquil, not being anxious as to the result of her affliction: she often said, "I am in good hands, let him do with me as seemeth him good." A sinner saved by grace; and, by the grace of God I am what I am, was her usual description of herself.

With one exception, it was never noticed that her mind, through her affliction, was distressed by temptations from the grand enemy of souls; on which occasion a friend observed, "I hope you are not in Bunyan's slough of despond?"

she replied, "No; blessed be God, I am not: I shall yet praise him." Asking her one morning, how she found herself, she replied, "I am very weak, so much so as to incapacitate me to look up to God; I hope you all pray for me." On being told she was never forgotten at a throne of grace, she replied, "Yes, I know you all do pray for me, but it is a finished salvation, there remains nothing for me to do, I shall be complete in him, Oh may I be found in him." A friend calling to see her, in the course of conversation, said, Do you not feel the same need now as ever to come to Christ as a guilty sinner? She replied, "I am a poor sinner, yet leaning on a *sweet Saviour*, I have no other hope but in him."

After passing a restless night, when asked in the morning how she found herself, she replied, "but poorly, yet I can rejoice in the Lord, believing he is *my* God and *my* Saviour." Passing another restless night, she said "I scarcely know where I am, but it matters not, I shall be found in Him." After very wearisome nights, she would often say, they have been good nights to me, I have enjoyed much of the presence of my God." Frequently when she appeared dozing, with lifted hands she would express earnest ejaculations for support and patience. "Lord have mercy upon me;" was her continual prayer; at other times she would exclaim, "*My Lord and my God.*" One evening, not knowing any person was near her, with great vehemence she exclaimed "No: he hath not forgotten to be gracious." She added, "He is a God full of compassion and gracious, long-suffering and plenteous in mercy and truth, pardoning iniquity, transgression and sin." At another time, in reply to a friend when asking how she was, she

said, "Very poorly, but hanging on Christ, if I might use such an expression." Being asked if she wished to be raised in the bed, she exclaimed, "Dear Jesus raise me higher, Jesus is worthy to receive honor and power divine." After an unexpected revival, she said, "I hoped it would not have been so, but that I should have been dismissed, if it had pleased God;" but added, this is cowardice, his righteous will be done." She often expressed great anxiety lest she should dishonor God by impatience, and begged that if, through the extreme pain she often felt, any restlessness was perceived, it might be excused.

The scriptures were a never failing source of enjoyment to her, and, while being read, she would often repeat, with peculiar emphasis, the close of verses she thought applicable to her situation; from which her confidence in God was apparent. Among the many passages which afforded her support, only the following can be recollected; "Thou shalt guide me with thy counsel, and afterwards receive me to glory.—Now unto him that is able to do exceeding abundantly above all that we ask or think.—But my God shall supply all your need, according to his riches in glory by Christ Jesus—Behold God is my salvation, I will trust and not be afraid: for the Lord Jehovah is my strength and my song. He is also become my salvation—The Lord hath appeared of old unto me saying, yea I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee.—To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God.—To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name

written, which no man knoweth saving he that receiveth it. He that overcometh shall inherit all things, and I will be his God, and he shall be my son."--she added, "and his *daughter* too, saith the Lord Almighty."

If any had occasion to be with her, who she thought lived in the neglect of prayer, she did not fail to exhort them to pray for themselves, and added, "You must die as well as myself." On the Lord's-day evening prior to her decease, when about to close the day by reading and prayer, she desired some other branches of the family might be called, on their entrance she said "Cannot we sing a hymn?" Being asked if she wished any particular one to be sung, she replied, I do not recollect any one in particular." A friend said, Jesus thy blood and righteousness; shall we sing that? She exclaimed "Oh yes!

Midst flaming worlds in these arrayed
With joy shall I lift up my head,"

and, as far as her faltering voice would permit, joined in singing the whole of that hymn.

In the last interview she had with her dearest earthly friend, being the evening before her departure, she was somewhat revived, and conversed very freely with him: being then asked if Christ were precious to her, she replied: "For these two last days the fever has been so bad that my enjoyments have not been as formerly," but added with emphasis, "I am feeling for him." She took her leave of her dear husband as usual by commending him to God, not supposing that this was to be her last interview with him in the present state, or that her dissolution was so nigh.

Shortly after, a change was perceived to have taken place, her medical friend was immediately applied to, who on seeing her,

pronounced her removal at hand. She was prevented by the nature of her complaint from speaking for a considerable time before her death—she gradually declined, and shortly after 12 o' clock on Saturday morning July 30, 1814, this saint of God fell asleep in Jesus. Surely, "blessed are the dead that die in the Lord." Amen, Amen.

Aug. 5. She was interred in a family grave, Bunhill Fields; her aged Pastor, for whom she indulged the most respectful and affectionate sentiments, was present, though his infirmities prevented his speaking. Mr. Keene delivered the address on the occasion, and the following Lord's-day Mr. Pritchard attempted an improvement of the providence, at Keppel Street, in a discourse from *Psa. lxxvii. 26.*



MRS. NICHOLSON.

Mrs. Nicholson was the widow of the late Rev. T. Skinner, Baptist Minister at Newcastle upon Tyne. She was a native of Uffculm in Devonshire, where she was brought up by her parents in uniform attendance at the established Church. At a very early period of life she lost all relish for the vain amusements and unsatisfying pleasures of this world, and discovered a mind strongly inclined to spirituality and devotion.

Being invited on a certain occasion, to go to a dissenting Chapel, she heard a Sermon from *Mal. iii. 16. Then they that feared the Lord, &c.* which made a more than ordinary impression on her mind. Her inquiry was, "Where are *they that fear the Lord* to be found? O that I were one of them! then should I be happy with them here, and be numbered amongst them *in that day when God maketh up his Jewels.*" After various ex-

ercises of mind for a considerable time, and repeated attendance on the ministry of the Rev. Mr. Lewis, she made a profession of her faith in Christ, was baptized by him and received into the church.

Soon after this she became acquainted with the late Rev. T. Skinner; to whom upon his leaving his studies under the late Dr. Evans of Bristol, and settlement at Clipstone, she was married, and with whom she lived as a faithful and most affectionate wife to the day of his death. After having resided several years at Clipstone they removed to Towcester, where they spent ten years. The memory of Mr. and Mrs. Skinner in these places is still held in the highest esteem, and many have cause to bless the providence of God in bringing them thither..

In 1793 they removed to Newcastle upon Tyne, where they resided but two years, when Mr. Skinner was called to "enter into the joy of his Lord." After nine years in widowhood, Mrs. S. was again married, to a Mr. Nicholson of Sunderland with whom she lived nine years in much comfort, and who still survives her.

Early in the summer of 1813 she was attacked with complaints of a very alarming nature, which, however, contrary to the expectations of her friends, nearly left her at the close of it. But in December following they returned again with increased violence. Then was the time that *hope full of immortality* triumphed over the weakness of human nature: for, during her years of health and strength, death often appeared the king of terrors, and the grave affected her mind with gloom and dread; but "at eventide there was light." The nearer death approached her, the more evident she saw and felt her victory over it, through our Lord Jesus Christ. In a letter dated March 5, 1814,

she wrote, "I have much to be thankful for to God that in this affliction his kindness has been so very great. His promises have been sweet and precious to my soul. Yes, my dear child, he is so good that I feel I can leave you in his faithful hands, and believe he will be your God and guide even unto death; when our hope, I trust, will be realized and we shall meet in a happier state." On the 22nd she again writes, "I trust I feel a love to God not mixed with any dread of death. I wish to resign myself into his merciful hands to do with me as seemeth good in his sight."

She was very remarkably supported by the recurrence of appropriate passages of Scripture to her mind; particularly *Nahum i. 7. The Lord is good, a strong hold in the day of trouble, &c.* and *Colos. i. 20. And having made peace through the blood of his cross, &c.* "The blood, (said she,) which cleanseth from all sin has ever been precious to my soul." The 305th of Rippon's Selection of Hymns,

"Jesus, lover of my soul,
Let me to thy bosom fly," &c.

was repeated by her with devout feeling and enjoyment. Having taken to her room, she said, "This tabernacle must be dissolved; but O what a blessing! there is a house not made with hands, eternal in the heavens." She continued under her affliction till the 9th, during which Christ was the theme of her conversation and the joy of her soul. "I am going the way," said she "of all flesh; but I shall behold his face in righteousness—I shall be satisfied when I awake in his likeness."

The last words she was understood to say, were

Prepare me Lord for thy right hand,
Then come the joyful day;
Come death and some celestial band,
To bear my soul away."

R. P.

REVIEW.

Remarks on a Review in the Evangelical Magazine.

Thinking as we do that Dr. Brown in his "History of Missions," has performed an acceptable service for the christian world, we cannot refuse his request to give a place to the defence of his work, which the worthy author feels himself called upon to make against what he considers the unfair representations which have been given of it in a popular and widely circulated journal.

To the Editor of the Baptist Magazine,
Sir,

I beg leave to submit to you a few Remarks on a very extraordinary Review of my "*History of the propagation of Christianity*," in the Evangelical Magazine for the month of August. I trust you will have the goodness to communicate them to the public through the medium of your Magazine.

Though the review from beginning to end is little else than a series of gross, and I fear I may add of wilful, misrepresentation, I shall confine my remarks to some of the more prominent particulars. I need scarcely observe, that I fully expected that the doubts which I have more than once expressed in my History, of the perfect correctness of Dr. Buchanan's statements, would excite some surprise, and subject me, perhaps, to severe animadversion, from some of the friends of religion. Of the grounds of these doubts I shall here say nothing; if I shall afterwards feel myself under the necessity of stating them, I shall do it in as fair and candid a manner as I can. But I must not pass in silence the way in which one passage connected with that subject is stated by the Reviewer. "Comparing (says he) the report of Dr. Buchanan of the natives converted by the Danish mission (*obtained on the spot*) with the account which Dr. Carey had received," our author adds, that "if the latter (which states them at 40,000,) be below the truth, Dr. Bu-

chanan's (which reckons them twice as numerous) we are convinced, is still further beyond it." That Dr. Buchanan obtained his information on the spot, as the Reviewer has here stated, is not merely a gratuitous supposition: it is in direct contradiction to what I have mentioned in the very passage from which the quotation is taken. My words are these: "Most people, it is likely, will be disposed to prefer Dr. Buchanan's statement, not only, as it is the largest, but *because they suppose he would obtain his information on the spot*, and therefore it is proper to remark, that he gave this account *before the period of his visit to the Coromandel coast*." Now that this statement is correct, will appear from comparing the period when Dr. Buchanan gave this account, and the time of his journey to the coast of Coromandel. Any person, by referring to his "*Christian Researches*" will find that it was in the autumn of 1806 that he performed that visit; but this account was given in the year 1805, as appears from his own words in the *first* edition of his "*Memoir on the expediency of an Ecclesiastical establishment for India*." "Through the divine blessing," says he, "on this mission, an incalculable sum of happiness has been dispersed in India. From its commencement in the year 1705 to the *present year* 1806, it is computed that 80,000 natives, of all castes, in one district alone, forsaking their idols and their vices, have been added to the christian church." What then, shall we think of the veracity of a writer, who says, that Dr. Buchanan obtained his information upon the spot? Of that, certainly, the Reviewer had no evidence: and indeed, he makes the assertion in direct contradiction to the evidence that was before his eyes. It is utterly inconceivable that this could escape his observation; for the above quotation, which I have made from my history lies, *in the very midst* of the sentences of which he has selected such parts as seemed to suit his par-

pose. If this be not a falsehood, and that of a very aggravated nature, I know not what is worthy of the name.

With respect to what I have said of Dr. Haweis, I shall make no observations. There the world will do me justice. But I cannot help noticing the way in which my words in one instance are quoted. I am represented as giving the following account of the effect on the Missionary Society of Dr. Haweis' representation of the success of the first mission to the South Sea Islands, "Animated, however by this dazzling description, &c. on the very next day they passed a resolution to undertake another voyage to the Pacific Ocean." There is then some reasoning which proceeds on the supposition that I have represented the second mission to the South Sea Islands, as entirely the result of Dr. Haweis' splendid description, and this the reviewer is pleased to represent as an absolute falsehood. Now I will frankly acknowledge, that if I had given such an account, it might have been liable to the charge of falsehood; the statement at least would have been imperfect. But if I have not,—if in the very same sentence I have stated other *powerful* causes, and if this is kept out of sight by the reviewer, on whom does the charge of misrepresentation fall? My words are these, "Animated, however, by this dazzling description, *as well as by their own sanguine hopes*, the Missionary Society determined to lose no time in prosecuting a work they had so successfully begun. Now I would ask, Why are these words which I have marked in italics omitted? If clauses of a sentence are in this manner left out; if they are passed over under the shelter of an &c. who is proof against misrepresentation?

But indeed the writer of the article seems sensible that Dr. Haweis' representations cannot be entirely vindicated; at least I can see no other reason why he should be displeased at my bringing them forward. He would seem to insinuate, that there is a kind of absurdity in introducing into a History quotations from an *Address* and a *Sermon*; and he afterwards asks, "Why did our author prefer quotations from the glowing

language of a public orator to such as he might have adduced from the official publications of the Society? The first paper of this kind that he has referred to is the instructions for the conduct of the Duff's second voyage." But surely it might have occurred to the Reviewer, that if in an Address or a Sermon, facts are brought forward or what are represented as facts, there can be no impropriety in introducing them into a work of a historical nature. But these statements, it is said, are not official: and the first document, it is alleged, that I refer to of an official nature, is the letter of instruction to Capt. Robson, with respect to the second voyage of the Duff. This, however, is not perfectly correct. The address, (or rather *Memoir*, as it ought to have been called,) and the Sermon by Dr. Haweis, were published *by authority of the Missionary Society*, and though this may not imply, that every sentiment contained in them met with the approbation of the Society, yet certainly the Directors must be considered as lending their sanction to the general purport of them, especially as they immediately after acted upon them. The letter of instructions to Capt. Robson, is so far from being the first official document of the Society to which I have referred, that the whole of the preceding account of the Mission is, with some trifling exceptions, taken from Sermons preached before the Missionary Society, from the Missionary voyage, and from the Transactions of the Missionary Society, and if these are not official documents, I acknowledge I have yet to learn what are the official publications of the Missionary Society.

After some remarks on the style, to which I shall soon advert, the Reviewer observes, "A more serious pretence for contempt of missions will probably be grounded on the manner in which the conduct of them is sometimes unguardedly (and we apprehend unjustly) represented. We are told, (vol. 2. page 459,) that when the missionaries (to the Boschemen) first entered upon their work, they laboured to convince their hearers, by arguments addressed to their *understandings*; but

afterwards having found this method unsuccessful, "they insisted chiefly on the dying love of Christ, in a simple affectionate manner," which was attended with remarkable success. So (page 118.) it is said to be a rule with the Moravian Missionaries, to enter into no discussions concerning the existence or attributes of God, &c. until the savages appear to believe in Christ.' The same statements occur elsewhere; and unfortunately the example of the apostle Paul is generally alleged in support or illustration of them. A sceptical reader would of course conclude, not only that the Missionaries propagated stark nonsense among their converts, but likewise that the Apostles did no better." Of the wisdom and piety of this last remark, I shall say nothing; the simple mention of it is enough to satisfy a serious mind. But I would ask, Have I in this instance, misrepresented the practice of the missionaries? Had the Reviewer consulted the authorities to which I have referred, he would have found that I had not; and as it is the duty of an historian to represent facts simply as he finds them, it would then have followed, that the charge of exposing missions to contempt, did not devolve so much upon me, as upon the poor ignorant missionaries, who pursued according to the opinion of our Reviewer, so absurd a plan. It so happens that in my account of the mission among the Boschemen, I have done little more than quote the words of Mr. Kicherer, "*When we first entered on our work,*" says he, "*we laboured to convince our hearers, by arguments addressed to their understandings; but our endeavours in this way had little success. They continually raised objections and difficulties. We then resorted to another method; we insisted chiefly on the dying love of Christ, in the most simple and affectionate manner.*" This statement, let it be remarked, stands on record in the "*Transactions of the Missionary Society,*" vol. 2, page 12. But such are the candour and consistency of the Reviewer, that whether I draw my materials from the official publications of the Society, or, from those he calls not official, I am equally liable to censure. But what will the Reader think, when he learns that the Evangelical Magazine, while un-

der the charge of the present editor, has, with respect to the Boschemen, and the very same missionaries, to whom I have referred, given nearly the same statement as I have given! In the Number for January 1804, there is an account of Mr. Kicherer's labours among these savages; and among other particulars, we find the following: "At first Mr. Kicherer attempted to preach to them *systematically*; but he found little effect from this. He then had recourse to the method which the Moravians found the most useful, *simply preaching the life and death of Jesus Christ*, inviting them to come to him that they might have life." A similar statement is also given in the course of the examinations which Mr. Kicherer and the Hottentots underwent in London, the account of which, it is well known, is given in the Evangelical Magazine, with expressions of the highest satisfaction. I am fully sensible indeed that in a Magazine carried on for a number of years, perfect consistency is not to be expected; but certainly it is very strange that what at one time is spoken of with approbation, should at another, be treated as *stark nonsense*.

With respect to the quotation relative to a similar practice among the Moravians, it is made in such a manner as implies not so much a serious concern lest missions should be subjected to contempt through my indiscretion, as a fixed design to misrepresent my History. As given by the Reviewer, the statement is as follows: "So (page 118.) it is said to be a rule with the Moravian missionaries to enter into no discussions concerning the existence or attributes of God, &c. until the savages appear to believe on Christ." As given by me, the account is the following: "It is now a rule with them, to enter into no discussions concerning the existence or attributes of God, *the doctrine of the Trinity, and other similar truths*, until the savages appear to believe in Christ, and to feel the transforming influence of the gospel upon their hearts and lives. It is proper however to remark, that though the brethren make the death of Christ the grand subject of their preaching among the heathen, they by no means confine their instructions to this particular

point. There is no part of divine truth, whether of a doctrinal or practical nature, but what they endeavour by degrees to instil into the minds of their converts." If the Reviewer was really concerned lest persons of a sceptical turn should view missions with contempt on account of the "stark nonsense" with which the missionaries were chargeable in contenting themselves with speaking to the Heathen of the love of Christ in a simple affectionate manner, why did he again resort to the artifice of an &c. instead of bringing forward that part of the sentence which I have marked in italics, and which might have softened the contempt of at least some of those friends of reason? Why, especially, did he omit the whole of the two following sentences, which would have dispelled in a great measure the objections to which the practice of the missionaries might seem liable? Surely this was like one who was determined to misrepresent my statements, while at the same time, he affected to deprecate the pernicious consequences which they were calculated to produce, though in fact, they had little or no tendency to produce these consequences, unless from the mutilated and imperfect account which he was pleased to give of what I had said.

My style is another ground of objection. "The well-disposed reader," it is said, "will regard with candour, defects of arrangement, and blemishes of style. It is indeed to be regretted that the latter are so frequent, and so gross, as to throw considerable obscurity on the sense. Prepositions and conjunctions are commonly used in a manner so foreign to an English ear, that a Scottish glossary would have been serviceable. *At, of, on, with, yet, &c.* are introduced so as only to be interpreted by the context. *Iricisms* (perhaps *Gaelicisms*) also not seldom demand an *opposite* construction. The words *indeed*, and *besides*, (the latter both as adverb and as a preposition) incessantly recur; and precision of terms seems to be wholly disregarded.

These faults we notice in the hope that they may be hereafter corrected: and we are chiefly concerned on account of the scope they will afford to cavillers against Missionary undertakings, for turning them to ridicule. By such persons, the piety of the Author's sentiments, (which might compensate with religious readers, for greater defects,) will not be admitted in apology for so *disgusting* a style." That there are Scotticisms in my work is highly probable; for there are few persons who have been born and educated in this part of the Island whose style is entirely free from this defect. But that there should be Iricisms, or Gaelicisms, is, I think, not very likely, as I happen to be entirely norant both of the Irish and Gaelic languages, and therefore it is scarcely probable that I should often fall into the idiom of either of them. I would also remark that I suspect my Reviewer is neither an Irishman nor a Highlander, and of course is as ignorant of these languages as myself, and therefore I imagine, that had I fallen into Iricisms, or Gaelicisms, he, at least, would not have been able to detect them.* Of the style, it becomes not me to speak, but I understand it is considered by others as not deficient in simplicity, perspicuity, and correctness. It is possible indeed, that the reader from the many proofs which he has already had of the accuracy of our Reviewer, may have begun to suspect that there may, at least be some foundation for this judgment.

But my History is a work of little or no research. "The materials," it is said, "which the author has collected, were such as were most easily procured, and not one hundred pages of his work relate to any thing that occurred more than a century ago." In other parts of the critique, the want of information and the want of research, is more than once insinuated.† Now, I will frankly acknowledge, that I had imagined that whatever were the faults of my History, the want of research was not among the number, and notwithstanding the assertions of

* By Iricisms I have understood the Reviewer to mean the idioms of the Celtic language as spoken in Ireland, as Gaelic is spoken on the Highlands of Scotland. But if he means the idioms of the Irish in speaking the English language, still the above observations are true to a certain extent.

† The Reviewer has particularly noticed that my account of the Missions of the

this writer, I am not afraid that my readers will bring forward the charge against me. Let any person of ordinary candour take up the work; let him observe the variety of books, from which I have compiled my account of the missions previous to the last century, to which the Reviewer has particularly alluded: let him glance over the authorities to which I have referred throughout the rest of the work; let him turn to the Appendix; and I apprehend he will scarcely charge me, either with want of research, or with drawing my materials only from such works as were most easily procured. I suspect that the Reviewer himself could name to me very few books of much importance on the subject of Protestant missions, but what I have consulted in the course of my History.

I shall follow the Reviewer no farther, most of the other remarks which he has made, might be answered in a similar manner; but enough, and more than enough, I suppose has been said to satisfy the reader of the correctness and veracity of this Reviewer.

I am, sir, your most obedient servant,
 WILLIAM BROWN.
 Prestonpans, near Edinburgh,
 Nov. 7, 1814.

Remarks on the Review of a Pamphlet called the History of the Baptists, in the Evangelical Magazine, in a letter to the Editor, wherein it is shewn that the Reviewer has left the Baptists and their System in the Bible, and condemned Pædobaptism. By a Country Pastor Button and Son, price 4d.

I have left you an example. *Jesus Christ.*

The Practice and example should be both of one kind, for every man of sense must be convinced of this, that one kind of example can never support another kind of practice. *Reviewer.*

The Author of this Pamphlet, addressing the Editor of the Evangelical Magazine, fully expresses our sentiments, and we conclude those of our readers, when he says, "Had such a performance appeared by itself, it

would have deserved no notice whatever, and might have been suffered to pass on to oblivion, the place of its destination, without a single remark." We are not, however, quite certain that he is so correct when he adds, "It is the circumstance of its having your approbation, sir, that renders it at all necessary to pay any attention to it, as in that case it may be considered as expressive of the sentiments of the conductors of the Magazine on the subject of which it treats, as well as of the writer himself, which gives it the appearance of a combined production."

That the Review in question had the approbation of the Editor, and perhaps of a few other persons, engaged in conducting that work, may be fairly inferred, but that it was sanctioned or approved by the great majority of the Ministers, whose names appear as its conductors, may be safely questioned, or even positively denied. The fact seems to be, that certain persons, who some years since performed the principal obsequies in the funeral of Bigotry, have been since detected in re-acting the part ascribed to the friends of the staunch republican Milton, after the restoration, viz. of proclaiming a premature death, and having a mock funeral, to preserve the life of their favourite! We recollect, indeed, that about a year afterwards, an honest ancient Briton informed them, "that though they had buried bigotry in England, its ghost had been since skulking about in Wales: but that he hoped it would never be permitted to re-cross the Severn to torment the good English people again." Recent events have proved that this monster could only have *slept* and not have *deceased* at that period, or if apparently *dead*, that the process of resuscitation having been long and successfully employed by some member of THE (humane) SOCIETY; he has been restored to life, and exercises even more than his former strength to tease and torment those who were never his favourites!

It is unnecessary to make large

Swiss, the Swedes, and the Dutch, occupies only 23 pages. Perhaps it is not generally recollected that the REV. GEORGE BURDER, the Editor of the Evangelical Magazine, along with another gentleman, issued, some years ago, proposals for a general History of Missions, in which, so far as appears from the proposals, it was not designed that these missions should occupy a single page.

extracts from a pamphlet which may be purchased for fourpence; but we cannot refrain from giving part of the concluding paragraph, because it so admirably expresses our feelings upon this subject.

"I consider it no small part of the happiness of my life, that I have enjoyed the friendship of many worthy Pædobaptists ever since I knew any thing of the grace of Christ. We have agreed to differ on the subject of baptism, and have loved as brethren, and sorry should I be were it to be otherwise in future. But were Pædobaptists in general of the same cast as your Reviewer, sir, I should be in-

clined to think that all friendly intercourse between them and the Baptists would be at an end. It is with pleasure I can say, that none such have come within the reach of my personal acquaintance, and my regard for those I do know, inclines me to think that there are not *many* Pædobaptists, at least who deserve the christian name, that would either extract from Robertson's History the account of the Munster Anabaptists and entitle it "The History of the Baptists," or that would disgrace it with such a Review. If the Baptists owe any regard to such men, it is that which they owe to their enemies."

MISSIONARY RETROSPECT, AND FOREIGN INTELLIGENCE.

BAPTIST MISSION.

Letter from Mr. Ward, addressed to a female servant in London, who had presented Bagster's Edition of Henry's Bible to the Mission Library.

Mission House, Serampore,
Feb. 24, 1814.

Dear Sister K——,

We have enriched our Mission Library with the valuable present you were so good as to send us of Henry's Bible. We thank you. God will not be unmindful of your love to his cause. May you find his presence your guide through all the changes of life; and may the consolations of that blessed book be your staff as you pass through the dark valley of the shadow of death.

We have begun this year by exploring a way for the formation of a Mission at Dhacca, a large city;—by sending brother Carey's third son, Jabez, to the island of Amboyna;—by sending brother Kerr, a native brother, to Allahabad, a large city in Hindoosthan;—and by sending two brethren to join brother Robinson at Java. Pray for us, our work is great, we are weak, sinful, and dying.

Yours, affectionately,
W. WARD.

Fire at Rangoon in the Burman Empire.

Letter from Mr. Judson to Dr. Carey.
Rangoon, March 28, 1814.

Dear brother Carey,

Since your son Felix left us for his station at Ava, we have till lately occupied a house within the walls, on account of the danger which was apprehended from the robbers. A week ago we were driven back to the mission-house by a dreadful fire which has laid the whole town in ashes. It commenced about 9 o'clock, A. M. in the suburbs, and in the course of the day swept away almost every thing within the walls. The ruin is said to be more complete than that of the last fire. The Government houses, the Portuguese church, and every building which escaped the last fire are now destroyed. The King's godown, in which the mission press was deposited, and a few houses in the range of the godown, are alone preserved. How remarkable the providence, that the little section of the town, which contains that invaluable deposit, the press, remains amid the general ruin! especially, when we consider that in the last fire the godown was consumed. We succeeded in the commencement of the fire in removing every thing out to the mission-house, grateful that we were distinguished from all around

ns, in having a comfortable retreat from the devouring element. We are now daily expecting your son's return. His wife and child are perfectly well, as also Mrs. J. who unites with me in respects to Mrs. Carey and yourself.

A. JUDSON.

Extract of a Letter from Mr. Chater.

Columbo, April 29, 1814.

"My dear brother,

—My four little boys and myself are in perfect health, my dear Ann is still the subject of much debility. She has a daily task devolving upon her to which she is but just equal; she has a school of about twenty young ladies, instructing whom, though a work in which she delights, with her strength, is not a little arduous.

Next Lord's day week I expect to do what has never yet been done in this country: which is to administer the solemn ordinance of scripture baptism. We have at present but one candidate, but we hope more will soon follow him. A regiment of soldiers, the 73rd, is to be stationed here, among whom are some like them who waited upon Cornelius, *devout men*. These will increase our little congregation, and I hope be made a blessing to our infant cause.

I am not yet able to preach to the natives in their own language; but by the help of a good interpreter I have commenced this delightful work. While I thus preach to them *the unsearchable riches of Christ*, I hope the Lord will open many of their hearts, as he did the heart of Lydia, that they may attend to the things that are spoken. I hope my dear brother, you and yours enjoy much soul prosperity. Pray earnestly for us that we may also. To enjoy this, to be delivered from the dominion of sin, the love of the world, and to have our hearts much set on things above, is true blessedness, and to a Missionary peculiarly needful. Let us also often think of that joyful period when we shall meet above around the throne of God to join in singing the Saviour's worthy praise, without interruption, and without weariness through eternal ages,

I am, &c.

J. CHATER.

Extracts from Periodical Accounts of the Baptist Mission, No. xxvii. just published.

Dinagapore. Mr. Fernandez, the worthy pastor of the Church there, writes, August 20, 1813, that he had nineteen persons under instruction, and that these, with the members of the church, and their children, make in the whole forty-five, who live within his premises. Nine of the above-mentioned persons were baptized within the next three months.

Goamalty. The journals of Mr. D'Cruz shew his diligence, and that his preaching makes some impression upon the minds of the people.

At *Cutra*, a Mr. Albut, an assistant in the Indigo works, has been baptized by Mr. Wm. Carey, and has already begun to preach the word in the surrounding villages. The five native brethren at this station are diligently employed.

In *Jessore* a considerable awakening appears to have taken place; "many profess faith in Christ, but shew (says Mr. Thomas) some dread of persecution."

The accounts from *Serampore* and *Calcutta* are pleasing. Several persons were baptized August and September 1813. In November they say, "five native brethren are now employed in Calcutta and its vicinity, all supported by different friends of the gospel here, and in England." The happy deaths of Dweep Chund, and Khrisna-dasa, afford fine specimens of the power of the gospel to support the mind in that solemn season. The death of *Ram-bashoo*, one of the first Hindoos who appeared to embrace the gospel, from the preaching of Mr. John Thomas, before the commencement of our Society, is very affecting. He wrote the Hymn, "Who besides can deliver us," &c but the Missionaries say of him, "Nothing could induce him to avow the Lord Jesus, the reason of which was ultimately but too apparent—he had not parted with iniquity."

From *Chittagong* Mr. D'Bruyn writes, that he had baptized two persons, and that six persons had communed at the Lord's table. One of these, a Hindoo, in consequence of his putting on the Lord Jesus, had lost his situation, and with a family of six children was left destitute of employ-

ment. Two native Preachers had visited *Silhet*, where the prospect is pleasing. Khrisna intended removing thither with his family.

At *Digah* in Hindoosthan, the school prospers, and contains 100 children. A native, named *Vrinada-vuaa*, is remarkably active, though an old man, and almost deprived of sight by looking so much at the sun whilst a viragee.

Mr. Thompson appears to be very useful at *Patna*. He preaches at many different places, and circulates the scriptures and tracts in various languages.

From *Agra*, Messrs. Peacock and M'Intosh say there have been many enquirers of late for Sungskrit New Testaments; and that they appear to have excited a spirit of enquiry among learned Brahmuns.

The information from Mr. Chamberlain at *Sirikhana* is of an encouraging nature. Mr. C. mentions with great pleasure the success which has attended the labours of the Rev. Mr. Corrie and Abdulla Meseeh at *Agra*.

The Schools in the *Mairatta* country prosper delightfully. Some of the native boys read the scriptures to their neighbours. It is hoped a church will soon be formed there.

Messrs. Carey and Judson go on well in the Burman Empire; and Mr. Robinson, and Mr. Reily, who has lately joined him, at *Java*. Mr. Peter is well employed in *Orissa*, and Mr. Chater at *Ceylon*.

We copy the following Resolution of the Annual Meeting of the Baptist Missionary Society, held at *Kettering* on the 4th of October, on account of its importance.

"That as those who have hitherto been most active in collecting for the Mission are becoming less capable of exertion, it be earnestly recommended to every minister of the denomination through the kingdom, who approves of the object, to do every thing in his power to promote it."

BIBLE SOCIETY.

Communication from the King of Persia, relative to the late Rev. H. Martyn's Translation of the New Testament into Persian.

From his Excellency Sir Gore Ousely, Bart. Ambassador Extraordinary from his Britannic Majesty to the Court of Persia. Addressed to the

Right Hon. Lord Teignmouth. President of the British and Foreign Bible Society.

St. Petersburg,
Sep. 20. 1814.

My dear Lord,

Finding that I am likely to be detained here some six or seven weeks, and apprehensive that my letters from Persia may not have reached your Lordship: I conceive it my duty to acquaint you, for the information of the Society of Christians formed for the purpose of propagating the Sacred Writings, that, agreeably to the wishes of our poor friend, the late Rev. Henry Martyn, I presented in the name of the Society (as he particularly desired) a copy of his Translation of the New Testament in the Persian language to his Persian Majesty, Fatch Ali Shah Kajar, having first made conditions that his Majesty was to peruse the whole, and favour me with his opinion of the style, &c.

Previous to delivering the Book to the Shah. I employed Transcribers to make some Copies of it, which I distributed to Hajee Mahomed Hussien Khan, Prince of Maru, Mirza Abdulwahad, and other men of learning and rank immediately about the person of the King, who, being chiefly converts to the Soufi Philosophy, would, I felt certain, give it a fair judgment, and if called upon by the Shah for their opinion, report of it according to its intrinsic merits.

The inclosed Translation of a Letter from His Persian Majesty, to me, will shew your Lordship that he thinks the complete Work a great acquisition, and that he approves of the simple style, adopted by my lamented friend, Martyn, and his able co-adjutor, Mirza Seyed Ali, so appropriate to the just and ready conception of the sublime morality of the Sacred Writings. Should the Society express a wish to possess the original Letter from the Shah, or a Copy of it in Persian, I shall be most happy to present either through your Lordship.

I beg leave to add, that, if a correct Copy of Mr. Martyn's Translation has not yet been presented to the Society, I shall have great pleasure in offering one that has been copied, from and collated with the original left with me by Mr. Martyn, on which he had bestowed the greatest pains to render it perfect.

I also promise to devote my leisure

to the correction of the press, in the event of your thinking proper to have it printed in England, should my Sovereign not have immediate occasion for my services out of England.

I beg you to believe me, My dear Lord, your Lordship's most sincere and faithful humble Servant,

GORE OUSELY.

Translation of His Persian Majesty's Letter, referred to in the preceding.

In the Name of the ALMIGHTY GOD, whose Glory is most excellent,

"It is our august command, that the dignified and excellent, our trusty, faithful, and loyal well-wisher, Sir Gore Ousely, Baronet, His Britannic Majesty's Ambassador Extraordinary (after being honoured and exalted with the expressions of our highest regard and consideration) should know, that the Copy of the Gospel, which was translated into Persian by the learned exertions of the late Rev. Henry Martyn, and which has been presented to us by your Excellency on the part of the high, dignified, learned, and enlightened Society of Christians, united for the purpose of spreading abroad the Holy Books of the Religion of Jesus (upon whom, and upon all Prophets, be peace and blessings!) has reached us, and has proved highly acceptable to our august mind."

"In truth, through the learned and unremitted exertions of the Rev. Henry Martyn, it has been translated in a style most befitting Sacred Books, that is, in an easy and simple diction. Formerly, the four Evangelists, Matthew, Mark, Luke, and John, were known in Persia; but now the whole of the New Testament is completed in a most excellent manner: and this circumstance has been an additional source of pleasure to our enlightened and august mind. Even the Four Evangelists, which were known in this country, had never been before explained in so clear and luminous a manner. We, therefore have been particularly delighted with this copious and complete Translation.

Please the most merciful God, we shall command the Select Servants, who are admitted to our presence, to read * to us the above-mentioned book from the beginning to the end, that we may, in the most minute manner, hear and comprehend its contents.

"Your excellency will be pleased to rejoice the hearts of the abovementioned, dignified, learned, and enlightened Society, with assurances of our highest regard and approbation; and to inform those excellent individuals, who are so virtuously engaged in disseminating and making known the true meaning and intent of the Holy Gospel, and other points in Sacred Books, that they are deservedly honoured with our royal favor. Your Excellency must consider yourself as bound to fulfil this royal request.

Given in Rebialavil, 1220.

(Sealed)

FATEH ALI SHAH KAJA."

Origin of the PARIS Bible Society.

THE Rev. F. Leo, a German Minister, travelling on the continent, intended, about 3 years previous to the conclusion of the war, to pass through Paris on his way to England. Though he possessed a passport with which he could travel through every part of the French dominions, it was necessary to apply to the Minister of the Interior, for a passport to leave the Country; especially, as his destination was England. Application was accordingly made, and urged by the assurance that Mr. Leo had no civil or political connexion with England, and that he was travelling merely for religious purposes. All his applications, however, were in vain, and he soon found that it was not probable he would be permitted to leave the country while the war continued. He therefore determined to attempt the establishment of a Bible Society in Paris. After many difficulties and trials, by the blessing of God, and the aid of the British and Foreign Bible Society, and of other friends, he accomplished his design. About 1500 Protestant New Testaments, stereotyped, have been printed, the paper

* I beg leave to remark, that the word "Tilawat," which the Translator has rendered "read," is an honourable signification of that act, almost exclusively applied to the perusing or reciting the Koran. The making use, therefore, of this term or expression, shews the degree of respect and estimation in which the Shah holds the New Testament.

Note by Sir Gore Ousely.

and type of which are excellent, and are sold as low as 2 livres each, that is, 20 pence english, without the binding, and 3 livres each, that is, 2s. 6d. with it.

The good and great Alexander, when in Paris, presented the Society with 1000 livres, and promised 1000 more, to their projected Catholic Bible Society, when he should receive a copy of the Catholic Testament. The King of Prussia also gave 250 livres.

When at Frankford on the Main, Mr. Leo received, from the surviving heir of Martin Luther, legal authority to take the family name, and has now in his possession Luther's seals and the Psalm book which he carried in his Pocket.

As few of our religious friends who intend to visit Paris, would wish to return without leaving behind them some token of British Christian benevolence, we subjoin this good man's address—Rev. F. Leo, Rue et Hotel, Coquillere, Paris.

THERE are new Editions of the Bible now printing at Warsaw, Posen, Thorn, and Cracow. This has appeared the more necessary, as since the creation and aggrandizements of the Duchy of Warsaw, the Constitution of which has made the people free, more than 1000 parish schools have been built, and endowed by the liberality of the noble proprietors, to enlighten the respectable class of the industrious peasantry. These establishments have been made after a plan formed by the Commission of Public Instruction, under the Presidency of Count Stanislaus Potocki. The Provinces the most distant from Poland will be ready to do the same if they are permitted. Editions of the Bible are also making at Rorsemienicll, at Wilna, in the Poloneze and Lithuanian languages; and even in Samogitia, in the language of the country. It is gratifying to the heart to hear of this progress to light; for it is the true and certain path to liberty and happiness.

Letters from France.

To the Editor of the Baptist Magazine.

I beg leave to submit for your insertion, if you judge proper, a Translation of the most interesting parts of

two letters just received from France; one written to myself by Mr. Devisme, Pastor of the Reformed Church at Quivey, Department du Nord, and the other to Mrs. C. from his Wife. We were intimately acquainted with them for the last seven years of our captivity in Valenciennes; we visited each other very often, and our conversations were chiefly on religious subjects.

Yours in the Gospel,
JER. COWELL.

From Mr. Devisme.

Valenciennes, Oct. 20, 1814.

I begin to hope that the minds of the People, being less occupied about politics, they will turn on the side of Religion. I design, if God should bless my labours, to do all that is in my power to contribute thereunto, by insisting more than ever, upon the sinful and miserable condition of man, in Adam, and in his state by nature, and on the great necessity he is under of applying by prayer and true faith to Jesus Christ, for justification and salvation in him and by him. To this end, I have since your departure studied the works of Dr. Doddridge, Mr. Bunyan, and the little Tracts you left in my hands, such as the "Three Dialogues between a Curate and one of his parishoners"—"Dialogue between two Friends on Regeneration"—"A Message from God unto thee"—"Serious Considerations"—"Duties and Doctrines of the Christian Religion"—Extracts from the Holy Scriptures," &c. &c. but I stand in need of a greater Number of these little works to distribute in the Churches in which I desire better to propagate the necessity of Faith in Jesus Christ.—If you would procure them and others of the kind, to a certain quantity, you would greatly contribute to this good work.

From Mrs. Devisme.

Oct. 22, 1814.

I have always taken, and do still take a great part in the sorrows which you have experienced for a long time past in this world of misery and tribulations. May God by his grace soften them more and more, and give you at last much consolation, but while you are waiting for this happy moment, you enjoy many spiritual advantages which I, with my children, are de-

prived of here at Valenciennes. Oh! that the happy Millennium days of which you speak, were arrived in France, then I should think myself and family happy indeed. But it is not here as in your country.

The Ministers of the different churches respect each other, but they are not sufficiently agreed in the principal Truths of Religion to act in concert for the promotion of Christianity. We understand, however, that zeal revives a little among the Protestants as well as the Catholic Churches; by the latter of which we should have been persecuted, since the late events, if the new Government had ever so little seconded them. This however has not yet been done. We are pretty well satisfied with the manner in which the affairs of Religion are regulated. The civil code of Laws respecting births, marriages and deaths, are the same as before, and although the Catholic religion is declared to be the religion of the State, Worship in general is equally free and protected. The Protestant Ministers, as well as the Catholic Priests, have been for a long time without receiving any salary from the Government; but since the month of July they have both received for the last quarters in 1813, and the first in 1814. Mr. L' Archeveque, Pastor of the Reformed Church at Walincourt, on account of not having sent his Certificate in time, is perhaps the only one who has not received any thing for this year past, and who by his activity and talents has gained the confidence of all the surrounding churches.

We have just received a letter from our Son Jonathan at Genevre* he says that he is well in temporals and spirituals, and finds a real pleasure in the study of the Gospel, and that since he has began to pray from the abundance of his heart, he has enjoyed those delicious pleasures which contribute more and more to enable him

patiently to support the contradictions which we are all exposed to.

Extracts of a letter from New York, dated Aug. 22nd, 1814.

The writer of this letter is a young man; a native of Kettering, by trade a butcher, who for several years attended at our place of worship. In the summer of 1811 he went to America. While he was with us, there were no appearances of his being decidedly religious: but since his arrival at New York, he, his wife, and his wife's brother who went with him, have joined one of the baptist churches in that city. The letter has been lately received by his relations, and containing some interesting particulars, I have requested the favour of making extracts from it for the use of the Baptist Magazine.

A. P.

“The Lord (he says) has been pleased greatly to bless the means of grace in this country, and to crown the labours of his servants with abundant success. I have read in a magazine, that at Richmond, where a playhouse was burnt down almost full of people, the Baptist church consists of *twelve hundred members, two hundred of whom were added in one year; and that an aged minister, above seventy, baptized in February last, seventy persons in one day.*

“Neither is New York without the same blessing, though not in so great a degree. We have frequently seen eight or nine baptized at a time. Our church consists of *between four and five hundred members.* On the first Lord's days in March and April, 1814, your unworthy brother and sister, William and Susanna V—, and two others, were baptized. Let those who have tasted the love of Jesus rejoice and be glad, and let strangers hear what the Lord has done for our souls, in placing us amongst the children of God. In May my brother T. G. was added to

* This Son of Mr. Devisme is at Genevre, taking his studies for the Christian Ministry. From the serious conversations I have had with him, and the spirit of his Letters, as well as from his exemplary life and conduct, I firmly believe him to be a truly pious young man: and from his excellent abilities, he is likely to make a very useful Minister of the Gospel in France.

† It seems that the conversations I had with him on the necessity of praying from the heart, without the use of the printed forms, (so universally adopted in France) and on the work of the Spirit, has produced a good effect upon his mind.

us, with five more, one of whom was about fourteen; several were lately added to the other church in communion with us who were not older.

Speaking of himself, when at Kettering, he says, "I for a long time attended the house of God, not for the sake of profit, nor from love, but because others did so. I went chiefly to see and be seen; more particularly for the company of some that were there. The same motive that induced me to attend at the house of God might have led me to the card-table, or the ball-room. At length I heard Mr. F. preach from these words, "Choose you this day whom ye will serve: but as for me and my house, we will serve the Lord." This sermon lay with great weight on my mind; it would often recur to me that the conduct of my companions ought not to be the rule of mine. He afterwards expounded these words, "If thy right hand offend thee, cut it off, &c." which he explained not of sins, but of that which caused us to sin. "If you have a companion, said he, who is as dear to you as a right eye, or a right hand, and his acquaintance lead you into evil, give him up. You had better go to heaven without your companion, than to have your companion and go to hell." I have to thank T. S. for inducing me to attend prayer-meetings, and F. B. for recommending me to read *The Pilgrim's Progress*. I had seen it before, but saw no beauty in it. By his persuasion I was induced to read it again, and found it more interesting than any book that I ever read. I could scarce look into it but I found something that suited my case.

"About this time I had many struggles of mind. Sometimes I seemed on the side of Christ and religion, and enjoyed much delight on waiting upon him, both in public and private; at other times on the side of sin and satan. One while I was drawn aside to a dancing-party, at another to a card-party; after such conduct the horrors of a guilty conscience would torment me; and now I had to begin my *Pilgrim's Progress* again. I seemed to see him running over a wide field, with his back to his own house, and to join with him in crying, "Life, Life, eternal Life!" Thus I gathered a little strength, shunned my evil

courses, and determined never to return again to folly.

"But mark—Even now my soul was without an anchor. The vessel was no less in danger than before, only the sea was more calm. My reformation sprang not from a new heart, but from temptation having occasionally subsided. Indeed I went backwards and forwards, from the card-table to the worship of God, and from that back again to the card-table. O, what an unhappy life! I often remember Mr. F's words, "Many people have just religion enough to make them miserable." I did not at present see the necessity that a Saviour should begin and carry on the work. I endeavoured to do it myself: but to my sorrow I found that sin was not thus to be overcome.

The more I strove against its power,
I sinn'd and stumbled but the more—

The stronger my resolutions were, the more easily they were broken in the hour of temptation. But mark what follows; I can much better feel the joy which these words gave me than express it.

Till late I heard my Saviour say,

"Come hither, soul, I am the way."

The Saviour now appeared to me the chiefest among ten thousand, and altogether lovely. I was at this time desirous of showing my love to him by obeying his commands, but had not sufficient resolution to declare my desires to any one.

"After I came hither, I was very unhappy. Being a servant, I had not my time at my own disposal. I was also a stranger to the place and the people. But the principal cause of my unhappiness was, that my time during a part of Lord's day mornings was occupied in slaughtering cattle, and in selling meat, for my masters. As long as I lived in this way I was cold in prayer, and duty seemed a task. But having after some time gained my sabbaths for myself, I became anxious to join the church. I was at first afraid of not being able to give the church satisfaction concerning my being a christian, but at length the Lord was pleased so to order it that I was invited to unite with them, which I and my wife both did as has been related."

On a review of the whole he says, "I seem for a long time to have resembled the lame man at the pool of

Bethesda: whilst I was coming, some one stepped in before me."

About the time that he was baptized, he speaks of a minister, a Mr. White of Philadelphia, who preached at New York, from Matt. xxvi. 41. *Watch and pray that ye enter not into temptation*; whose discourse seems to have left a deep impression on his mind."

"He shewed, says he, the importance of these duties being joined together, and the danger of separating them. If we watch without praying, we shall be overcome, for we take the work into our own hands; and to pray without watching is presumption. Shall he who prays "Lead me not into temptation," run directly into temptation? It is not enough to shun the

actual commission of evil, but all approaches to it. You may propose to yourself to be only a spectator, and not an actor; but remember that you are to temptation what the needle is to the load-stone. Keep out of the way of evil; go not near it. The strongest resolutions and promises before-hand will be of no avail. If the tempter once prevail upon you to rush into the way of sin, he will prevail upon you to sin. If you associate with evil companions, he will suggest it is no greater sin to unite with them than to be a spectator. Wicked companions are themselves great tempters; and the unregenerate heart cannot withstand the temptation."

DOMESTIC RELIGIOUS INTELLIGENCE.

A Visit to the Scilly Islands:

THE Islands of Scilly are five in number, the principal of which is St. Mary's. They lie directly off the Land's end, and are distinctly seen from different parts of the coast. The Packets generally run over from Penzance in about six hours. The inhabitants are numerous, and chiefly supported by fishing, and a trade carried on with the fleet passing up Channel. The Methodists have some societies on those Islands, and have a Minister who resides six months there and then exchanges with another from the Penzance circuit.

Mr. Jeffery, who wrote the following Letter, is a humble, pious, and zealous young man, indefatigable in his exertions to carry the news of salvation through the Villages. He was taken from the plough about two years since by Mr. Smith, and has now to struggle hard through life, with a wife and child, on 30*l.* per annum. Should this statement meet the eye of any benevolent individual, some small donation would be a real charity, and excite additional exertions. The Scilly Islands afford a large field for usefulness, and a young man sent from the Baptists to labour among them would be a real blessing.

Extract of a letter from Mr. John Jeffery to the Rev. G. C. Smith.

You well remember that a visit to the Islands of Scilly has long been impressed on my mind. On Friday Nov. 3, a very favorable opportunity presented itself: a friend proposed a visit of benevolence, and kindly offered to bear my expenses. We landed at St. Mary's about 2 o'clock the following morning. The same day I began my labours, with Bibles, Testaments, and Tracts, sent you for distribution by the Baptist Itinerant Society. I walked through the villages of St. Mary's, called at the doors of the cottages, and received the grateful acknowledgments of the poor people, in return for the precious little books. The houses are generally covered with straw, and secured by ropes of the same kind; looking at them, I thought, perhaps some of these homely dwellings contain the most valuable jewels. I knocked at the door of a poor widow; poor indeed, in the eyes of men, but rich in the estimation of Jehovah. I found that she wanted many temporal necessities; but the chief source of her grief was that she had no Bible, nor money to purchase one. Ah, sir, scenes of this nature are not new to you; therefore you know in some

measure the good it did my heart when I saw the gratitude of that humble disciple of Jesus. The silent tear which seemed to steal insensibly from her uplifted eye, thanked God in louder terms than articulate sounds could possibly have done. I called at the house of a respectable farmer, who lived in the delightful little village called Holly-vale, who kindly offered me the methodist-meeting, and sent two or three of his servants to announce my preaching. The house was nearly filled—"The Lord was really mindful of us and blessed us."

Lord's day I took a boat and visited the Island of Tresco, delighted to find a great number of people, and endeavoured to do something for my Lord and Master. I got Mr. J. T. to accompany me to another Island called Brier. The boatman, who appeared an honest hearted fellow, related a simple but very affecting tale concerning his friends. He said he had an afflicted wife and three children. I said, "I hope you read the Bible and pray with your family." "I have got no bible, sir, and times are so hard that I fear another winter will pass away before I shall be able to afford one." I landed on the Island and went from house to house, distributing religious tracts. Talking with a poor family about Christ, they seemed much affected, I asked for their room to preach, (the Methodists have no service on this Island) they seemed very glad to have it in their power to oblige me. A young woman was present who said she had been taken by her friends to hear Mr. Smith preach at Penzance; she added, "I hope, sir, I shall never forget that Saviour of whom he said so many glorious things." The people being assembled, I gave them an exhortation. The greater part wept very much. O God, fasten thy word as a nail in a sure place! When the service was over, I asked them some particulars relative to the inhabitants of the Island called *Sampson*, and was glad to find several of them among my audience. I gave two of them some books, they being the only persons that could read. My heart, sir, was truly filled with reverential awe and holy love, on witnessing the tears that stood on the face of almost every individual.

Returning to *Tresco*, I gave the

boatman a New Testament. I preached on the Island to a great number of people from John xix. 6. They were very attentive and seemed athirst for the word of life. May our covenant God add his richest blessing. The next morning I distributed near 250 tracts, gave a word of exhortation, and returned to the Island of St. Mary. Hiring a boat I went to *St. Agnes*, distributed a great number of tracts, and preached from Acts xvii. 30, 31.

The following day I returned to Penzance, praising God for all his mercies, and now take the liberty of sending you this brief statement, as it may prove gratifying to those who believe "the Isles shall wait for his law."

J. JEFFERY.

AUXILIARY SOCIETIES

In aid of the Baptist Mission in India.

To the Editor of the Baptist Magazine.

Sir,

I was much pleased with the interesting account inserted in your Magazine for last month relative to the exertions of the churches in the Hants and Wilts Society, in aid of the Baptist Mission in India. I do think, with brother Saffery, that all the Ministers in the denomination, ought to be equally concerned, and according to their ability and influence, to engage in this good work of helping the Parent Institution.

Much has been done for this blessed cause by regular subscriptions, donations, and annual sermons, but this source of assistance has been obtained chiefly from the purses of the middle-ranks and independent classes of the community, but I think much more might be done among *the poor Disciples of the Redeemer*, in our churches, congregations, and their neighbourhoods, I mean by the *universal establishment* of penny-a-week societies, throughout the kingdom; this trifling sum might be spared weekly without much difficulty, but for the poor to give or subscribe only a few shillings at one time would be generally inconvenient.

Such societies, formed in all the Churches, and conducted by active Committees, with two steady and persevering persons appointed to receive the subscriptions in the vestry at the close of the morning-service every

Lords-day, and the Minister occasionally giving an exhortation when he sees the institution declining, would, I am persuaded, be of importance to the great object.

Such a Society as we wish to obtain a universal establishment, has been set on foot at Hammersmith, and our manner of conducting it is by a Committee, two Receivers of subscriptions weekly; and on the Friday Evening at the prayer meeting, I frequently read some of the most striking extracts from the Periodical Accounts from India, and at the close of the year, before making up the sum to transmit to the Treasurer of the Parent Society, we have a sermon, with a view to rouse the negligent, to pay up their arrears, and to increase the number of Subscribers; and this we find keeps the object warmly impressed upon the mind. The fruits of our humble attempt to serve a Mission that is dear to our hearts (and has been abundantly blessed of God) has been, the first two months in 1812, we transmitted to the

Treasurer,	£ 10	2	6
In the year 1813,	43	11	6
In the year 1814,	45	10	0

Hammersmith.

THOMAS UPPADINE.

New Church formed.

August 21st. a new place of worship was opened in the large and populous town of Taunton, by the particular Baptists. The services were conducted by brethren Cherry, Horsey, and Tyso. Since which brother Horsey has constantly preached there: a Church has been formed; the place is well attended, and the prospect is very encouraging.

Stepney Academical Institution.

The annual Meeting of the Subscribers and friends of the "Baptist Academical Institution at Stepney" will be held (providence permitting) at the New London Tavern, in Cheapside, on Tuesday the 17th. Instant, at six o'clock in the evening, when the report of the Committee will be read; a Treasurer, Secretary, and a Committee chosen for the ensuing year, and other business transacted of importance to the welfare of the Institution.

The Chair will be taken at the exact time.

TO CORRESPONDENTS.

We have received a letter from the Rev. Messrs. Bogue and Bennett, in answer to that which appeared in our number for November, signed "Gaius." Instead of attempting to prove their assertion, "that the Baptists had no distinct communion until the time of Luther," *the point in debate*;—they refer to their History, in which they have said, "there were persons who maintained the opinions of the Baptists in the earlier ages, and that there were Baptists among the Waldenses." They deny, however, that "any thing has been adduced to make it evident that they were a distinct body, *which excluded others from their communion*." They are of opinion (they say) that "the state of the Baptists among the Waldenses, the Bohemians, and in the earlier ages of the church," resembled that of the Baptist members of the church at Bedford, which has Pædobaptist members and a Pædobaptist pastor!"* No proof whatever of this assertion is produced, and we are persuaded none can be found. As they have therefore *given up the subject of dispute*, and introduced that of *mixed communion*, we see no propriety in admitting their letter.

* The congregation at Bedford, of which the celebrated John Bunyan was Pastor, is produced as a proof that Baptists may be found in Societies where they do not exist as a "distinct body." Does the reference to this congregation relate to what it is now, or to what it was *then*? Mr. Bunyan, and *all* his predecessors in office, viz. Gifford, Burton, Whiteman, and Fenn, were Baptists! Have not the writers of the "History of Dissenters" considered this church, and many others in Bedfordshire constituted upon the same principles, at the period of the Reformation, as belonging to the Baptist denomination? Or will they undertake to prove that the churches at Oxford, Leicester, Battersea, &c. &c which admit Pædobaptists to communion, are not of the Baptist denomination? Though there has always existed a difference of opinion among the English Baptists, as to the terms of communion; yet it was never thought that admitting Pædobaptists excluded a church from the denomination; or furnished evidence that the Baptists were not a distinct body.

*On Mr. W. B. of Oxford, who died in that City, June 8th, 1814; Æt. 25,
In the short period of 3 weeks after he had commenced business.*

1. How fruitless do the tears of Friendship prove
To stop a mortal's progress to the tomb!
Insatiate Death removes the friends we love,
And bids us tarry but to mourn their doom.
2. The passing knell proclaims a funeral near,
Yon grave wide opens to receive its prey;
Approach, ye young, and read it with a tear—
"At twenty five the youth was snatch'd away."
3. Oft have I seen the Sun his chariot drive
O'er the bright summit of the eastern hills:
Not far advanc'd,—the black'ning clouds arrive,
And the full radiance of his orb conceals—
4. Conceals indeed, but not restrains his flight;
He's trav'ling on, tho' hid from mortal eye;
And, though he plunge at length in deepest night,
He'll shine the brighter in the morning sky.
5. So rose the youth belov'd, my lays embalm,
So sunk his frame beneath affliction's blow;
But he shall rise in heav'n's perpetual calm,
And shine when suns and stars expire below.
6. Tho' by the storms of persecution driven,
Faith's eye discover'd the celestial prize;
Calm, though revil'd, he trod the path to heaven,
And wept that any should that path despise.
7. Say, weeping friends, to whom his form appears
In ev'ry path your mournful feet frequent;
Say, can ye wish him in this vale of tears,
The smiling Angel 'gain a weeping saint?
8. Suppress the wish—methinks I hear his lyre
Thus to his weeping friends he left below:
"He mourns the dead, who lives as they require;
"And gives to God the moments as they flow."
9. Retrace his path to Canaan's happy shore,
And be ye also ready for the tomb;
To you alike unknown's the day—the hour
When the dread summons of the Judge shall come.

ALIQUIS.

LINES

*To a poor Cottage Boy, who on being exhorted to go to a place of worship,
replied that his clothes were not good enough.*

Yet go, poor Rustic, tatter'd as thou art,
Tho' men may scorn thee for thy outward robe,
The eyes, that with a glance survey the globe,
Are fix'd incessantly upon the heart.
Yet go—perhaps with soft compassion's eye,
Some good Samaritan may pass thee by,
And o'er thee drop, bright as a gem, the tear,
And say, "Thou shalt a garb superior wear!"
Yet go—for who can tell, Almighty grace
May with the Sons of God give thee a place;
May clothe thee with the Righteousness divine,
And then no monarch's vest shall equal thine:
And Thou, poor Cottager, thy griefs and wanderings o'er,
Shalt soon to glory rise, and Jesus' love adore.

Osseley.

B. H. D.

Smith, Printer, John Street, Edgware Road

THE
BAPTIST MAGAZINE.

FEBRUARY, 1815.

A MEMOIR

OF

THE REV. JOHN SUTCLIFF, OF OLNEY, BUCKS.

Annexed to the Sermon delivered at his Funeral,

By A. FULLER.

THE Rev. John Sutcliff was born near Halifax, in Yorkshire, on the 9th of August, 1752. O. S. His parents were both of them pious characters, and remarkable for their strict attention to the instruction and government of their children. Of course he would be taught the good and the right way from his childhood. It does not appear, however, that he was "made wise unto salvation through faith in Christ Jesus," till about the 16th or 17th year of his age. This was under the ministry of his revered friend and father, Mr. *John Fawcett*, pastor of the church meeting at Hebden Bridge. Of this church he became a member, May 28th, 1769. Being of a serious and studious turn of mind, he appeared to his friends to possess gifts suited to the ministry; which was proposed to his consideration. The proposal met with his own wishes, and being desirous of obtaining all the instruction he could, he went in January, 1772, to the Bristol Academy, then under the

care of Messrs. Hugh and Caleb Evans. Of his conduct in this situation, it is sufficient to say, that it procured him the esteem of his tutors, to the end of their lives.

In 1774, he left the Academy, and after stopping a short time at different places, in July 1775, he came to Olney. It was in the spring of the following year, when the Association was held at Olney, that my acquaintance with him commenced; and from that day to this, all that I have known of him, has tended to endear him to me.

I cannot say when it was that he first became acquainted with the writings of *President Edwards*, and other New England Divines; but having read them, he drank deeply into them: particularly, into the harmony between the law and the gospel; between the obligations of men to love God with all their hearts, and their actual enmity against him; and between the duty of ministers to call on sinners to repent and believe in

Christ for salvation, and the necessity of omnipotent grace to render the call effectual. The consequence was, that while he increased in his attachment to the Calvinistic doctrines, of human depravity, and of salvation by sovereign and efficacious grace, he rejected, as unscriptural, the *high*, or rather the *hyper* Calvinistic notions of the gospel; which went to set aside the obligations of sinners to every thing spiritually good, and the invitations of the Gospel, as being addressed to them.* Hence it was, that his preaching was disapproved by a part of his hearers, and that, in the early part of his ministry at Olney, he had to encounter a considerable portion of individual opposition. "By patience, calmness, and prudent perseverance, however, (says one of his friends,) he lived to subdue prejudice; and though his beginning was very unpropitious, from a small, and not united interest, he was the instrument of raising it to a large body of people, and a congregation most affectionately attached to him."

He had a largeness of heart, that led him to expect much from the promises of God to the church, in the latter days. It was on *his* motion, I believe, that the association at Nottingham, in the spring of 1784, agreed to set apart an hour on the evening of the first Monday, in every month, for social prayer, for the success of the Gospel; and to invite christians of other denominations to unite with them in it.

It must have been about this

time, that he became acquainted with *Mr. Carey*, who then resided at Hackleton. Mr. C. had been baptized by Mr. (now Dr.) Ryland, at Northampton, on the 5th of October, 1783, and after a while joined the church at Olney, by which he was sent into the ministry. Mr. C. without reading any thing material on christian doctrine, besides the scriptures, had formed his own system; and which, on comparison, he found to be so near to that of several of the ministers in his neighbourhood, as to lay the foundation of a close and lasting friendship between them. But to return to our deceased brother—

In all the conversations between the years 1787 and 1792, which led to the formation of the *Baptist Missionary Society*, and all the meetings for fasting and prayer, both before and after it was formed, he bore a part.

In 1789, he republished *President Edwards's* "Humble Attempt to promote explicit agreement, and visible union of God's people, in extraordinary prayer, for the revival of religion." How much this publication contributed to that tone of feeling, which in the end determined five or six individuals to venture, though with many fears and misgivings, on an undertaking of such magnitude, I cannot say; but it doubtless had a very considerable influence on it.

In April, 1791, there was a double lecture at Clipstone; and both the sermons, one of which was delivered by brother Sutcliff,

* His views of the Gospel may be seen in a small piece, published in 1783, entitled, *The first principles of the Oracles of God, represented in a plain and familiar Catechism, for the use of Children.*

bore upon the meditated Mission to the heathen. His subject was, *Jealousy for God*, from 1 Kings, xix. 10. After public worship, Mr. Carey, perceiving the impression that the sermons had made, intreated that something might be resolved on before we parted. Nothing, however, was done, but to require brother Carey, to revise and print his "Enquiry into the Obligations of Christians, to use means for the conversion of the Heathens." The Sermons also were printed at the request of those who heard them.*

From the formation of the Society, in the Autumn of 1792, to the day of his death, our brother's heart and hands have been in the work. On all occasions, and in every way, he was ready to assist to the utmost of his power.

In 1796, he married Miss Jane Johnson, who was previously a member of his church. This connexion appears to have added much to his comfort. For 18 years, they lived together, as fellow-helpers to each other, in the ways of God; and their separation has been but short. The tomb that received his remains has since been opened to receive hers. He died, 22d of June, and she, on the 3d of September following, possessing the same good hope, through grace, which supported him.

Mr. S. had been in a declining

state of health, for several years past. On the 3d of March, being on a visit in London, he was seized, about the middle of the night, with a violent pain across his breast and arms, attended with great difficulty of breathing. This was succeeded by a dropsy, which, in about 3 months, issued in his death.

Two or three times, during his affliction, I rode over to see him. The first time, he had thoughts of recovering; but whatever were his thoughts as to this, it seemed to make no difference as to his peace of mind. The last time I visited him was in my way to the Annual Meeting in London, on the 19th of June. Expecting to see his face no more, I said, on taking leave, "I wish you, my dear brother, an abundant entrance into the everlasting kingdom of our Lord Jesus Christ!" At this he hesitated; not as doubting his entrance into the kingdom, but as questioning whether the term *abundant* were applicable to him. "That," said he, "is more than I expect. I think, I understand the connexion and import of those words,—*Add to your faith virtue—Give diligence to make your calling and election sure—for so an entrance shall be ministered unto you ABUNDANTLY.*—I think the idea, is that of a ship coming into harbour, with a fair gale, and a full tide.—If I may

* If Mr. Sutcliff published any other Sermons, or any thing else, besides his *Catechism* and the *Introductory Discourse at the ordination of Mr. Mason of Birmingham*; it has escaped my recollection. He however wrote several of the circular letters of the Northamptonshire Association: namely, that of 1779, on *Providence*; of 1786, *On the Authority and Sanctification of the Lord's day*; of 1797, *On the Divinity of the Christian Religion*; of 1800, *On the Qualifications for Church Fellowship*; of 1803, *On the Lord's Supper*; of 1805, *On the Manner of Attending to Divine Ordinances*; of 1808, *On Moral and Positive Obedience*; and 1813, *On Reading the word of God*.

but reach the heavenly shore, though it be on a board or broken piece of a ship, I shall be satisfied."

The following letter received from his brother, Mr. Daniel Sutcliff, who was with him the last month, will furnish a more particular account of the state of his mind, than I am able to give from my own knowledge.

"From the commencement of his illness, I found, by his letters,* that his mind was in general calm and peaceful. All, (said he,) is in the hands of a wise and gracious God. We are the Lord's servants, and he has a right to dispose of us, as he pleases, and to lay us aside at any time. Nearly a month before his end, I went to see him—to see the chamber where the good man dies.

"His mind was generally calm and happy; though as to strong consolation, he said he had it not. When something was mentioned of what he had *done* in promoting the cause of Christ, he replied with emotion, 'I look upon it all as nothing: I must enter heaven, on the same footing as the converted thief, and shall be glad to take a seat by his side.'

"His evidences for heaven, he said, were a consciousness that he had come to Jesus; and that he felt an union of heart with him, his people, and his cause; and Jesus had said, *Where I am there shall my friends be.* The heaven that he hoped for, and which he had in no small degree anticipated, was, union and communion with Christ, and his people. He said, 'The idea of being for ever sepa-

rated from him appears to me more dreadful than being plunged into non-existence, or than the greatest possible torture.'

"He often intimated, that his views of divine things were far more vivid and impressive than they had ever been before. He had a greater sense of the depravity of the human heart, and of the exceeding sinfulness of sin, as consisting in disaffection to the character and government of God, than at any former period of his life. He had, he said, an inexpressibly greater sense of the importance of ministers having correct views of the import of the gospel message, and of their stating and urging the same on their hearers, than he had ever had before. He was ready to think, if he could communicate his present views and feelings, they must produce a much greater effect, than his preaching had ordinarily done. 'If I were able to preach again, (said he,) I should say things which I never said before, but God has no need of me: he can raise up men, to say them better than I could say them.' He would sometimes say, 'Ministers will never do much good till they begin to *pull sinners out of the fire.*'

"To Mrs. S. he said, 'My love, I commit you to Jesus. I can trust you with him. Our separation will not be long, and I think I shall often be with you. Read frequently the book of Psalms, and be much in prayer. I am sorry I have not spent more time in prayer.' At another time, he said, 'I wish I had conversed more with the divine promises:

* They had been used to correspond in short hand.

I believe I should have found the advantage of it now: Others of his expressions were, 'Flesh and heart fail—all the powers of body and mind are going to pieces—*shortly the prison of my clay, must be dissolved and fall.* Why is his chariot so long a coming? I go to Jesus: let me go—depart in peace—I have seen thy salvation.'

"A day or two before he died, he said, 'If any thing be said of me, let the last word be, *As I have loved you, See that ye love one another.*'"

"On the 22d of June, about 5 in the afternoon, an alteration took place: he began to throw up blood. On perceiving this, he said, 'It is all over: this cannot be borne long.' Mr. Welsh of Newbury, being present, said, 'you are prepared for the issue.' He replied, 'I think I am: go and pray for me.' About half an hour before his departure, he said, 'Lord Jesus, receive my spirit—It is come—perhaps a few minutes more—heart and flesh fail—but God—That God is the strength of his people, is a truth that I now see, as I never saw it in my life.' These were the last words he could be heard to speak."

"Life, take thy chance; but O for such a death!"

Mr. Daniel Sutcliff adds the following lines, as having been frequently repeated in his illness:

We walk a narrow path, and rough,
And we are tired and weak;
But soon we shall have rest enough,
In those bright courts we seek.
Soon is the chariot of a cloud,
By flaming angels borne,
I shall mount up the milky way,
And back to God return.
My soul has tasted Canaan's grapes,
And now I long to go,
Where my dear Lord his vineyard keeps,
And where the clusters grow!"

In saying a few things, relative to his character, talents, temper, &c. I would not knowingly deviate, in the smallest degree, from truth. He possessed the three cardinal virtues, *integrity, benevolence, and prudence*, in no ordinary degree. To state this is proof sufficient to every one who knew him. He was economical, for the sake of enabling himself to give to them that needed. The cause of God lay near his heart. He denied himself of many things, that he might contribute towards promoting it. It was from a willingness to instruct his younger brethren, whose minds were towards the Mission, that at the request of the Society, he took several of them under his care: and in all that he has done for them, and others, I am persuaded he saved nothing; but gave his time and talents for the public good.

I have heard him sigh under troubles; but never remember to have seen him weep, but for joy, or for sympathy. On his reading or hearing the communications from the East, containing accounts of the success of the Gospel, the tears would flow freely from his eyes.

His talents were less splendid than useful. He had not much brilliancy of imagination, but considerable strength of mind, with a judgment greatly improved by application. It was once remarked of him in my hearing, by a person who had known him from his youth, to this effect.—'That man is an example of what may be accomplished by diligence and perseverance. When young, he was no more than the rest of us; but by reading and thinking, he

has accumulated a stock of mental riches, which few of us possess. He would not very frequently surprise us with new or original thoughts; but neither would he shock us with any thing devious from truth or good sense. Good Mr. Hall, of Arnsby, having heard him soon after his coming to Olney, said familiarly to me, ‘ Brother S. is a safe man: you never need fear that he will say or do an improper thing.’

He particularly excelled in *practical judgment*. When a question of this nature came before him, he would take a comprehensive view of its bearings, and form his opinion with so much precision as seldom to have occasion to change it. His thoughts on these occasions were prompt, but he was slow in uttering them. He generally took time to turn the subject over, and to digest his answer. If he saw others too hasty for coming to a decision, he would pleasantly say, ‘ Let us consult the town-clerk of Ephesus, and do nothing *rashly*.’ I have thought many years, that amongst our ministers, *Abraham Booth* was the first Counsellor, and John Sutcliff the second. His advice in conducting the Mission was of great importance, and the loss of it must be seriously felt.

It has been said that his *temper* was naturally irritable, and that he with difficulty bore opposition: yet that such was the over-bearing influence of religion in his heart, that few were aware of it. If it were so, he must have furnished a rare example of the truth of the wise man’s remark, “ Better is he that ruleth his spirit, than he that taketh a city.” Whatever

might have been his natural temper, it is certain that *mildness*, and *patience*, and *gentleness* were prominent features in his character. One of the Students who was with him, said, he never saw him lose his temper but once, and then he immediately retired into his study. It was observed by one of his brethren in the ministry, at an association, that the promise of Christ, that they who learned of him who was *meek and lowly in heart*, should find rest in *their souls*, was more extensively fulfilled in Mr. S. than in most Christians. He was “ swift to hear, slow to speak, slow to wrath.” Thus it was that he exemplified the exhortation of the apostle, giving *no offence* that the ministry be not blamed.

There was a gentleness in his *reproofs*, that distinguished them. He would rather put the question for consideration, than make a direct attack upon a principle or practice. I have heard him repeat Mr. Henry’s note on Prov. xxv. 15. with approbation—“ We say, Hard words, break no bones, but it seems that soft ones do.” A flint may be broken on a cushion, when no impression could be made on it upon an unyielding substance. A young man, who came to be under his care, discovering a considerable portion of self-sufficiency, he gave him a book to read on *self-knowledge*.

He is said never to have hastily formed his *friendships* and acquaintances, and therefore rarely had reason to repent of his connexions; while every year’s continued intimacy drew them nearer to him; so that he seldom lost his friends—but his friends have lost him!

He had a great thirst for *reading*, which not only led him to accumulate one of the best libraries in this part of the country,* but to endeavour to draw his people into a habit of reading.

Allowing for a partiality common to men, his judgment of characters was generally correct. Nor was it less candid than correct: he appreciated the good, and if required to speak of the evil, it was with reluctance. His eye was a faithful index to his mind; penetrating, but benignant. His character had much of the decisive, without any thing conceited or over-bearing.

In his *person*, he was above the ordinary stature, being nearly six feet high. In the earlier stages of life he was thin; but during the last 20 years he gathered flesh, though never so much as to feel it any inconvenience to him. His countenance was grave, but cheerful; and his company always interesting.

But I shall conclude with a few extracts of letters concerning him, which I have received since his decease, from those who knew him intimately.

“His zeal for the cause of Christ, (says one of his congregation,) was uniform, and increasingly ardent, to the end of his life. One of the last conversations that he had with me, he concluded in these words—‘Farewel! Do your utmost for the cause of Christ. I have done a little, and I am ashamed that I have done no more. I have such views of its importance, that had

I ability I would spread the gospel through the world.’ His knowledge of books was very extensive: he appeared to have a facility in extracting the substance of them in a short time, as a bee extracts the honey from the expanded flower. He possessed an equal facility in knowing men, more especially ministers, and that not confined to his own denomination. So that in a few minutes he could give you an account who they were, what places they had occupied, and what was their general reputation. From this he was many times able to give seasonable advice.

“I believe (says a minister, who had been one of his pupils) I was the first young man placed under the care of our dear deceased father S. From my first acquaintance with divine things, on seeing and hearing him occasionally in my native village, I formed a very high opinion of the general excellence of his character; and the intimate knowledge I had of him, from residing in his family, so far from diminishing my esteem and veneration for him, greatly increased them. His piety was not merely official and public, but personal and habitual. The spirit of devotion rested on him. He was the man of God in all his intercourse. He conducted the worship of his family with singular seriousness, ardour, and constancy; never allowing any thing to interfere with it, except great indisposition. He manifested a parental tenderness

* This library is left by his Will to the Bradford Baptist Academy, only on condition of the trustees paying 100*l.* to his relations; a sum far short of its value.

and solicitude for the welfare of his pupils, and took a lively interest in their joys or sorrows. I have seen him shed the sympathizing tear over them, in the hour of affliction. Such was the kindness and gentleness of his deportment, that they could freely impart their minds to him; but while his affectionate spirit invited their confidence, the gravity of his manner, and the commanding influence of his general character, effectually prevented any improper freedom being taken with him. Such too were the sentiments with which he was regarded among his people: they loved and venerated him. He heard the sermons of his younger brethren with great candour, and if he saw them timid and embarrassed, on public occasions, he would take an opportunity of speaking a kind and encouraging word to them, and aim to inspire them with a proper degree of confidence. He was singularly regular and punctual in fulfilling his engagements, whether in preaching or visiting, not only in attending, but in being there at the time; and earnestly inculcated it on his pupils, if they wished to command respect. He endeavoured to preserve and promote the order and regularity of christian families where he visited. I never saw him out of temper but once, and that was produced by want of punctuality in another person. I often regret that I did not profit more by his instructions and example. He has many times, by his judicious counsel, been the 'guide of my youth.' His name and his memory will ever be dear to me. 'My father, my father!'

"I have just heard (says another, who had, some years since, been his pupil) of the death of Mr. S. It has returned upon me whether alone or in company. Such an event may well do so. In him I saw bright lines of resemblance to our Lord and Master, such as are seldom to be met with in poor mortals. Such amiableness of manners, so much of the meekness and gentleness of Christ, of sound judgment, and warm affection, we rarely see united. While memory holds her place, his name and manner will be cherished by me with pleasing melancholy, not without anticipations of meeting him in another and better world."

"The memory of Mr. S. (says another, who had been his pupil, and who was present at his death) will live in my warmest affections, while I possess the powers of recollection. It seems impossible that I should ever forget such a friend, or speak of him without blessing God that I ever knew him. I am grieved that he is gone, yet grateful that he was continued with us long enough for me to receive his instructions, and to witness his example. You have heard some of his dying sentiments. As his address to me may be considered as his dying advice to the young men, who were under his tuition, I communicate it, leaving it to your discretion what use to make of it. About 3 in the morning of the day on which he died, like Israel, he strengthened himself, and sat up on his bed. Calling me to him, he, in the most affectionate manner, took hold of my hand, and expressed himself as follows — "Preach as you will wish you

had when you come to die. It is one thing to preach, and another to do it as a dying man. I am glad you are settled where you are. I think you may say, *I dwell among my own people.* I am glad we ever knew one another. Spiritual unions are sweet. I have fled to Jesus: to his cross I am united. The Lord bless you, and make you a blessing."



PROPHECIES,

Referring to the Millennium.

No. II.

Remarks on Chap. xxvi, 9, in reference to the present times.—

"When thy judgments are abroad in the earth, the inhabitants of the world will learn righteousness."

If the foregoing piece * contain the true meaning of these prophecies, there can be no doubt but the words in verse 9th, refer to the calamities preparatory to the overthrow of the papal anti-christ, and the introduction of the millennium. Some of these we have seen; others are yet to come; but the most interesting character pertaining to them, is that under them "the inhabitants of the world will learn righteousness." It is not enough to understand them of what *ought* to be, but of what *will* be. The inhabitants of the world have in all ages been taught righteousness by the judgments of God; but now they shall *learn* it. The same thing is foretold in Rev. xv. 4; where, in

reference to the pouring out of the vials, it is asked "Who shall not fear thee, O Lord, and glorify thy name? For thou only art holy: for all nations shall come and worship before thee, for thy judgments are made manifest."

The sense is, that the judgments already found upon the earth, and those which are yet to come, will, with the word of God, which shall at the same time be spreading, be the means of effecting that great change in the moral state of the world, which prophecy gives us to expect.

Let us observe the effects produced by the events which have already occurred. We are informed, by a serious and intelligent spectator, that a deep impression was made upon the continental armies by the late sanguinary contests. The Rev. Mr. *Hallbeck*, Moravian minister, who, in the summer of 1813, travelled through the North of Germany, while occupied by the French and Allied armies, and published a narrative of his journey, writes as follows—
"It is impossible to describe the ardour and enthusiasm, which prevailed in Prussia, as soon as the people were permitted to take up arms against their oppressors. Scarce were the intentions of the Monarch known, before the whole country was in motion, and thousands flew to arms. Counts and Barons, professors and students, masters and servants, enrolled themselves as *common* soldiers, and those who could not bear arms, gave money. The ladies sold their jewels, their gold, their very hair to aid the common

* See *Bap. Mag.* for January, p. 14.

cause; they left the toilet to provide for hospitals, to dig entrenchments, &c.

“This enthusiasm, to which modern history presents no equal, *was combined with a RELIGIOUS spirit pervading the whole nation.* The iron time (as it is called) since 1807, had subdued the pride of the people, and the terrible judgments in Russia had opened their eyes. The soldiers were solemnly consecrated for the war by their parish ministers. It was a most affecting scene to see some thousand young warriors together, receiving instructions from their minister, and the blessing of the church, of their parents and relatives, before they went to fight for liberty. Every heart was moved, every eye shed tears.

“The same good disposition and unparalleled enthusiasm pervaded also the regular troops. They were no more the boasting self-confident Prussians of 1809; on the contrary, modesty and dependance on help from above, formed the general character of Blucher’s army. **WITH GOD, FOR OUR KING AND COUNTRY,** was the motto embroidered on their standards, engraved in their hearts. Cursing and swearing, the common vices of soldiers, were seldom heard; no songs were allowed to be sung, till revised by the Colonel, and approved by a clergyman. Many of these songs were of a religious, and all of a moral tendency. The regiments were not indeed provided with chaplains, but they attended divine service, as often as circumstances permitted.

“Eight hundred Prussians were once quartered in Herrnhut. The commanding officer had ordered

the band to parade the streets as usual in the evening; but being told that there was a meeting for divine worship at that hour, he postponed the music, and he and all the officers and soldiers attended the chapel.

“To this modest and pious spirit was joined a bravery equally enthusiastic, of which it is not easy to form an idea, without having been a witness to it. **CONQUER OR DIE,** was a resolution legible in the countenance of every soldier, which was not effaced by the most adverse circumstances, and which influenced those who were naturally of a weak and timid disposition.”

I lay no stress on the *durability* of these impressions: some of them may have continued, others may have subsided; but however this be, we may see how the mighty hand of God when stretched out, can subdue the spirits of men. The inhabitants of Prussia, and other Continental nations, have of late years been said to be remarkable for their infidelity: but infidelity at this time seems to have hid its head.

Farther, Is it not deserving of notice, that while some of the most awful judgments have been abroad in the earth, and men’s minds have been impressed by them, an impulse has been given to circulate the Holy Scriptures, such as was never before known? Without enquiring, whence this impulse proceeded, its existence and extent are manifest to every observant eye. The remarks made upon this subject in respect of Russia, in the *Eclectic Review* for November, are worthy of notice, and will in part apply to other nations as well as Russia. “In contemplating the exertions

which are made by christians of all denominations for the universal diffusion of religious knowledge, it is, indeed, gratifying to reflect on the powerful influence which the Russian church, and the Russian people may exert on the progress of divine truth among the nations. Their capabilities in this view are extremely great, nearly surrounded as they are by many numerous tribes, who are sitting in darkness, and in the land of the shadow of death; and their zealous co-operation in the cause of revealed truth, may be regarded as one of those events, which, under the guidance of a Divine agency, bear the closest relation to the propagation of the gospel, and the immortal interests of the human race." p. 431.

From what is said of the inhabitants of the world, that "when God's judgments are abroad in the earth, they will learn righteousness," we are not to suppose that this effect will be produced by the events of providence *only*: the word of God, and the spirit of God will accompany them, and co-operate with them. Such appears to be the actual state of things already in some degree, and such we may expect will be their progress.

These remarks may be thought to afford but little prospect of continued peace, but rather give us to expect a succession of judgments. I wish all success to every attempt at peace; but, so long as popery remains in the earth, I believe there will be no continued peace for it. "Is it peace, Jehu? What peace, so long as the whoredoms of thy mother Jezebel, and her witchcrafts are so many?" Prophecy apart, it cannot escape

the observation of thinking men that popery, notwithstanding its being raised by recent events to somewhat of its former greatness, is still dissatisfied. It must be a persecuting enemy of true religion, or nothing. There is not a papal nation in being, of any account, but what has in it the seeds of discontent and future wars. The preponderating powers of Europe will have to say, **WE WOULD HAVE HEALED BABYLON, BUT SHE IS NOT HEALED!**

GAIUS.

RELIGIOUS IMPOSTURE.

"They shall proceed no further, for their folly shall be manifest unto all men, as theirs also was." 2 Tim. iii. 9.

It is a lamentable consideration that persons should be found wearing the "form of godliness," whilst they "deny the power thereof:" using a profession of the holy religion of Jesus as a cloak to cover their deformity, and to hide their depravity. That the *mask* should be employed by those whose avowed intention is to support an assumed character, is quite natural; and, any, who are willing to pay for such amusements, cannot complain of being deceived. But that the religion of Jesus should be employed for the purpose of deceitful transformation could never have happened, had not the heart been "deep," to devise delusive arts; and men in general sufficiently credulous to pay for such deceptions.

That persons of this description have often been found among professed christians, it would be

vain to deny. Even primitive christianity, with all its outward simplicity, and notwithstanding all the persecutions to which its professors were exposed, could not preserve the churches from such intruders. The apostle Paul in writing to Timothy, speaks of some of this sort who were so base that "they crept into houses; led away silly women laden with sins, led away with divers lusts." To carry on their deceptions the more speciously, they were, (he says,) "ever learning, but never able to come to the knowledge of the truth." He furnishes a specimen of what "sort" these persons were, by instancing the case of "Jannes and Jambres," who withstood Moses, by attempting to imitate his miracles. "So do these also, (says he,) resist the truth;" not, be it observed, by speaking against it; but by aping the character and professing the sentiments, of the faithful servants of Christ; though at the same time, they were under the influence of "corrupt minds," and were "reprobate concerning the faith;" i. e. mere counterfeits in religion.

The apostle further admits that such deceivers may go a certain length in practising their imitations with success; as did the Egyptian Magicians. The three first miracles performed by Moses, they contrived to make the people believe were wrought also by them; but in attempting to "proceed further," they were unable to perform their purpose: "their folly was made manifest to all men;" they were obliged to acknowledge, "This is the finger of God." As an inference from these facts, the Apostle concludes by

saying, "Evil men and seducers wax worse and worse, deceiving and being deceived."

This account of religious imposture, founded on facts, which came under the apostle's own notice; and corroborated by an instance from scripture history; may be taken as infallibly descriptive of the whole class of Impostors, which, in succeeding ages, have infested the church of Christ; practising the grossest deceptions upon the credulous and unwary, for the purpose of gratifying a "corrupt mind;" thus making awful progress; but "waxing worse and worse, deceiving and being deceived." We learn from it,

I. *That persons who use religion for corrupt purposes, by deceiving others, most awfully deceive themselves.*

To carry on deception in religion, affords a proof of a depraved mind. It is one of the blackest marks of a wicked man; to "devise mischief upon his bed, that he may practise it, when it is in the power of his hand to do it." Is it at all surprising, that "the righteous Lord, who loveth righteousness," and whose "face is against them that do evil," should suffer such hypocrites in heart to be "filled with their own ways?" "Because they received not the love of the truth, that they might be saved; he gave them up to strong delusions, that they might believe a lie."—If men are given up to "their own hearts lusts," they will "walk in their own counsels."—Nor is it impossible that from their persevering in the pertinacious avowal of a "lie,"—to be the truth; especially if by so doing their pride be flattered, and their

circumstances bettered, they at length believe their own lie to be founded in truth: at the same time “deceiving and being deceived.” In reference also to those expectations, founded upon deceptive representations; whilst the propagators of falsehood are “deceiving,” the credulous and unwary are “deceived.” What is said of idol worship is applicable to this case, “they that make them are like unto them; so is every one that trusteth in them.”

II. That there is a point, beyond which, imitators of the works of God, shall not be suffered to proceed.

It is highly probable that the Egyptian Magicians, to whom the apostle referred, used deceptive arts to impose upon their deluded followers. Legerdemain tricks have been in all countries carried to a great pitch of perfection; but even admitting that they exercised more than human power, we are safe in attributing it to satanic influence. Speaking of such persons, the Apostle says, “For such are false apostles, deceitful workers, transforming themselves into the Apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing, if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.”

Is there not ground for suspicion that those, of late years, whose ministry has been remarkable for “striving about the law,” while they theoretically, if not practically, deny its obligations upon the believer; are not “ministers of righteousness:” but men of corrupt minds, “transformed as mi-

nisters of righteousness?” Admitting this, we can easily account for their having been “high”—“heady”—“fierce”—“despisers of those that are good:”—“lovers of pleasure, more than lovers of God.”

It is really amazing with what eagerness deceptive baits are swallowed by some, whose character for a better understanding had been generally acknowledged. But there are numerous instances, that when it is given out by any that they are “some great one,” there are a great many persons who will believe their assertions to be true; though there be not the least evidence of facts to render them probable.

The late case of that poor, weak, deluded woman, *Joanna Southcott*, who, doubtless, was both deceiving and deceived,” furnishes abundant proof of the ignorance and credulity of a large portion of society in this country. That such base, and bare-faced imposture should have been attempted—so long continued, and with so much success, at the commencement of the 19th century—and in England, the land of light, and of Bibles! will appear almost incredible to future generations. For such an illiterate silly woman to pretend to a spirit of inspiration—to predict future events—to undertake the work of sealing the servants of God!

It should seem that this woman was so deluded by the adulation of her numerous disciples, that she proceeded from stage to stage of deception, till she reached that point, when to support her pretensions, the established order of nature must have been subverted, and divine predictions falsified.

Beyond this she could proceed no further, and her folly, and that of her credulous "believers," has, by her death, and subsequent events, been made manifest unto all men.*

The numerous impositions upon many religious people in England, during the last thirty years, afford a very humiliating lesson to those who speak of our superior national knowledge and religion! What multitudes listened to the pretensions of "Poor Help,"† the prophecies of "Richard Brothers;" to the *miracles* performed by "Animal Magnetism," and the "Metallic Tractors!" What will be the next wonder it is impossible to conjecture; but it is probable, something equally ridiculous and contemptible.

At the beginning of the last

century, a class of enthusiastic impostors appeared, known by the name of the "French Prophets," who excited great attention, and imposed upon the deluded multitude. Even persons of rank and learning joined their standard, and pretended, while in their *fits*, to utter predictions. At last they proceeded so far, as to give out that Mr. Emms, one of their followers, would, on a particular day, rise from the dead. Having attempted, however, the work of God, they proceeded no further, "their folly was made manifest unto all men." The "corrupt minds of some of their leaders were soon discovered. John Lacy, Esq. a member of Mr. Calamy's congregation at Westminster, without giving the least notice, got up one morning, left his lady in bed, quitted his

* This view of the character of *Joanna Southcott*, is abundantly confirmed by the following statement, by one of her Medical Attendants. "Her predictions were loud and frequent—full of comfort and happiness to her own subjects—dreadful denunciations of woe to the rebellious creatures, that did not acknowledge her sovereignty, and trust in her prescience; but of their fulfilment I never heard. And her life was very differently ordered from those, who aforesaid had the name, character, and office of Prophets. They fasted often,—watched incessantly—and prayed continually—they lived coarsely, and were more coarsely clad: they upon all occasions, but when otherwise commanded by Him, whose servants they were, avoided publicity, and studiously shunned the busy haunts of men: but Joanna, on the contrary, upon all occasions sought publicity; to this end, when one method failed, another was resorted to. I never could learn, that she either watched, fasted or prayed. On the contrary, she passed much of her time in bed—in downy indolence—ate much and often—and prayed—never. She loved to lodge delicately, and feast luxuriously."

† The name of this man was Samuel Best. About the year 1784, he was a pauper in Shoreditch Workhouse; and employed himself in making representations of God in straw work!! Being remarkable for a strong memory, and an extensive knowledge of the contents of the Bible; he would look at the palm of a person's hand, and refer him to a passage of scripture, descriptive of his character and future destiny! To this "Prophet," it is said, thousands of persons in London resorted—"preachers of various denominations, churchmen, dissenters, methodists, and quakers; ladies and gentlemen in their own carriages; as also tradesmen, mechanics, and servants in hackney coaches, or on foot, some of them repeated, and many of them highly extolled, POOR HELP. See a Pamphlet, entitled, "*Imposture Detected*," or *Thoughts on a Pretended Prophet, and on the prevalence of his Impositions*, By John Martin, 1787.

house and children, and taking a few necessaries with him, went to live among the prophets. There he took to himself for wife one Betty Gray, who had been a snuffer of candles at a play-house, but never passed for a person inspired. This transaction, in one of his inspirations, which Mr. Calamy saw, he called a quitting Hagar, and betaking himself to Sarah, and declared, he did it by order of the Spirit. The government of Queen Anne manifested both weakness and intolerance, by punishing these persons "for wicked and counterfeit prophecies, and causing them to be printed and published, to terrify the Queen's people." At length, the Queen's ministers followed wiser counsels, and "let them alone," when the consequence was, that in a little time they sunk into contempt, and their party dwindled to nothing. Sir Richard Bulkley, who was very short and crooked, expected under the new dispensation, to be made strait and handsome; but to his great disappointment and mortification he died before the miracle was wrought.*

From this story, it should appear, that there is no new thing under the sun. "The farce has been nearly re-acted by Joanna Southcott and her believers. We congratulate our countrymen, however, on the superior wisdom of our Governors, at this period, who "refrained—and let them alone," till the deception was detected, and "their folly has been manifest unto all men."

IOTA.

CHRIST THE ADVOCATE.

By an advocate, is understood one who, in the absence of his client, is employed to plead his cause, and to defend him against the charges of his accuser, in the presence of his judge: to this there is an allusion in that expression of the Apostle, "ye are come to God the Judge of all—and to Jesus the Mediator of the new covenant." The first of these observations suggests considerations truly alarming to a guilty creature, who, from a conviction of his own turpitude, is ready to say, "How shall I come before the Lord?" he perceives the unsullied purity of the divine character, the holy law which he has violated, and the majesty that vindicates its honours, with terror and despair; but the humble believer, comes not only to God the Judge of all, but also to Jesus the Mediator of the new covenant: in Jesus he finds an Advocate of supreme ability—"Who is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."

The Advocacy of Christ is connected with his meritorious obedience and his expiatory death: it is indeed so important a part of his mediation, that his exertions for our happiness would have been incomplete without it. The Jewish high priest was required not only to offer an atonement for the sins of the people, but likewise to appear in the most holy place, with the names of the tribes of Israel on his breast, and to add

* See Wilson's Hist. of Diss. Churr. Vol. IV. p. 77—79.

solemn intercession to the sacrifices he had presented; a procedure very much resembling this has been observed by our Lord ever since his ascension to heaven, where, "Because he continueth ever, he hath an unchangeable priesthood."

We acknowledge that all the labours of our glorious Redeemer are peculiarly interesting: we trace his footsteps with exultation, through the dark passages of the grave: we behold him with triumph, breaking up the empire of death, and leading captivity captive: but do not let us imagine that his mediatorial career terminated with these circumstances; "He was made a priest after the power of an endless life;" therefore, "When he had purged our sins, he sat down for ever on the right hand of God." All this implies that Jesus Christ continues to sustain the priestly office in heaven, and that as he assumed a body to die for us, so he re-assumed it after he had completed the expiation of sin, to live in more glorious forms for us in the upper world. "I am he that liveth and was dead, and behold I am alive for ever more, and have the keys of hell, and of death."

Now one principal reason of the continuance of the priestly office in the person of Jesus Christ, is to advocate the cause of his people in the presence of "God the Judge of all." This was his view in rising from the dead, in ascending to the court of heaven, and in presenting the blood of the covenant before the throne of his Father. This part of the sacred office of our Lord was pre-figured by the incense

that was burned in the sanctuary. The high priest on the day of expiation was not allowed to enter the oracle, unless he took a censer full of burning coals, in order to cover the mercy seat, and to fill the holy place with a cloud of sweet incense: in a similar manner did our glorious Advocate, as soon as he entered the celestial world, fill all its regions with the savour of his intercession.

But though the Advocacy of Jesus Christ is an object of faith, and a source of great consolation, yet it is impossible for us to determine the manner in which it is performed. Advocacy implies pleading and praying, and I do not know that these exercises are at all inconsistent with the present exalted state of the Redeemer, because he still sustains the office of Mediator. It is in his glorified state that he is encouraged to ask for an extensive empire. "Ask of me, and I will give thee the heathen for thine inheritance;" yet it should be observed, that the manner in which he performs this office in heaven, is consistent with the grandeur to which he is raised as the "Head of all principality and power." In this world he prostrated himself before his Father, and uttered his griefs with strong cries and tears; here his soul was exceedingly sorrowful; here he prayed more earnestly, and his sweat was as it were great drops of blood; but that mode of interceding would not comport with his present glory: it is enough for him, in heaven, to plead the efficacy of those cries and tears, of those earnest prayers, of those great drops of blood, and to derive from them a claim which

he began to urge in the depths of his humiliation, "Father, I will that they whom thou hast given me, may be with me, where I am." While he prayed and bled in this world, he bruised the spices which he had designed to present before God; but when he ascended to heaven, those spices were kindled by the sacred fire and arose as a cloud of incense before the throne; his perfect sacrifice rendered all his petitions efficacious and prevalent with God on the behalf of guilty men.

Some have doubted whether Jesus Christ intercedes for his people in heaven, by offering verbal petitions to his Father, supposing that his appearance at the right hand of God, in that body which suffered the pains of death, to be a virtual intercession, and therefore quite sufficient for all the purposes of advocating our cause. Admitting the efficacy of this virtual intercession, and acknowledging that it is enough for us to know that our glorious forerunner appears in the presence of God for us; yet, may we not imagine that there are some seasons of extraordinary devotion in the upper world, in which the innumerable company of angels, and the spirits of the just made perfect, assemble more particularly to examine and adore the abysses of human redemption; and while they encircle the throne of the Eternal, and cry with millions of voices, "Holy, holy, holy is the Lord God," may we not suppose that the Lord Jesus Christ, clad in his mediatorial glories, appears as the sublime Advocate of all his people, relating their sorrows and prayers, and fears and hopes, in an audible

voice, and accompanying that relation with a full display of those wounds which atoned for their sins? I am not aware that there is any extravagance in this supposition, but we can determine nothing. Now we see through a glass darkly, soon, introduced by our incarnate God, we shall see face to face; now we know in part, then shall we know, even as we are known. Let us for the present wait with patience, and till the invisible world shall unfold to us "All we desire or wish below," let us be satisfied, let us rejoice, that "we have an Advocate with the Father, Jesus Christ the righteous."

This office, which is so ably sustained by the Son of God, gives us a very just and beautiful idea of his pity and condescension. An advocate supposes a client: but who are the clients of Jesus Christ? Those who have been righteously charged by the justice of heaven, with having violated the divine law: those who are self-condemned; those whom the scriptures denominate carnal, weak, indigent and ruined: for such and such only, did Immanuel become a voluntary Advocate. He could not be encouraged to undertake their cause by any promise of reward from them, for they had nothing to pay: he could not entertain hopes of succeeding, by supposing that their faults would admit of extenuation, for they were associated with aggravations too glaring; yet in the most gracious manner, he engaged to manage their cause, when no creature in either heaven or earth would touch it. How can unbelief itself resist the encouragement which this consideration proposes?

Penitent sinner, afflicted backslider, disconsolate and misgiving believer, do not let the sense of your unworthiness prevent you from coming to Jesus : this is the very feeling with which you should come, he does not undertake any but desperate causes ; those who can plead for themselves will never find an Advocate in him.

Jesus Christ is perfectly qualified for this important office. " He is able to save to the uttermost, seeing he ever liveth to make intercession for us. His views of saving were extensive ; they did not relate to a redemption from hell only ; but comprehended the bestowment of the Holy Spirit ; the support of his people under their trials, the mortification of their sins, the conquest of death, and the enjoyment of eternal glory. His ability is equal to his designs, for he has given us his Holy Spirit ; he has borne his people through persecutions and death : he has granted them innumerable pardons, and has scattered their enemies with the breath of his mouth : can there be any doubt then of his perfect fitness for the grand employment of his interceding for them in heaven ? If when oppressed and afflicted, if when insulted by men, attacked by devils ; and overwhelmed with the indignation of heaven, he still pressed onward, and completed his immense designs ; can there be any doubt of his success now ? Now, when he has all power in heaven and in earth, now, when he dwells beneath the full beamings of his Father's face ?

An additional encouragement is derived from the character of our great Advocate. The Apostle John denominates him " Jesus

Christ the *righteous*." Were a client capable of committing to the hands of his advocate a fair, open, and conscientious statement of his innocence, with what perfect calmness might he wait the issue of the trial ! Now those for whom Christ pleads can make no pretensions to such a statement ; nor does he found his advocacy on the supposition of such a statement ; he makes no excuses for their sins, he admits every charge that is brought against them, by an injured law, and indignant justice, and yet he is determined to rescue them from the punishment they deserve. But how does he proceed ? He pleads his own righteousness, he refers the law to his constant and meritorious obedience, he refers divine justice to the sorrows and curses, under which he bled and died on Calvary, and shows that all the perfections of Deity were illustrated by his wonderful death.

" We have an Advocate with the Father." One Advocate, who possesses so much worth, and who has so much interest in heaven, is sufficient. Difficult and various as our causes are, we want only one Advocate ; numerous and aggravated as the charges are, which are brought against us, we want only one Advocate ; separated as the people of God are by time, distance, and circumstances, they want only one Advocate. All the saved millions in heaven, ascribe their triumphs and glories to him only. " *Thou* hast redeemed us out of every kindred, and nation, and tongue."

' We have an Advocate with the Father.' Then afflictions shall not overwhelm us ; you may arm yourselves with poverty and na-

kedness, with sword and flame; but you shall act in subserviency to the divine will; your assaults, calculated as they are to depress us, shall merely afford an opportunity for the Redeemer to display his power and grace in our support, and instead of effecting our ruin, shall only awaken our admiration and increase our triumphs.

‘We have an Advocate with the Father.’ Then you shall not subdue us, Satan; nor you, internal corruptions; nor you, earthly allurements; for we shall receive strength from our exalted Advocate to oppose you: by the blood of the Lamb we shall overcome you. The Lamb will inspire in our souls an increasing aversion to you; and feeble as you may deem us, contemptible as we may be in your eyes, these trembling hands, invigorated by Omnipotence, shall put you to flight, and your mortification will be proportioned to the arrogance and cruelty with which you assail us.

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S. S.

FRIENDSHIP.

It is a mark of the “tender mercy” of our heavenly Father, that the sweetest and most refined pleasures are open to the enjoyment of all. Of this nature are the pleasures of friendship, in which every one has an opportunity of sharing. There is no one whose habits, feelings, dispositions, or opinions, are of so singular a cast that he cannot find a kindred spirit—an individual possessing qualities, and espousing sentiments, more or less in unison with his own.

Nevertheless, that friendship is

often but a transient enjoyment, is a complaint that echoes through the world. The charm of friendship is easily broken, and that unanimity of disposition, that principle of mental attraction, in which it takes its rise, and on which it depends for its continuance, is ever in danger of being destroyed. On a nearer and longer acquaintance with those, to whom a real or fancied resemblance of character had united us, we have been surprised with the discovery of some hidden contrariety of feeling or of temper that has ended in a sudden and continued separation.

Those connections are generally the most lasting that are formed in early life, when the mind is more susceptible of friendly emotions, as well as more amiable in itself, than at any later period. In youth and childhood the dispositions of the mind are very similar in every person, and it is then that our characters most naturally assimilate, each imbibing, in some measure, the distinguishing qualities of his companion. The society, also, of those who have been our friends, from early life, whether they were adults, or of our own age, is peculiarly delightful. The sight of our former play-mates, school-fellows, and juvenile associates, of our brethren and sisters, or, even of our parents, and aged relatives, awakens within us the remembrance of all the pleasurable feelings of youth, and enables us, sometimes, almost to realize for a while, the joys of that interesting stage of existence. The sensations of that period are so different from those of later life, that to a thoughtful mind, it seems as if they had inhabited a different world, that has passed away, leav-

ing no memento of its pleasures, but a few of its former inhabitants, to whom they are in general fondly attached, as being those who have dwelt with them in that fairer region; and who can listen with sympathy to their tale of other times. We look back upon these days with the same regret as Adam must have felt on recalling to his memory the scenes of the Garden of Eden, whence he had been banished; and experience a delight in the society of our early friends, akin to the pleasure he must have enjoyed in the company of Eve, the partner of his joys during his residence in that happy place.

Worldly friendships, however, at the longest, will last only for the span of this life. It is a melancholy truth that many of those whom we here look upon as united by the closest ties of affection and esteem, are journeying to a place, in which they shall be friends no longer—where, during the lapse of eternity, neither a friendly word nor a look of tenderness shall pass from the one to the other, to light up their gloomy countenances; or to infuse a drop of comfort into their disconsolate and wretched spirits; but where they shall for ever heap curses on each other's head. When we think of an impenitent sinner stretched on the bed of death, and on the point of bidding his friends a last farewell, one cannot at the same time help imagining, with what irreconcilable aversion he shall regard these companions in iniquity on opening his eyes in the world of spirits.

Real friendship is always begun in a persuasion that it will last, nor is our attachment ever sincere if it be accompanied with any dis-

trust of its continuance. Notwithstanding we are daily witnessing in others the warmest friendship degenerating into the most implacable hatred, still we cherish a belief that ours will be exempted from a similar fate. Could the wicked foresee the deadly enmity that shall subsist between them in the other world, they would not be friends in this.

How highly, therefore, should we prize the Gospel, which has brought life and immortality to light, and opened a prospect of interminable friendship beyond the grave. Were believers properly mindful of this, many of those little animosities and contentions that now prevail amongst them, would die away and be forgotten. On the other hand, how cheerless is the creed that teaches there is no hereafter; and leaves us no hope when our friends are taken from us, (a season when we feel with most sensibility the workings of affection,) of ever meeting them again: and what a tendency to damp the ardour of attachment, has the consideration that, in a short time, our friend shall become a thing of as little account as the dust of the ground.

Goodmans Fields. P. H.

RELIGION IS LOVE.

Extract of a Letter from the late Rev. S. Pearce, of Birmingham, to a Friend who had lately been settled in a new charge.

“In vain should I attempt to tell you the joy which filled both my Sarah's heart and mine, when we found your present situation so suited to your wishes. I envy no one. I wish to regard that situa-

tion as the best in which a Providence of infinite wisdom and goodness sees fit to place me: but, if I envied any, I should envy *you*; because you seem to breathe in a free air, and to be connected with such whose christianity can be allied to candor. What a pity such an alliance is not universal! But I mistake—*true* christianity, genuine, unadulterated christianity, is all candor. Oh! I hear her sweet voice whispering from above, “Let every man be fully persuaded in his own mind.” Ah, how different the spirit of professing christians to the genius of the religion by which they are distinguished! Worse than the tyrant of Babylon; he sat up an *image* to be worshipped, but we have exalted *ourselves*, and have said in fact, Whoso, when he heareth our voice, falleth not down and worshippeth as we worship, believes as we believe, and gives our understandings credit for an acquaintance with the truth, however dissonant his opinion may be to our

own, he shall be cast into a furnace of fire. The God of love himself assumes the tone of severity at such tyranny as this; and exclaims, with a keenness which must pierce to the heart, “Who art thou that judgest another’s servant? To his own master he standeth or falleth.” Brother, I am sick of almost every thing that has been called religion but *Love*—supreme love to God—universal benevolence to man. I don’t know that I am a better christian than ever, but I can assure you that I am a *firmer believer* than ever, and I am enraptured at the thought that all the objects which christianity requires me to believe, are to be contemplated with delight. It is all *love*: *love* is the Alpha, *love* the Omega. It originated in *love*: it is exemplified in *love*: it works by *love*: it terminates in perfect, universal, *love*. Thanks be to God for this unspeakable gift, this religion of *love*!

MISCELLANIES.

PUNISHMENTS

PRACTISED BY THE BURMANS.

Communicated by Mr. F. Carey.

Every species of punishment of which the human mind can possibly conceive is continually practised in this country. The nature and degree of the punishment depends entirely upon the whim and caprice of the ruling power who issues the mandate. However, there are some punishments more common than

Vol. VII.

others, but these again vary both in degree and kind according to the crime, the character and sex of the criminal, except the general rule be digressed from by anger or revenge, which very frequently is the case.

The following are some, which occur most frequently, and may be divided into three classes, viz. capital, severe, and trivial punishments.

Among the first class may be

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placed, beheading, crucifying, starvation, ripping open of the belly, sawing, piercing through, starving to death, flogging upon the breast to death, exposing to the rays of the sun to death, blowing up with gunpowder or other combustible materials, pouring hot lead down the throat, scalding to death by plunging into hot oil, shooting with a gun or arrows, spearing to death, squeezing to death by pressing a nut of the betle tree on each temple between two bamboos, until the eyes and brains start out of the head, drowning, beating on the head to death with a large cudgel, giving to wild beasts, and roasting upon a slow or quick fire.

Severe punishments are such as cutting off the hands, feet, ears, nose, tongue, &c. extracting of the eyes, flogging upon the breast, tying of the arms with a thin cord until it cuts down to the bone, hanging up by the heels, hanging up by the tips of the fingers, exposing to the rays of the sun, banishment into forests, from which it is almost impossible to escape.

Among trivial punishments may be reckoned flogging, marking the criminal's crime in legible characters upon his face or breast, and condemning him to perform the office of a public executioner for life; squeezing of the legs or arms between two bamboos; confinement in the stocks with the legs extended as far as possible. Such punishments as hanging, shooting, exposing in the pillory, burning of the hands, condemning to a long confinement, and hard labour, are seldom practised; banishment is not often heard of.

It often happens, however, that several of the above punishments are inflicted upon the same criminal previous to his being finally executed. Instances often occur when a person, after being nailed by the

hands and feet to a cross, some or most of his members are amputated one by one, before he receives his mortal wound; sometimes the punishment, though small in its kind, is continued as long as life remains; and frequently so many various punishments of a trivial nature are inflicted, that death is the inevitable consequence; united together, they form capital punishments severe in the extreme, and horrid to reflect upon, and yet these are the most common.

Frequently the innocent suffer with the guilty; as, a wife for the fault of her husband: children for the fault of their parents; a whole family is extirpated for the fault of a single individual; and servants are cut off for the fault of their masters; these kind of punishments however seldom occur, except from sudden anger or revenge, unless in case of deserters and persons guilty of treason.

When a person of royal extraction is to receive a capital punishment, it is generally done by drowning; in the first place the person is tied hands and feet, then sewed up in a red bag, which again is sometimes put into a jar, and thus the prisoner is lowered down into the water, with a weight sufficient to sink him. This practice is resorted to because it is reckoned a sin to spill royal blood.

Women, comparatively speaking, are seldom the subjects of capital punishment: when a circumstance of this kind occurs, it is generally for some very flagrant crime. Women when executed, are most frequently knocked on the head with a large cudgel; until the brains burst forth; but sometimes they are ripped open, or blown up, or given to a tiger or other wild beast.

The bodies of criminals are always exposed to public view for three days, after which they are

shoved into a hole dug for the purpose, and covered with earth, without being permitted the honour of being burnt.

Criminal causes are frequently tried by ordeal before judgment is past.

I will now just relate what has taken place in this single town of Rangoon since my residence in this country; which does not exceed four years. Some of the criminals I saw executed with my own eyes, and the rest I saw immediately after execution.

In the first place. One man had melted lead poured down his throat, which immediately burst out from the neck, and various parts of the body.

Four or five persons, after being nailed through their hands and feet to a scaffold, had first their tongues cut out, then their mouths slit open from ear to ear, then their ears cut off, and finally their bellies ripped open.

Six people were crucified in the following manner: their hands and feet nailed to a scaffold; then their eyes were extracted with a blunt hook; and in this condition they were left to expire; two died in the course of four days; the rest were liberated, but died of mortification on the sixth or seventh day.

Four persons were crucified, viz. not nailed but tied with their hands and feet stretched out at full length, in an erect posture. In this posture they were to remain till death; every thing they wished to eat was ordered them with a view to prolong their lives and misery. In cases like this, the legs and feet of the criminals begin to swell and mortify at the expiration of three or four days; some are said to live in this state for a fortnight, and expire at last from fatigue and mortification. Those which I saw,

were liberated at the end of three or four days.

Another man had a large bamboo run through his belly, which put an immediate end to his existence.

Two people had their bellies ripped up just sufficient to admit of the protrusion of a small part of the intestines; and after being secured by the hands and feet at full stretch, with cords in an erect posture upon bamboo rafters, were set adrift in the river to float up and down with the tide for public view.

The number of those who have been beheaded I do not exactly recollect; but they must be somewhere between twenty and thirty.

One man was sawn to death, by applying the saw to the shoulder bone, and sawing right down until the bowels gushed out.

One woman was beat to death with a large cudgel.

Two persons were simply crucified, but liberated soon after.

Five persons, consisting of a man, his wife, (who was six months gone in pregnancy,) his child about five years of age, and two other men, were led out to the place of execution; the men were sentenced to be crucified, and opened, and the woman and child were to be stretched out upon the ground and opened; every thing was prepared, and the executioner was standing by with his weapon of destruction, ready to perform his bloody office, nay, boasting that he was able to perform it neatly; however, a reprieve came, and the execution was prevented; these people are still alive.

Several amputations of hands and feet have taken place: some died from loss of blood, but the greater part are still alive.

These are most of the punishments I have seen and heard of

during my stay in this place, but many other instances happened during my absence, which I have not related. As for the crimes for which these punishments were inflicted, I shall only add, the crimes of some deserved death: some were of a trivial nature, and some of the victims were quite innocent.

EXORDIUM

To a Sermon of Father Bridaine.

This celebrated Missionary preached for the first time in St. Sulpice Church, * in Paris, 1751. The first quality of the capital went there from curiosity. They beheld there a number of bishops, many persons of rank, and a numerous body of ecclesiastics. This spectacle, far from intimidating our orator, at once inspired this Exordium:

“At the sight of an auditory, so new for me, it appears, my brethren, that I should open my mouth only to crave your indulgence for a poor Missionary, destitute of the talents you require when we come to speak to you of your salvation. I feel, however, this morning a very different sensation; and if I be humiliated, beware of thinking that I abase myself to the wretched uneasiness of vanity, as if I were accustomed to preach *myself*. God forbid that a minister of heaven should ever think of needing apology among you; for whoever you be, you are all sinners! It is before your God and mine, that, in this moment, I feel myself pressed to smite my breast. Till now, I have published the righteousness of the most high God, in temples covered with

thatch; I have preached the rigors of repentance to the wretched who were without bread; I have proclaimed to the dwellers on the fields, the most frightful truths of my religion. What have I done? wretched me! I have given sorrow to the poor, the sincerest friends of my God; I have carried terror and grief into the simple and faithful souls, that I should have pitied and consoled. It is here that my looks fall only on the great, on the rich, on the oppressors of suffering humanity, or on audacious and hardened sinners! It is particularly here, where his holy word should echo in all its force of thunder; that I place with me in this pulpit, on the one side, death that threatens you—on the other side, my God who is coming to judge you. I hold your sentence in my hand to-day. Tremble before me, then, proud and disdainful men, who hear my voice: The necessity of salvation, the certainty of that fearful hour for you, final impenitence, the last judgment, the small number of the elect, hell, and above all, eternity—eternity! these are the subjects I am going to urge on your attention, and which I should have reserved for you alone. What! do I need your praise, which might condemn me, without saving you? God is about to stir up your minds, while his unworthy minister is speaking to you; for I have had long experience of his mercies. Penetrated, then, with horror for your past iniquities, you will embrace me, shedding tears of compunction and repentance; and by dint of remorse, you will find me eloquent.”

R. Thomson.

* The most magnificent modern building of the kind in Europe.

PERSECUTORS ADMONISHED.

The Rev. *Henry Williams*, was a Baptist minister, who lived on a small estate of his own, in Montgomeryshire. "Being disabled from the public exercise of his ministry in 1662," (says Calamy,) "he continued to preach more privately in several parts of the country, as he had an opportunity. He was an upright man, very active for God, and a lively preacher. He suffered much for the sake of a good conscience, both by imprisonment, and spoiling of his goods; but he endured all patiently, and went on doing the work of the Lord in the most difficult times. He had a wife and 12 children, which made his severe sufferings the more grievous and distressing. One of his daughters was the *wife* (not the *mother*, as the late Mr. Palmer asserts by mistake,) of Mr. Richard Davies, who was formerly an eminent independent minister at *Rowell*, in Northamptonshire. Mr. Davies had, deservedly, a very great veneration for his father-in-law, and wrote, it is said, a very affecting elegy on his death, which took place in 1685, aged 60.

Among the heavy trials and severe sufferings which Mr. W. underwent, the following have been related, on undoubted authority, as some of the most remarkable and affecting.

He was once violently set upon, while preaching, by some of the ruffian persecutors, dragged from the place, most cruelly beaten, and left as dead, like Paul, at Lystra. His imprisonments were long and rigorous, and are said to have taken up in all, no less than 9 or 10 years. At one of the times he lay in prison, the bloody persecutors set fire to his house, and burnt it to the ground. At another time they beset his dwelling,

broke in, and plundered his goods, and even *murdered* his aged father, who was attempting to prevent their getting into the upper rooms. His wife too, who was then big with child; in endeavouring to escape, (with one child in her arms, and leading another,) was brutally insulted by one of them. At last they seized the stock upon the land, and seemed to leave nothing behind them for the future support of the family. There was, however, *a field of wheat*, then just sown, which the unfeeling wretches could not carry off, and which they probably did not think worth while to destroy. That field afterwards thrived amazingly. All the winter and spring, its appearance struck every beholder; and the crop it produced was so very abundant as to become the common talk and wonder of the whole country. Nothing like it had been known there in the memory of the oldest man. In short, the produce of that field amply repaid him for the losses of the preceding year. It was said, indeed, that it amounted to more than double the value of what the persecuting plunderers had carried off. Its value, also, was much enhanced, by the following year being a season of scarcity. The field is known there, and shewn to strangers to this day. I was travelling that way, and was shewn that field in 1745. This, together with the untimely and awful end of diverse of his most bitter persecutors, had such a terrifying effect upon the inhabitants in general, as secured him from being ever after very violently persecuted.

In that ill-conditioned age, it was not uncommon for such as had been very forward and violent in oppressing and harassing others, in matters of conscience, to be themselves suddenly overtaken with some very grievous disaster, which

had much the appearance of a divine judgment. That is said to have been remarkably the case with several of the principal adversaries of Henry Williams. Two of them were justices of the peace. One of these died suddenly one day, as he was eating his dinner; the other, as he was returning home drunk from Newtown, fell into the Severn, and was drowned. A third, (it was I think the high sheriff, or his deputy,) who had been active in seizing, and taking away the cattle and goods of our pious sufferer, fell off his horse, sometime after, within sight of the injured man's house, and broke his neck. Similar instances were then observ-

ed as not unfrequently occurring, and they would sometimes have a considerable effect upon the surviving persecutors, and the public, as indications of a particular providence, and of the displeasure of God against the enemies of religious liberty, and the violators of the rights of conscience. Too often, however, such ideas were disregarded, and such occurrences thought nothing of, as if it had been beneath the Almighty, to notice the atrocious deeds of his rational creatures, or to sustain the character of the moral Governor of the world, and the Judge of all the earth.

Thomas's Hist. of the Welsh Baptists.

Obituary.

RUTH JACKSON.

To the Editor of the Baptist Magazine.

Dear Sir,

The happy death of a pious young woman, about three months ago, at Weldon, in Northamptonshire, seems to have made a considerable impression on the minds of those about her in favour of religion. Her name was *Ruth Jackson*, a daughter of one of the deacons of the Baptist Church at Gretton. A funeral sermon was preached by Mr. Sumpter, at Gretton, and another by Mr. Pickering, the Independent minister of Brigstock, at Weldon. The account given of her, partly by Mr. Sumpter, at the close of his sermon, and partly by her father, in a letter to me, was in substance as follows:—

She was born on Sept. 26, 1795:

When about ten years old, she had very serious thoughts on her accountableness for the sermons she had heard, and the awfulness of dying without an interest in Christ. These thoughts, however, wore off, and for some years she seemed to live without that good hope through grace, which so distinguished her latter end. But, in the early stages of her affliction, it pleased God to renew her convictions, and to deepen them. Mr. Sumpter one day visiting her, asked her whether she could sing "Sweet Affliction." She made little or no answer, being at that time much depressed. After Mr. S. was gone, she wept bitterly, and said to her mother, "Mr. S. will see what a poor creature I am. I can say nothing about the things of God, and my interest in them." About three days after this, while engaged in prayer, by

* Hymn of Mr. Peafce, composed under his last affliction.

herself, light broke in upon her mind in a surprising manner. She lost all her fears, and was filled with joy in a believing view of Christ. 'I am thine,' said she, 'and thou art mine! Now I can sing "Sweet affliction, sweet affliction, that brings Jesus to my soul!"' Speaking of this change from darkness and dejection to light and peace, she said afterwards, 'I cried unto the Lord, and he delivered me!' From this time to the close of her life she possessed almost uninterrupted peace and serenity of mind; and, on many occasions, a very high degree of enjoyment.

During the last half year of her life, (says Mr. Sumpter,) she has often expressed to me the pleasure she enjoyed in communion with the ever blessed God. On my asking her if she had no fear of her own heart deceiving her, she answered to this effect, 'I know that the heart is deceitful above all things, but the enjoyment that I have had in thinking of Christ cannot be delusion. I feel religion to be a solemn reality. What should I do if I had a Saviour to seek? I feel that sin is a great evil, or the Son of God would not have come into the world and suffered as he did, to make atonement for it. I know God would have been just if he had cut me off in my sins and sent me to hell. I often think it a great mercy that I was born of religious parents. I have often had pleasing anticipations of heaven, longing to be with Christ—Christ has been very precious to me.'

To the same purport her father writes in the summer of 1814—
"She was heavily afflicted, but very happy: never repining under it. 'I would not change my situation,' she would say, 'with any one. The sense I have had of the love of Jesus has made this affliction more pleasurable than painful. Come my Jesus—Come death, for thou

hast lost thy sting—Welcome death, to take me home—Pray that I may have patience!"

Her views of the divine character and the way of salvation by faith in the Lord Jesus, were very clear and consistent: Her joy on some occasions was unutterable. When she has been so very ill that we have thought her just expiring, she has revived, and said with a pleasant smile, 'Happy! happy! I thought I was going, but must stay a little longer—it will not be long—a few more fits, and I shall be where there is no affliction—Pray that I may have patience. I am so happy, that it bears me quite above my pains—O, the mercy and goodness of God! I know not how to express my thankfulness—I long to be gone, that I may praise him as I would—I cannot mourn at parting with you, my dear friends—I hope we shall meet again in heaven.'—She would repeat with delight the 550th hymn of the selection;

"Ah, I shall soon be dying,
Time swiftly glides away;
But on my Lord relying,
I hail the happy day."

The sabbath morning before she died, the sun shining into her room, she said, 'I am spared to see the light of another sabbath morning—this I did not expect—I hope it will not be long ere I begin an eternal sabbath—The Lord hath hitherto been my support, and I believe he will guide me safely through—He will not leave me—I cannot doubt his love and kindness! In the evening I returned from worship. Looking at her, I said, 'my Ruth, we shall be sorry to part with you.' 'Why, father,' said she, 'it will be well for you, and well for me.'

Between two and three o'clock, on Lord's day morning, October 9th, she breathed her last, without a groan, or hardly a sigh to be perceived."

GAIUS.

MR. W. STOCKELL,

Was born at Hunmanby in the east riding of Yorkshire, in November, 1741. At an early period of life, the Lord was pleased to call him by his grace, and reveal his Son in him. In the course of divine providence he was brought to converse with a pious man, (a member of the Baptist church, at Bridlington,) who had gone to reside at Hunmanby for a few years, and was made the mean both of leading him, and several other young people, sincerely to ask the way to Zion, who became burning and shining lights in their day. The subject of this memoir, being much attached to reading, his friend put into his hands Dr. Watts's *Miscellaneous Thoughts*, which were read by him with peculiar pleasure.

After this circumstance, as Hunmanby was not at this time favored with the light of the Gospel, he regularly attended at the Baptist chapel at Bridlington, about eight miles distant, and grew in grace and the knowledge of our Lord and Saviour Jesus Christ. At about the age of 22 years, he made a public profession of his faith in the Redeemer by baptism, and was received a member in that church. He soon afterwards went to London, for improvement in his business, and regularly attended and communicated with the Lord's people at Dr. Stennett's. About two years after, he returned to *Bridlington*, and settled there, marrying a member of the same religious community.—

Here our late departed friend continued, much esteemed by his Christian brethren, and by almost all that knew him, until his decease: being upwards of 50 years from his Baptism. He was a man of strong natural powers, of deep penetration, and had considerably improved his mind by reading, me-

itation, and observation. In his business he was diligent; in all his transactions in life, just and honest; in conversation with his friends, cheerful and instructive; in his family, orderly and regular: in all his religious exercises there was a happy mixture of reverence and zeal, but in prayer, and (to judge by the effects) particularly in family prayer, very prevalent: for, though his heavenly Father visited him with many severe and afflictive chastisements, three of his children out of four, being all taken away in the very prime of their days, yet he had the consolation of sufficient evidence being previously given by each of them, of a divine change in their hearts, so as to cause him not to sorrow, as those without hope. In the *church* he was peaceful, ornamental, and highly useful: for many years he officiated in the capacity of clerk, without receiving any reward, also occasionally acting as Deacon, and was one of the last surviving Trustees of the place. He was well read in the scriptures, the word of God dwelt in him richly in all wisdom, and he was firmly established in the leading doctrines of the Gospel: He was a daily admirer of the sovereignty and freeness of divine grace; and, while he sighed under the workings of indwelling sin; he was modest and humble: conscious of many imperfections, he saw the necessity of daily becoming a mourning penitent at the foot of the cross.

He ardently longed for the prosperity of the Redeemer's kingdom universally, but that branch of Zion with which he was more immediately connected, lay near to his heart, and he was a constant attendant in the courts of the Lord's house as long as health would permit; also a principal leader and promoter of prayer meetings,

and, as it were, an oracle for youthful inquirers towards zion. It had long been the language of his heart, as it was of his lips, a day or two previous to his departure, "one thing have I desired, and that have I sought after, that I might dwell in the house of the Lord all the days of my life, to see the beauty of the Lord, and to inquire in his holy temple."

In general he enjoyed a tolerable degree of health, until about a year before his death, but during the last two months previous thereto, he rapidly declined; yet under his afflictions he was patient and resigned. The power and faithfulness of his Redeemer, the oath and promise of his God, supported him in the swellings of Jordan, "the Lord (he said) a few hours prior to his decease, is the strength of my heart and my portion for ever." Little more than an hour before he yielded up the ghost, he was devoutly engaged in prayer, as though praying with his family, for several minutes. He spake little after; and desiring to be let alone that he might go to sleep, he calmly, and, as it were, literally, without a struggle or a groan, fell asleep in the arms of death, while his immortal spirit took its flight to join the company of the Redeemer and the church triumphant, on the morning of the 25th of December, 1813, aged 72 years.

Bridlington.

H.

hovah hath singularly blessed him in calling sinners, comforting and building up in faith and holiness, those who have through grace believed. An almost unparalleled scene of grief and lamentation pervaded the parish and its vicinity. He has left behind him an affectionate and pious widow, and seven children.

I saw him on Friday previous to his death; upon entering the room, he said, "O! what a mercy it is for me to have a God in my affliction." To his wife sometime before, he said, "the principles maintained by me, now support me." In the course of the night, I asked how he felt himself, as it respected his best interest. He replied "Quite comfortable, not one single doubt." His difficulty of breathing prevented us saying much to him. On the Lord's day morning, after the doctor had been with him, he asked me what the doctor thought of him. I told him he was considered dangerous; but I trust, said I, you know in whom you have believed; he replied, "Yes, all is well, blessed be God, glory be to his name." About half an hour afterwards, he sweetly fell asleep in Jesus. His mortal remains were deposited in the silent tomb, October 1st, and his departure was improved by several funeral sermons, by his Rector, the Rev. Mr. Budd, and several dissenting ministers in the neighbourhood.

Potters Street.

J. B.

REV. J. G. THOMSON,

On Lord's day the 25th of Sept. 1814. died much lamented, the Rev. J. G. Thomson, Curate of White Roothing, Essex, after an illness of ten days, which terminated in an ulcerated sore throat. For six years past, the triune Je-

Vol. VII.

QUERY.

What cause will justify a Church of Christ, in excluding a Member—is it the magnitude of the crime committed, or the impenitent state of the mind of that Member?

L

*The Principles and Prospects of a
Servant of Christ.*

A sermon delivered at the funeral of the late Rev. J. Sutcliff, A.M. of Olney, June 28th, 1814, with a brief Memoir of the deceased; by Andrew Fuller. Gardiner and Son.

The long and close intimacy that had subsisted between the preacher of the above sermon, and the highly respected friend, whose departure it was intended to improve, must have rendered the occasion peculiarly solemn and affecting.

"I feel a difficulty," says Mr. F. "in speaking on this occasion. A long and intimate friendship, cemented by a similarity of views, and a co-operation in ministerial and missionary labours, produces a feeling somewhat resembling that of a near relation; who, on such an occasion, instead of speaking, must wish to be indulged in silent grief. But the request of my deceased brother cannot be refused."

The text, selected by Mr. Sutcliff, we are informed, as expressive of his *last sentiments*, and his *future prospects*, is Jude xx. 21. "But ye, beloved, building up yourselves on your most holy faith, praying in the holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ, unto eternal life."

In unison with the views of the deceased, Mr. F. after adverting to the occasion on which the passage is introduced, considers it as *suggesting principles constituting true religion, and the prospects which those principles furnish, as to a blessed hereafter*. Under the first general division we meet with the following *Remarks*. True evangelical religion is here represented as *a building*, the foundation of which is laid in *the faith of Christ*—Re-

ligion which has its foundation in the faith of Christ, will increase by "praying in the Holy Ghost"—By means of building on our most holy faith, and praying in the Holy Ghost, we "keep ourselves in the love of God."—When we have done all, in looking for eternal life, we must keep our eye singly and solely on "the mercy of our Lord Jesus Christ."

Under the second division, viz. *The prospects which these principles furnish, as to a blessed hereafter*, the following remarks occur. The first exercise of mercy, which the Scriptures direct us to look for, on our leaving the body, is—*an immediate reception into the presence of Christ, and the society of the spirits of just men made perfect*—Another stream of mercy for which we are directed to look, will attend the second coming of our Lord Jesus Christ, and consist in *the dead being raised, and the living changed*—Another pertains to *the last judgment*—and after that, *eternal life*.

These remarks, which are illustrated and applied in the author's impressive manner, are followed by a short and affectionate address to the auditory, suited to the occasion of a separation of a pastor and people; and to the whole is subjoined the interesting memoir of the deceased, which will be found in the beginning of this number.

We cannot forbear making one extract, referring the reader to the sermon itself for a very high gratification, which the perusal has, in no small degree, afforded us.

"One of the sentences uttered by your deceased pastor, when drawing near his end, was, *I wish I had prayed more*. This was one of those weighty sayings, which are not unfrequently ut-

tered in view of the solemn realities of eternity. This wish has often recurred to me, since his departure; as equally applicable to myself; and with it the resolution of that holy man, President Edwards—*so to live as he would wish he had, when he came to die.* In reviewing my own life, *I wish I had prayed more than I have* for the success of the gospel. I have seen enough to furnish me with matter of thankfulness; but had I prayed more, I might have seen more. *I wish I had prayed more than I have* for the salvation of those about me, and who are given me in charge. When the father of the lunatic child doubted whether Jesus could do any thing for him, he was told in answer, that *if he could believe, all things were possible.* On hearing this, he burst into tears, saying, *Lord I believe, help thou my unbelief.* He seems to have understood our Lord as suggesting, that if the child was not healed, it would not be owing to any want of power in him, but to his own unbelief. This might well cause him to weep, and exclaim as he did. 'The thought of his unbelief causing the death of the child was distressing. The same thought has occurred to me as applicable to the neglect of the prayer of faith. Have I not, by this guilty negligence, been accessory to the destruction of some that are dear to me; and were I equally concerned for the souls of my connexions, as he was for the life of his child; should I not weep with him? *I wish I had prayed more than I have* for my own soul; I might then have enjoyed much more communion with God. The gospel affords the same ground for spiritual enjoyment as it did in the first Christians. *I wish I had prayed more than I have* in all my undertakings; I might then have had my steps more directed by God, and attended with fewer deviations from his will. It is thus that we walk with God, and have our conversation in heaven."

The History of the English Baptists: containing Biographical Sketches and Notices of above three hundred Ministers, and Historical Accounts, alphabetically arranged, of one hundred and thirty Churches, in the different Counties in England: from

about the year 1610 till 1700. Vol. II. By Joseph Ivimey. Button and Son, 13s.

It is natural to feel a wish to be acquainted with those who in former ages have been like-minded with us in the great concern of religion. This feeling is not confined to our own denomination: we wish to be acquainted with the leading characters who have served the Lord in former periods, and in whatever name they have passed among men; and perceiving in them the spirit of Christ, our hearts will be so united to them, as, in a manner, to forget the shades of difference between us.

But while our attention is directed to godly men of other denominations, it were unnatural to overlook those of our own; especially since it is known to have been the too common practice of historical and biographical writers, to blacken their memory with abuse, or to treat them with neglect; or, if they mention them with respect, to conceal their denomination.

We have read this second volume of Mr. Ivimey's History with much interest, and feel really obliged to him for having collected the scattered accounts of these our worthies into a Volume, that we and our families may be better acquainted with the men and their communications.

In looking over the accounts of them, we may see defects and blemishes, but we shall also see examples, which it will be our honour to imitate.

We heartily recommend the work, and hope the author will be enabled to accomplish his design of giving us a third volume, "comprising the events of the Baptist denomination from the beginning of the eighteenth century, to the close of the reign of George the second."

The cause of God and Truth, in four Parts, with a Vindication of the fourth part, in answer to Mr. H. Heywood, by J. Gill, D. D. a new edition, 2 vols. Harcastle. 11. 4s.

As a polemical writer, Dr. Gill occupies a place in the first rank of Theological Authors. The work now reprinted is one of the most interesting that came from his pen. It was originally published in four parts, in the years, 1735—8.

In part I, the passages of scripture supposed to favour the Arminian System are examined, and the alleged texts are explained in full consistency with the principles of Calvin.

In part II, the evidence of scripture in favour of the Calvinistic doctrines is brought forward, and its orthodox interpretation cleared from the objections of the Arminians.

In part III, the arguments derived from a rational view of this controversy are considered; and the system of Calvin distinguished from that of Philosophical Necessity.

In part IV, the sentiments of the Ancient Fathers, on these subjects, are placed before the reader, and an answer to some objections by a Mr. Heywood is subjoined.

The character of Dr. Gill's writings is too well established to require any eulogy on our part.

The editor of this new Edition of a valuable and important work, in which the Author displayed his accustomed acumen, enriched by abundant stores, obtained by indefatigable research, observes, that—The present state of the British Churches being considered—Some having adopted such views of the Gospel as exclude one object of the Saviour's advent, *to magnify the law, and make it honourable*, and one object of apostolic ministrations, *to establish the law*,—and others, perhaps revolting with abhorrence from such an abuse of the doctrine of Grace, are suspected of leaning towards a legal covenant, manifesting a tendency to seek justification, *as it were*, by the works of the law—this work will be found peculiarly adapted to serve the cause of truth and righteousness, under existing circumstances."

A Word in Season, on the Nature and Effects of Sunday Schools, &c. price 6d.

"An enemy hath done this"—but, as in some cases we are more obliged to foes than to friends, it may be read by the teachers and managers of Sunday Schools, with advantage. When a man overloads his piece, it recoils, and wounds himself.

The Sunday School Teacher's Assistant in the Work of Religious Instruction, to which is added, An

Account of a Sunday School Library, on a Plan entirely new. Bartlett and Newman, Oxford. 12mo. pp. 36. 9d.

The talent of instilling into the tender mind the first principles of our holy religion in language both simple and impressive, and with a manner at once dignified and conciliating, although of inestimable value, has not, till of late years, been so generally, or so assiduously cultivated, as its high importance and utility merited. We rejoice in the present extensive establishment of Sunday Schools, and the increased exertions which are made to enrich and *impress* the opening mind with religious truth. With lively pleasure we contemplate, also, the unprecedented number of those who voluntarily assume the character of teachers: but we must be allowed to express our fervent *wish*, that all, and especially the *young*, may go forth to their labour of love, not only greatly concerned, but in a good degree qualified, to answer the end proposed—or, at least, *studying* to become workmen who need not be ashamed.

Many laudable and judicious attempts have been made to assist the teachers of Sunday schools, "in the work of *religious* instruction," which is at once the most important and most difficult part of their office. Such is the immediate object of the work now before us, and we hesitate not to say, it is well calculated to promote it. The former part of the tract, indeed, which, (as we are informed by the advertisement prefixed,) was first published at Edinburgh, in the year 1800, and is now merely reprinted under a different title, is well known and highly esteemed among many of the friends of Sunday schools. We shall therefore only say, that we wish it universally known, and the conduct it describes universally imitated. We strongly recommend its frequent perusal to all who would enter a Sunday school *prepared for their work*; and more especially to those whom diffidence may deter, or difficulties discourage from attempting to impart religious instruction.

The plan of the Sunday School Library, detailed in the latter part of the present tract, appears to be simple and judicious; by no means difficult of execution, yet well calculated to inspire children with a love of reading,

and a desire to understand. Though not perhaps, "entirely new," it is, we believe, but little known; and we feel indebted to those who now, for the first time, present it to the public. We recommend it with the greater confidence, because we know, that, in the few instances in which similar plans have been acted upon, the good effects which have resulted, afford ample encouragement for its general adoption. The description, though brief, is lucid, and well illustrated by an explanatory table; so that the plans, as here given, may be easily carried into effect, without any additional information, while experience will probably suggest continual improvements.

A Sermon preached before the Church Missionary Society for Africa and the East, on occasion of the departure of John Christopher Sperrhacken, and the Rev. John Henry Schulze, as Missionaries to the western Coast of Africa, &c. by Daniel Wilson, M. A. Seely and Hatchard.

This is, in every view, a highly respectable sermon. The text, happily chosen, is *Isa. lxii. 6, 7.* "I have set watchmen on thy walls, O Jerusalem, which shall never hold their peace day nor night, &c." The preacher notices 1. "The great event to which we are encouraged to look forward—the establishment and glory of the church. 2. The means by which this event will be accomplished—the raising up men of fervent piety to enter on the high work of propagating the gospel, whilst the church generally assists and animates them by her exhortations and prayers." These two points are discussed with great ability, and powerfully applied to the occasion. One short extract will induce many of our readers, we trust, to peruse the whole.

Having adverted to the Reformation, the author inquires "What have been the effects of two hundred and fifty years of evangelical doctrine? Look at EUROPE itself, the seat of this great blessing. Are not the fairest portions of Christendom still, in the nineteenth century, adhering to the papal apostacy? It is an astounding fact, that perhaps more than one half of all those who bear the Christian name, are Roman-catholics. Turn

your eye to Africa. Where are now the churches in which Cyprian and Augustine taught? The pale crescent of Mahomet has cursed the regions where the sun of righteousness once shone! In the EAST, what is the condition of Arabia, Persia, the far largest part of Hindostan, and Southern India, the Malayan Archipelago, the immense regions of China; to say nothing of the lesser Asia, Palestine, and the rest of Syria? If we turn to the NEW WORLD, what is the state of the American continents? what is the whole of South America but one dark spot; scarcely relieved by the faint illumination of a Christianity debased by Popish superstition? I ask, is the church "a praise in the earth?" p. 7.

A Letter to his Excellency the Prince Talleyrand Perigord, &c. &c. &c. on the Subject of the Slave Trade. By W. Wilberforce, Esq. M. P. Hatchard.

It is no mean praise to say that this pamphlet is worthy of the subject and worthy of the author. The subject is one of the greatest interest at this moment; viz. the Abolition of the Slave Trade; and the author is an illustrious philanthropist, whose fame is already diffused through every quarter of the globe. He is completely master of his subject, and writes out of the fullness of his heart. We cannot but earnestly wish that this letter may be read in every part of France, in particular, and we think no Englishman should visit that country without taking pains to promote the circulation of it. If the French translation of it bear any considerable likeness to the spirit of the original, we think it must produce a powerful impression. Most of the extracts in the appendix, which contains his authorities, are eminently curious and entertaining.

It is remarkable that several of the most distinguished luminaries of the church, in the first four centuries, adorned the provinces of AFRICA. *Tertullian* and *Cyprian* of Carthage; *Clemens*, *Origen*, and *Athanasius*, of Alexandria; and *Augustine* of Hippo; are names familiar to every reader, who is at all conversant with ecclesiastical antiquity. All these were burning and shining lights in their day. Dr. Adam Clarke, in his *Bibliographical Diction-*

ary, (on what authority we know not,) tells us that Cyprian as well as Tertullian, was a strait-haired *Black*. May the time soon come, when Africa shall rejoice in the liberty of the sons of God. If the Son of God shall make them free, they will be free indeed!

Report of the London Society, for the encouragement of faithful female Servants. Instituted, 1813. With the Rules, List of Subscribers, &c. Hatchard, &c. price, 6d.

This is an interesting Report, and the object of the Society, which is particularly stated in it, and which is summarily comprehended in the following extract, is truly laudable.

“To excite, where it is not, and to cherish, where it already exists, mutual tenderness, good-will, and confidence, among the superior and subordinate branches of a family: thereby to induce servants to view their employers as their friends, and to continue as long as possible in the same service”

A *gratuitous* Registry is opened at No. 71, Hatton Garden. Since the commencement of the Registry in the beginning of 1814, to the 12th of April; 179 servants have been gratuitously registered; 16 of these have lived from 10 to 19 years each, in one situation, respectively—125 of them have lived from 2 to 10 years. &c. Three thousand copies of a tract, entitled, “Friendly hints to Female Servants,” have been printed, which are sold for extensive distribution, at the low price of 3s. 6d. per dozen.

Treasurer, Samuel Tomkins, Esq. 76, Lombard Street. Secretary, (gratis) Rev. H. G. Watkins, M. A. The Committee, Rev. W. Gurney, Rev. Dr. Collyer, Rev. G. Clayton, Rev. Dr. Pye Smith, and other highly respectable names: for further information, we must refer our Readers to the Report itself, which we cordially recommend to their attention.

Religious Books recently published.

1. Review of Dr. Brown's History of the Propagation of Christianity among the Heathen, since the Refor-

mation; from the Edinburgh Christian Instructor, for October and November, 1814, containing brief Sketches of the Moravian, Baptist, and London Missionary Societies; with strictures on the Review of the same work in the “Evangelical Magazine,” for August, 1814.

2. Studies in History, Vol. II, containing the History of Rome, from its earliest records, to the Death of Constantine, in a series of Essays, with Reflections, &c. by Thomas Morell, St. Neots, 8vo. 10s. 6d. boards.

3. Messiah, a Poem in Twenty-eight Books, by Joseph Cuttle, handsomely printed in one volume, royal octavo. 1l. 1s.

5. Dr. Gill's Body of Divinity, in one handsomely printed Volume, Quarto, price, 35s. boards.

THEOLOGICAL NOTICES.

Information of works in hand from Theological Writers will be inserted under this article.

In a few days will be published, a brief view of the Baptist Missionary Society, and of the Translations and Printing the Scriptures at Serampore: with specimens of various Languages, in which the Scriptures are Printing at the Mission Press, accompanied with maps, compiled from the printed accounts of the Baptist Missionary Society.

In the Press, and will be published with all convenient speed; Introductory and Occasional Lectures, to young men, intending for the holy Ministry, by Professor Bruce, Whitburn. Also, by the same Author, Discourses on Evangelical and Practical Subjects, with some occasional addresses, to be continued in five or six Numbers.

Dr. W. B. Collyer commenced on Wednesday Evening, December 21st. at Salters' Hall, London, a course of Lectures on the “Scripture Parables:” these will be put to press immediately, and when published will form the Fourth Volume of Dr. Collyer's Lectures.

There will soon be printed in Glasgow, a Selection of the most valuable Religious Letters of the Rev. James Hervey, late of Weston Favel, author of Theron and Aspasio, &c.

MISSIONARY RETROSPECT, AND FOREIGN INTELLIGENCE.

BAPTIST MISSION.

Extracts from the Journal of Mr. John Peter, a Missionary in Orissa.

1813. Sept. 1. Two sipahees, who heard me yesterday in the market, came this day for the sungskrit testament. I gave them one, assuring them that it contained words whereby the soul might be saved. 5th. (Lord's day) preached twice. In the evening from "I, even I am he that blotteth out thy transgressions, for mine own sake." &c. Six of us then partook of the Lord's Supper. In the forenoon, Kaverl Singha, one of the above sipahees, came with another brahmun, and requested that the Sungskrit testament might be explained to him. I took the Bengalee and from that explained to him, while he compared the Sungskrit with it. He acknowledged he had been a great sinner ever since he had been in the army. He asked, "How shall I be saved?" I held up Christ to him, and then sung and explained a Bengalee hymn, and concluded in prayer in Hindoost'hancee. 6th. In conversing with some Ooriyas, near the creek, one of them said, "We have Rama and Govinda, the repetition of whose names, only once procures the pardon of thousands of sins." I endeavoured to shew them the error they were in, and held up to them the true character of Rama and Khristna. On hearing this, some were offended, and retired, exclaiming, "Radha Khristna! Radha Khristna!" Others said, "Upon what name shall we call? Upon the name of Jesus Christ. They pleaded they could not understand this name. In the evening we had our monthly prayer meeting. 8th. Some days ago a viragee came to me, who declared he knew no God but his belly and Rama. To-day I saw him in a most deplorable state; he had been very corpulent, but was now reduced almost to skin and bone. His countenance was so altered, I was not able at first to know him; and he was further disfigured by a wound in his throat, having attempted to put an end to his own life. He said it was better to die, than to suffer by sick-

ness. He had the dysentery. I asked him "Where is Rama now?" He said he did not know. I intreated him to believe in Jesus, and he should be saved. He paid but little attention to this, but asked for medicine and clothes to cover his nakedness. I still urged him to think of his danger as a sinner sinking into misery. After some time he began to call on Jesus in Hindoost'hancee, "Lord Jesus Christ, Saviour of men, have mercy upon me, and pardon my sins." I was sorry I could not take him to my house and give him medicine; I gave him a few annas to buy him a garment; and intreated him not to destroy himself, but wait till God had separated soul and body. He declared he would drown himself. Alas! what will become of this poor creature, if he do not lay hold of the Saviour, he is inevitably lost. 11th. Spoke of one God and one Saviour to a viragee, who informed me that the sick viragee was dead, and that his body had been thrown into the river. 13th. I hear that the sipahce continues to read the Sungskrit testament.

From Mr. W. Carey to Dr. Carey.
Cutwa, Dec. 9, 1813.

Very dear father,

I am glad to hear of the wish of Jabez to engage in the work of the Lord. I shall be very glad to hear what the brethren have decided about Amboyna: I have been thinking a good deal of late about it.

I should have taken a journey to Lakra-koonda some time ago, but the least exposure to the night air brings on my cough, which has prevented my going to a distance.

Last week a jackal bit about forty persons at Dewan-gunj, of which number, I hear that six are already dead. Two nights ago, a mad jackal bit eighteen persons in Cutwa, and then came to our garden, and bit a person who was once a member of the church; he caught the jackal, and I killed it; but I fear the poor man will not live.

Yours, affectionately,
W. CAREY, junr.

In another letter, dated Dec. 26, 1813, Mr. Carey mentions the labours of the Native Itinerants: he says, "Kangalee, in his journal for Nov. says, 5th, Set off for Beerbhoom; arrived at a village at night, where numbers heard the word. 5th. Got to Bhuri, where I enquired into the distress of the brethren; from thence I went to Bankoora. On my way had conversation with great numbers. 10th. Arrived at Bankoora, and, after waiting some time, had a good deal of conversation with the people of the court. Some contended a great deal; but all confessed that this was the right way to God. I gave them a description of the spread of the gospel; told them of the glorious death of Christ, and of the purifying nature of this way of salvation. 19th. Set off from Bankoora, and arrived at Ramkrisna-poor, where I conversed with some about the gospel; from hence I went to Bhuri again, and remained about ten days, speaking of the things of the kingdom."

From Mr. Chamberlain to Dr. Carey.

Sirdhana, Dec. 10, 1813.

My dear brother Carey,

The weather here is now very cold. In the morning, before the sun rises, the ground is covered with frost as white as in Europe, and the water which stands in any vessel, or confined place, is covered with ice. Yesterday morning my servants brought a quantity to show me, which was much thicker than a rupee. Twenty-five years ago, the Begum informs me, there was a very hard frost in these parts, in which the pools were frozen up, and the people and cattle suffered much from it.

I feel my mind much out of its element, in not having any preaching campaigns. I know that it becomes me to occupy where I am, till Providence order it otherwise. I wish I was where I could try the translation, and preach in the Prig Bhasa; but for this I must wait. I hope to visit Agra, on the approach of the hot season, and then, if possible, I will visit Muntra and Vrinda-vana with the word of life. I wish you would make a grammar of the Hinduee in its various dialects. Pray for us.

J. CHAMBERLAIN.

Letter from J. Rowe to J. Saffery.

Digah, June 2, 1814.

THINGS relating to the kingdom of God in India wear a more pleasing aspect than they ever did. It is only now and then that we meet with men who avowedly oppose the truth. They often acknowledge that the spread of christianity is a good thing, yet these concessions are so made as to shew that the reverse is the desire of their hearts. Men of this description are but little acquainted with the views of the natives, the greater part of whom acknowledge the excellency of divine truth, but apologize for not embracing it, by saying they cannot forsake the ways of their forefathers unless their countrymen in general would do it. Their frequent visits to converse about the gospel, their applications for books, and many other circumstances, prove that they are not in that state of alarm which has been represented. There are several natives around us, who have not embraced christianity, that constantly read the scriptures, not only for their own information, but to recommend them to others. One of these, a native school-master, has lately been married according to their usual form, and entreated brother Brindabund to go on one of the principal days of the wedding, when all his relatives were assembled together, to read and explain the scriptures to them. God has not left us altogether without hope. Two or three seem to have their hearts favourably inclined towards the gospel, but they have not yet had sufficient courage publicly to own Christ. We hope God will give them grace to do this. Most of our native school-masters give us pleasure. We cannot say that any of them have undergone a change of heart, but they have undergone a change of sentiment. They are forward to read, explain, distribute, and recommend the scriptures to their countrymen. We hope they will not all remain here. If God should turn them to himself we shall obtain a number of valuable native preachers. The Rev. Mr. Corrie has received a number of natives into communion at Agra. All who love our Lord Jesus Christ in India, and the number is not small, compared with what it was a few years ago, are uniting their endeavours in the great work,

and I hope we shall ever feel a oneness of heart in this glorious cause.

We hope shortly to increase the number of our native schools. These are of great importance, especially when combined with other missionary efforts. They are repositories for the scriptures, places for enquirers, abodes for itinerant preachers, and must be considered in every respect calculated to promote the great cause.

I am affectionately yours,

J. ROWE.

Extract of a Letter from the Rev. W. Ward to Lieutenant Moxon, dated June 19, 1814.

Yesterday our friend Mahammed Bahar came into my room with a letter from Mr. Loveless of Madras; he had been wonderfully delivered out of the hands of the mussulmen. He went down to Calcutta to get a few rupees that were owing to him by a mussulman; this man was going off in a ship, and he was induced to go to the house of a mussulman to seek him; here they offered him the *Hooka*, which they had prepared with an intoxicating drug, and by which he was laid senseless. In this state he was put into a palanqueen and carried in a twelve-oared boat, to an Arab ship just about to sail. As soon as he came to himself, to his surprize, he was in the hold; and endeavouring to come up on deck, to complain to the English pilot, they knocked him down, and beat him so unmercifully that the scars are yet in his body. They also put him in fetters, and kept him in this state until the pilot had left them, when they made him work in the ship; kept him upon three biscuits and some water a day, and once or twice tied him up to compel him to renounce Christ! They were thus proceeding, when a violent storm compelled them to cast anchor at Goa; there, in the night, he slipped down by the side of the ship, and fled to the city, where a Portuguese man took him in, and hid him for seven days, till the ship had left the place. From hence he travelled to Bombay, and got a passage to Madras. On his arrival at Madras he made himself known to Mr. Loveless, who, with the assistance of the "Friend-in-need Society," paid his passage in a vessel to Bengal; and thus our poor friend, a young man

18 years of age, a native of Arabia, returned to us, having escaped from the hands of those who sought his destruction.

Lieutenant Buck was baptized a few days ago, by brother Carey. He is now gone to join his regiment. I think it is at Puttyghur.

Letters from the Rev. Eustace Carey and Mrs. Carey had been received at Nagpoor, stating their safe arrival at Madras, the 24th of June, where they would remain 15 days,

CHURCH MISSIONARY SOCIETY.

The difficulties and dangers of the missionaries of this Society in Western Africa, arising from the infamous Slave Trade, are fully and faithfully related in the "Missionary Register" for Decr. 1814. The missionaries have been greatly distressed by the war between the Foulahs and Susoos, which seemed, for a time, to threaten the existence of their settlements; but at the date of the last dispatches, these fears had been happily removed. They have had great difficulty in conducting themselves in such a manner, as to avoid the consequences of the ill-will of persons whose interest it is to misrepresent them to the natives. Mr. Wenzel, one of the missionaries, speaking of the summer of 1813, deeply regrets the renewal of the Slave Trade in the Rio Pongas:—"With much reluctance and grief I have to mention the reviving of the felonious Slave Trade. More than 1000 persons were carried off from this river in the course of the last six months; and many more will be carried off in a short time. The Slave Traders take advantage of the war with America, and enter the river even with American privateers as their convoy. The slave vessels come in, deliver their cargo, and in the course of 24 hours are filled with slaves and depart again. If this abominable trade should so continue, in what a miserable condition shall we be placed! The traders irritate the head-men against us?" Speaking of these traders, it is added, "They are a disgrace to our nature, and a curse to the country which harbours them." Much affliction has prevailed in this mission. The laymen and their wives, six in number, who accompanied Mr. Butcher from England to Africa, are reduced to one within

eighteen months, The missionaries have been divinely strengthened to persevere in their Master's work, in the midst of trials, heavy, and, of late, unparalleled.

EDINBURGH MISSIONARY SOCIETY.

Crimea. By a letter which the secretary has received from Mr. Pinkerton, at Petersburg, the grateful intelligence is received, that the ten copies of the Tartar New Testament, which the Missionaries at Karass had, in compliance with the request of the Petersburg Bible Society, sent to Mr. Bellugin, for distribution in the Crimea, had reached that gentleman; who, in his letter of acknowledgement to his excellency Mr. Popoff, one of the secretaries of the Petersburg Society, communicates the following most interesting intelligence concerning the manner and effects of their reception.

"Forgive me," says he, "that I have not written to you sooner, on account of my not having had an interview with the Mufti. But now I have had the honour of seeing him, and of presenting him with a copy of the Tartar New Testament, *which he accepted with exultation and many expressions of gratitude.* After we had much conversation and many explanations, *he expressed a desire to become a member of the St. Petersburg Bible Society, and subscribes annually fifty rubles.*

LONDON MISSIONARY SOCIETY.

Asia. The missionaries in the service of this society, who left England in January 1814, have safely arrived in Batavia. Mr. Kass, Mr. Supper, and Mr. Bruckner were received with great kindness by Dr. Ross, the only surviving Dutch minister. Mr. Kass, at the direction of Mr. Ross, is gone to Amboyna, Mr. Bruckner is appointed to Samarang, and Mr. Supper was desired to remain at Batavia, as the colleague of Dr. Ross. Mr. Le-Brun has arrived safely at the Isle of France. The governors of the respective islands have shewn a friendly disposition towards the missionaries

Africa. Mr. Reed has sent a very circumstantial account of the establishment of a new settlement called Theopolis, and of the state of the missionary settlement at Bethelsdorp,

founded by the late Dr. Vanderkemp. At the latter place two of the Hottentot brethren were set apart as Elders, and instead of one, two deacons, and two deaconesses: all of them converts from among the Hottentots.

Mr. Reed speaks of numbers under conviction; and of others they expect to receive into communion, among whom is a Caffre woman, who cannot speak a word of Dutch; but, he says, "the Lord has made her understand him, and she is seeking him very earnestly." Mr. Thom has begun preaching in Dutch, and on a journey had collected upwards of 300 Rix Dollars for the Society.

FRANCE.

State of Religion among the Protestants in the South of France. Extracts of a letter from a French protestant Minister. (Translation.)

I exceedingly rejoice to see the zeal of so many servants of God in England, for the advancement of the Kingdom of our dear Saviour; a phenomenon the more remarkable, because, as it seems to me, it has appeared at a time, when Satan entertained expectations of destroying christianity in France, and perhaps, throughout the whole world. How delightful would it be, were we to behold a similar zeal animate our France; but alas, the number of true Israelites is still very small, or, at least, little known. Yet, after the season of sifting and apostacy, through which we have passed, one is astonished to see that the number of *evangelical* ministers is greater than before, though, unhappily, not sufficiently great. The spirit of the world reigns in our churches, the essential truths of christianity have been obscured, particularly the doctrine of justification by faith, which is the fundamental and distinguishing truth of the Reformation. It is amazing that the doctrine of the Reformation has become unknown in the very bosom of the reformed church, and that people debate with a dry and barren morality, after the example of pagan philosophers, without attending to Him who has said, "Come unto me, and I will give you rest." "He that abideth in me, and I in him, the same bringeth forth much fruit, for without me ye can

do nothing." I think we have reason to believe that the decayed state of the congregations originates with the universities, or that, at least, they very much contribute thereto.

Arianism has made great efforts to introduce itself there, and several of the students have imbibed it. The spirit of the world, which is the spirit of philosophy, falsely so called, infects even ecclesiastical assemblies and the pulpit. A sensible and pious man remarked to me, a short time back, that so much immorality has never been seen among protestants, as since the period that morality alone is preached. There are still among us, God be praised, persons possessed of genuine simplicity, sheep of the good Shepherd; and it is observed here, and I believe elsewhere, that when the gospel is preached in its purity, and with unction, the hearers are respectful and attentive; but the dead have need to hear the voice of the Son of God, that they may live; we see it expedient that the Holy Spirit should come and breathe upon our souls, and reanimate our dry bones, in order that we may form a living church of Christ.

At Nismes and St. Hypolite, there are private assemblies for christian edification. At St. Hypolite there is no temple, though there are near 4000 protestants; divine worship takes place in the open air when the weather is fine. The number of persons of both sexes, who can neither read nor write, is considerable, in all our churches; and that is, because the protestants have no Charity schools, with the exception of a very small number of churches, and because the poor are not sufficiently encouraged to seek instruction. We had formed a little establishment in this town, for the instruction of six poor children, but, in consequence of the severe times, through which we

have passed, it has fallen to the ground. I commend myself and my congregations to the affectionate intercessions and kind remembrance of the disciples of Jesus in England. I beg you to assure them, that I cordially love them in our common Lord and Saviour, and that I wish them the happiness of bringing unto him many souls, who may be able to declare, "Thou hast loved us—thou hast washed us from our sins in thine own blood."

TOLFRATION IN FRANCE,

On the restoration of the Bourbons to the throne of France, a spirit of persecution was manifested by the Catholics at Nismes, one of the principal Protestant cities. Expecting a general massacre, 300 men, armed in self-defence, watched night after night, for some time. The Government being informed of this circumstance, sent down a Commissioner, who having ascertained that the Protestants were well affected towards the new order of things, a Royal proclamation was issued, and affixed to the churches, declaring the determination of the King to protect all his subjects in the undisturbed exercise of their religious principles.

Dreadful Ravages of War.

The German journals contain a particular account of the loss of men, owing to the wars of Buonaparte, since 1802. The aggregate amount is 5,800,000 men in ten years, which is more than *half a million* annually. This calculation does not include a great number of premature deaths, caused by the accidents of war, by fright, despair, &c.

How delightful the prospect of Messiah's predicted universal reign, when "Wars shall cease to the ends of the earth."

DOMESTIC RELIGIOUS INTELLIGENCE.

IRELAND.

BAPTIST SOCIETY. This Society, established in London, during the last year, is, as yet, but little known to

the religious public. The Baptist denomination being reduced very low in Ireland, it was not to be expected that any considerable exertions could

be made in so short a period. We are happy to find, however, that the "Corresponding Committee" in Dublin, have been very active, and that a commencement has been made both as to Itinerant preaching, and the establishment of schools for teaching the native Irish to read the scriptures in their own language.

The following particulars will shew the utility of this Institution, and will doubtless gratify those who have contributed to its support.

Mr. M. was strongly recommended to the Committee, by several respectable persons, as a pious man, who could speak the Irish language fluently; and, who had, through a divine blessing, been the instrument of the conversion of about thirty catholics. He was, accordingly, engaged by the Committee to go from house to house, or, rather, from cabin to cabin, to read and explain the Irish testament. He has been thus employed for some time past, in the dark county of Connaught, and gets easy access to the lowest order of the catholics; a privilege which could not be obtained by any one in the character of a *preacher*; or, as they would denominate him, a "*swaddler*." *

We understand that Mr. M. has twenty lads placed under his care, to learn Irish; their parents having charged them to attend to what M. says to them, let their priests do what they will.

Another person, a Catholic Schoolmaster in a Village in the *West of Ireland*, engaged by the Secretary, last June to read the Irish testament to his neighbours, for a trifling remuneration, has, on account of his faithful services, had a further sum granted him to extend his labours. We understand people go with their rush-light candles for half a mile round to hear him read: and F. is so pleased with his employment, that he says, if he received no money, he would not give it up. His hearers say, that, "whatever opposition the priest may make, they will go to hear the *new will* read!"

A subsequent letter from Mr. M.

December 21st, 1814, furnishes the following encouraging Account. "I find such an opening in the *houses* and *hearts* of the poor people in Ireland, for me to read and explain the Irish testament, that exceeds all my expectations. If I could make twenty-four parts of myself, I could not, even in a small degree, fulfil their or my wishes. Such is the ardent desire of the Irish, to be instructed in the native language."

Mr. N. a Pædobaptist minister in the County of Sligo, has assisted the Committee by distributing thirty Irish testaments; all, excepting two, being given to Catholics. They not only read them, in their cabins, but to their neighbours. They take great pleasure in perusing them, *having never seen an Irish testament before!*"

Mr. D. employed as an Itinerant at Sligo, and its vicinity, has preached twice on a Lord's day to a small congregation of baptists, since the beginning of November. During the week he preaches at several villages: he informs the Committee, that there is a large field for usefulness, for many miles round, which he should occupy, if he were provided with a horse to enable him to extend his labours. He indulges hopes that one poor woman, who wishes to unite with the church at Sligo, has been converted by his ministry.

Mr. M'C. still labours incessantly in the county of Westmeath; he preaches either statedly or occasionally, at 15 different places. A neat place of worship, that will seat about 200 people, has been hired, since June 1814, at Port-Arlington, at the annual rent of six guineas. This laborious Itinerant, who is a very acceptable preacher, and a native of Ireland, preaches almost every day, and sometimes two or three times in the same day, at different places. He preaches in the morning before poor people go to their labour, and in the evening after they have done. The following are extracts from his quarterly journal.

"Wednesday, July 13. Went to Roserea to preach to the soldiers and inhabitants in the barracks at 8 o'clock

* Mr. Cennick, it is said, preached in Ireland, from "You shall find the babe wrapped in swaddling clothes, &c." From this time the dissenting ministers in Ireland have been called "*Swaddlers*."

in the morning. It was like the morning dew on the new mown grass. Several of the soldiers are believers, and are walking in the fear of God, and in the comforts of the Holy Ghost." *Same day*, went to Mary-Mount, had a large room full of people; some of them catholics. I explained those words of our blessed Lord, *Upon this Rock I will build my church, &c.* I shewed them that there was no other foundation but Jesus Christ, and endeavoured to remove every *false* foundation from under their feet. May my blessed Lord bless his word to the souls of the people. There is much talk about the conversion of the Heathen abroad; but I believe the unadulterated gospel of Jesus was never more wanted by any nation under heaven!"

Mr. Hassel, pastor of the baptist church at Clogh-jordan, has continued his itinerating labours. He has preached since June at Roserea, 10 Irish miles distant; at Nenagh, 8; at Marymount, 12; at Burraskean, 5 ditto; and in the villages about Clogh-jordan; besides holding meetings at the houses of several of his members, who live in different parts of the country. Mr. H. is very desirous of making an attempt to preach in a large City, about 25 miles distant; and thinks a congregation may be soon collected.

Mr. Clark, of Waterford, preaches in several villages, where he is well attended. Mr. West, of Dublin, last August visited the different baptist churches in the North of Ireland, to promote the objects of the Society. He was received with great affection, and found the ministers, and their congregations in general, disposed to co-operate with their brethren. But little has yet been attempted respecting Irish Schools, for want of suitable teachers. The Committee having heard of several serious men, members of the Baptist church at Sligo, who were Irish scholars, and who were desirous of becoming schoolmasters, and a gentleman of respectability, a deacon of the church, offering to superintend them, they resolved to establish two Schools in that neighbourhood, for teaching Irish. This measure was adopted with considerable reluctance, on account of Schools of another So-

cietty being already established there; but as our plan is for teaching *Irish* direct, and *exclusively*, there is no reason for apprehending any collision, which every precaution will be taken to prevent.

The first School established for teaching Irish has about 30 scholars. Two persons are engaged to keep evening schools, and to read the Irish scriptures. To another person, a young woman, assisted by her uncle, who keeps a day and evening school of about 100 children, and who teaches English and Irish, the Committee has allowed 15*l.* per annum, on condition that she will teach the girls also in needle-work, to which she is competent. Mr. M. before mentioned, has fifteen lads placed under his care, to learn the Irish language. Mr. West, of Dublin, thus writes: "A Committee has been appointed to establish a Sunday School at Swift's Alley Meeting. We have a chamber over the meeting, which will hold 300 children. It is proposed to teach adults as well as children, and to instruct them both in the Irish and English languages. We have an Irish teacher, willing to be employed, and, I believe, *seventeen* young men to learn the Irish. If it meet the approbation of the Committee in London, we shall feel pleasure in the School being placed under the patronage of the Baptist Society. The teacher of Irish must have a small salary: the other parts of instruction will be given free of any expense by our young people."

A Dictionary of the Irish and English languages is just printed in Dublin; the Author intends presenting some copies for the use of the schools. The Committee has also in the press a small *elementary* book, Irish and English, in opposite columns, printing in Dublin, that will be suitable for each class of children. About 100 Irish new testaments, as also English testaments and tracts, have been circulated at the different stations. An Address is prepared by the Committee for circulation in Ireland.

Subscriptions and Collections are received by the Treasurer, W. Burke, Esq. 56, Lothbury, and by Mr. Ivimey, 20, Harpur Street, London, towards the support of the Society.

STEPNEY ACADEMICAL INSTITUTION.

At a numerous and respectable meeting of the subscribers and friends to this Institution, held at the New London Tavern, Cheapside, London, January 17, 1815. The Rev. William Newman, President, in the chair; the Committee reported, that since the General Meeting of the Society, in June, ~~two~~ students had been received under its patronage, and placed at Stepney,—that the much lamented death of the pious and excellent Mr. Sutcliff, one of the earliest tutors employed by this Society, rendered it necessary to provide other situations for the students under his care; two of whom had been placed with Mr. Blundell, at Northampton; and one with Mr. Anderson at Dunstable—that there were at present no less than nineteen students, (fourteen at Stepney, and five in the country,) depending for support and education on the funds of this Institution—that the increase of students at Stepney had made it necessary to obtain further assistance in tuition; and that the Rev. Solomon Young, had engaged to undertake the classical department.

That since the last General Meeting, the Rev. Mr. Pritchard, and the Rev. Mr. Upton, of London, had kindly undertaken to solicit donations and subscriptions, in the country, in aid of this Institution; that the former had collected in the counties of Essex and Suffolk; and the latter in the North of England, with considerable success—and that the Treasurer had also received from

	£.	s.	d.
The church at Thrapston, Northamptonshire	21	7	6
Pædobaptist Friends, of the Independent Church of Little Baddow, in Essex	6	10	0
Devonshire Square Female Auxiliary Society (second donation)	7	9	0

The Committee further reported, that whilst they felt grateful for the many instances of approbation of their design, they could not but deeply regret, that from the limited number of annual subscribers, they were under the necessity of supporting their expenditure by an application of monies to present purposes, which they had

hoped might have been invested so as to increase the permanent income. It was therefore earnestly recommended to the friends of the Institution, to solicit annual subscriptions, in their respective connexions; as they could not but be aware that the support of so large a number of students, now dependant on the funds of the Society, must be attended with no inconsiderable expense.

The report of the Committee, (a brief abstract of which only is here given, together with the addresses delivered by several persons, in favour of the object, rendered the meeting interesting to all present, who separated, cherishing a pleasing hope, that this Institution will become increasingly useful, through the divine blessing, in preparing godly young men for the christian ministry.

Unanimous and cordial thanks were voted to all in the management and support of the Institution: and to Mr. Pritchard, Mr. Upton, and to the churches, ministers, and friends, in London and the country, who had contributed to promote its funds.

Joseph Guttridge Esq. was re-elected Treasurer, and the Rev. Thomas Thomas, Secretary; and a Committee of 24 were appointed for the ensuing year.

It was also recommended to the churches of the denomination in London and its vicinity, to make a collection for this Institution, and to transmit it to the Treasurer before the 24th of June next.

Donations of Books received since the Meeting of the Society at Midsummer last, from Mr. Westley, of Somerstown, Rev. Thos. Thomas, of Peckham, Henry Tatham, Esq. of Highgate, Rev. Dr. Ryland, of Bristol, Mrs. Dalby, of Bow, Rev. Dr. Fawcett, of Halifax, and Rev. Dr. Smith, of Homerton.

Other friends, it is hoped, will promote the benefit of the Institution, in the same way.

PUBLIC MEETINGS, &c.

Sept. 28. The Wellington district meeting was held at Bampton; Brethren Scott, Gill, and Humphry, prayed, and brother Tyso preached from Prov. xi. 30. In the evening brethren Thomas and O. Smith. prayed, and

brother Scott preached from *Mark* xvi. 15, 16. Collections were made at the close of each service, in aid of village preaching. Brother Vowles (indep.) preached the preceding evening from *James* i. 23—25.

October 20th, The Baptist Meeting, Clover Lane, Chatham, having been repaired and enlarged, was re-opened for divine worship. Sermons by the Rev. Mr. Uppadine, of Hammersmith, from *Gen.* vi. 8; the Rev. Mr. Rogers, of Eynsford, from *Luke* xvi. 5; and Dr. Rippon, from *Deut.* xxxiii. 20.

The devotional exercises were conducted by brethren Knott, Acworth, Cornford, Drew, Hope, and Rowe.

October 25th. The West Kent Union for promoting village preaching, met at brother Popperwell's, Marden. Sermons by brother Knott from *Eph.* ii. 13; and brother Drew from *Isa.* xliii. 13. The devotional exercises were conducted by brethren Sabine, Popperwell, Rogers, and Prankard.

The next meeting to be held at brother Prankard's Sheerness, Tuesday April 18th; brethren Sabine and Slat-terie to preach.

Oct. 6th. A public meeting was held at the Baptist place of worship, Hosier's lane, Reading, to recognize the union which has been formed between Mr. Dyer and the Church assembling in that place. The services were commenced with prayer and reading by Mr. Dobney of Wallingford; after which Mr. Douglas, for many years pastor of the Independent community in Reading, engaged in prayer. Mr. Hinton, of Oxford, then made some appropriate observations on the privilege which we enjoy as Dissenters, in choosing our own Ministers; asked, and received a brief statement of the steps which had led to the formation of the Union; and preached from *2 Cor.* x. 4, 5. Mr. Arnold, formerly of Sevenoaks, concluded in prayer.

In the evening Mr. Fletcher, of Bicester, preached from *Acts* xiv. 22. Mr. Davies of Wokingham began, and Mr. Dyer concluded in prayer.

ORDINATIONS.

Nov. 2, 1814, Mr. Joseph Lane, from Mr. Saffery's Church, was ordained Pastor over the Baptist Church at Helstone, Cornwall. Mr. Franks, Baptist Missionary for the County, began with reading and prayer; Mr. Coxhead delivered the introductory discourse, asked the questions, and offered the ordination prayer; Mr. Pryce gave the Charge from *1 Thes.* ii. 4. Mr. James preached from *James* i. 21, and concluded. The prospects, especially in the numerous Villages around, are highly encouraging.

The Church in Maze-pond, Southwark, which for more than two years has been destitute of a regular ministry, (through the lamented indisposition of their late pastor the Rev. James Dore,) is again settled with a pastor. Mr. James Hoby was ordained to that office on the 26th of December 1814. On this occasion Mr. Cox of Hackney delivered the introductory address, asked the usual questions, and received Mr. Hoby's confession of faith. Mr. Ivimey addressed some suitable advice to Mr. H. from *1 Tim.* iv. 6. Mr. Griffin preached to the Church from *2 Pet.* iii. 1, 2. The devotional services were conducted by Messrs. Hughes, Newman, Dr. Winter, and Dr. Rippon. The statement given by Mr. Job Heath, one of the deacons, of the providences of God which led to this union, was highly interesting, and exceedingly honourable to all the parties to whom it alluded.

NEW MEETING OPENED.

Nov. 23. A neat place of worship was opened at Southam, a Market Town in Warwickshire. Two appropriate sermons were preached in the morning by Rev. F. Franklin, Coventry, from *Ezra* iii. 10, 11. and Rev. J. Jerrard, Coventry, from *Psa.* xxvi. 8. In the evening the Rev. Mr. Dix, Bedworth, preached from *Esther* i. 13. The devotional exercises were conducted by Messrs. Eagleton, Coventry; Percy, Warwick; Barker, Henley; Jones, Wolston; and Shakespear, Coventry.

The place has been well attended every sabbath since it was opened, and there appears a pleasing prospect of usefulness.

"I will bring thy seed out of the EAST." *Isaiah* xliii. 5.

1. See the bright streaks of glory begun in the EAST,
'Tis the dawn of that day which shall never be clos'd;
Till its growing refulgence irradiates the WEST,
And Satan's dark deeds by its beams be disclos'd.
2. There his demoniac power superstition displays,
And leagu'd by infernals, devours human kind;
O'er his ruin in triumph the "Ancient of days,"
Shall extend his broad sceptre, for mercy design'd.
3. How blissful the prospect—hope springs forth exulting,
Already to share in the joys that shall rise;
When each savage nation its idols renouncing,
Shall pay their glad vows to the King of the skies.
4. Then hasten—O hasten, victorious Redeemer,
Captivity crush 'neath the roll of thy car;
Till at once from the lips of each ransomed sinner,
Salvation's loud Anthem is heard from afar.

Ayrshire.

JANE.

LINES,

Written after having retired from conversation with some Christian Friends.

1. What pleasure with Jesus to reign,
When to sit with the saints is so sweet;
And for ever His smile to obtain,
When in glory each other we meet.
2. When like children we think, know, and speak,
And yet find it so good to be here;
How blessed when all is compleat,
'To unite in such exercise there!
3. How our souls shall exult in the Name,
How earnestly utter His praise;
Each seizing the ever-new theme,
And uniting His honour to raise.
4. When that which is perfect is come,
And the Saviour is seen as He is;
From Him we shall never more roam,
But abide in the mansions of bliss.
5. Where the wine shall be drank ever new,
And the vision of Him whom we love,
Even "He who is holy and true,"
Shall enrapture the blessed above.
6. There our songs shall express what He is,
And hath done by His peace-speaking blood;
There possess in the Object we praise,
The fruition and fulness of God.
7. Enjoying the subject we sing,
In a manner we knew not before;
And without interruption or end,
Shall *ble*ss and be *ble*ss'd evermore.

Ayrshire.

G.

THE
BAPTIST MAGAZINE.

MARCH, 1815.

MEMOIR

OF

THE LATE REV. JOHN EVANS, OF ABINGDON.

Mr. Evans was born Sept. 17th 1755, at Fynnon Adda, Miline, in the county of Pembroke. His parents, who have long since departed to a better world, were, for many years, highly respected members of the Baptist Church at Kilvowyr, a village near their own residence. The place of Mr. Evans's birth and that in which he closed his life being remote from each other, and little intercourse subsisting between them, the remembrance of his early youth has, in the course of fifty years, been nearly lost.

From the information which remains, however, it appears that Mr. Evans, before he became, in his own apprehension, a subject of divine grace, was highly esteemed by all who knew him. The tenor of his conversation marked a strong thirst after knowledge, blended with great deference to his instructors. He asked questions eagerly, and, if interrogated, "answered discreetly;" thus exciting in his friends the pleasing hope, which his growing years soon justified, that he was already "not far from the kingdom of God."

Vol. VII.

At this period he closely resembled, in the state of his mind, the amiable and virtuous youth to whom the Saviour said, "Yet lackest thou ONE thing." Through a divine blessing on the means of early instruction, he was rendered truly sensible of this essential defect in his character, and a deep conviction of the evil soon wrought its cure. The love of Christ, without which, in the sight of God, the highest attainments are nothing, now became ascendant in his soul, and, under its influence, he cheerfully consecrated all his talents and his life to the Christian ministry.

The outline of Mr. Evans's character, as it appeared in the morning of life, is chiefly drawn from a recollection of frequent conversations which passed respecting him, in 1785 and the two following years, among the students of the Baptist Academy at Bristol, some of whom had been his intimate friends, and the companions of his youth. Their testimony respecting him is confirmed by more direct information, communicated since his death, in two letters from the Rev. Times-

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thy Jenkins, of Whitechurch, in Pembrokeshire, the substance of which is here inserted.

* Mr. Thomas Evans, the father of our deceased friend, was highly esteemed among all classes of christians, for the extent of his religious knowledge and the piety of his conversation. He was constant in his attendance on divine worship at all appointed seasons, and not easily turned about *with divers and strange doctrines*; for he was well acquainted with his bible, and firm in his adherence to its dictates. To him were given seven sons, three of these still survive; one of whom, Mr. Lewis Evans, is minister of the Baptist congregation at Ebenezer, in his native country. Mr. John Evans, (the subject of this memoir,) regularly attended the preaching of the gospel with his parents during his younger years, and, possessing an inquisitive mind as well as a retentive memory, he soon acquired a degree of knowledge somewhat remarkable for his age. He appears also to have been early the subject of serious impressions; but none of these (so far as his friends could judge) were abiding, till he was about eighteen years of age. At that period, being favoured with the privilege of spending some time in the family of the Rev. G. Rees, of Rhydwillin, it pleased the Lord to awaken his mind to the discovery of his character as a sinner, and to direct him to the only refuge provided in the gospel. Having made a profession of his faith, he was baptized and admitted to commu-

nion with the church at Kilvowyr about the year 1776. His zeal and diligence in the pursuit of divine things being quickly noticed by the church to which he now belonged, they requested him to take an active part in their meetings for prayer and religious conference. In the course of the following year, he was requested to exercise his talents among them, with a view to his entrance on the stated ministry. He preached his first sermon from *Isaiah liii.* 10 “*When thou shalt make his soul an offering for sin;*” and the discourse gave the most entire satisfaction. In his early labours as a preacher, it was his constant study to communicate solid instruction to the mind, rather than to please the ear. Sometime in the year 1779, the church of which he was a member recommended him as a student to the Academy at Bristol.* Mr. Evans justly considered his entrance into the Academy as opening to him a prospect equally interesting and solemn; and in taking this step, it is evident he did not “use lightness.” It would be an unspeakable blessing to the church of Christ, if every youth, who enters on a course of education preparatory to the ministerial office, should commence that course with motives as pure, and pursue it with a diligence and seriousness as great as his. He rejoiced, indeed, to have cast off the shackles of worldly business, which so often continue, in the most distressing manner, to impede the exercise of the sacred office; but into

* Over this Seminary the Rev. Hugh Evans, M. A. together with his son, the Rev. Caleb (afterwards Dr.) Evans, then presided, with a zeal and ability which endeared them to all our churches, and by which their names are placed high in a record that can never be obliterated.

his views of the Christian ministry indolence or the love of ease never entered. His exertions, though changed in their object, were not lessened in their degree; but, on the contrary, he redeemed the time with double care, and, giving himself with all diligence, to reading and study, he soon excited in his tutors and fellow-students, the expectation, which he afterwards abundantly fulfilled, of his becoming a man "approved unto God, a workman who should not need to be ashamed, rightly dividing the word of truth."

The respect which he had obtained from the directors and the companions of his studies was held in remembrance in the Academy long after his departure from it, as is well known to many who succeeded him in the same seminary: and, though death has, in little more than thirty years, removed from earthly scenes almost all of those who were his immediate companions in study, I have the pleasure to insert a letter from one of those who still survive, the Rev. T. Langdon of Leeds, who thus writes:

"My dear friend,

"I was with Mr. Evans at Bristol, and the many happy hours we spent in each others society there, will always be recollected by me with pleasure. He was not only my class-fellow, but literally the companion of my academical studies; and, I believe, we uniformly regarded each other with mutual esteem and confidence. In his studies he was invariably attentive and diligent, and the proficiency he made was creditable to himself, and not merely satisfactory, but highly pleasing to his tutors. In

the course of his academical exercises he gave proofs of a sound judgment, a retentive memory, a lively imagination, and a correct taste. His temper was cheerful, his mind firm and independent, and the whole of his behaviour prudent and decorous. His piety was fervent, but rational and unostentatious. His devotional exercises, when, in his turn, he conducted the domestic worship of the lecture room, were peculiarly fervent and edifying. He firmly believed, and cordially loved the great distinguishing doctrines of Christianity, but discovered nothing of a servile attachment to any human system of religious opinions. In his last year he frequently preached in Bristol and the neighbourhood, and, I believe, his ministerial exercises were universally acceptable. Indeed few students ever left the Academy more highly respected than he was, by all who knew him!

In the year 1781, Mr. Evans accepted an invitation from the Church at Abingdon, under the care of the Rev. Daniel Turner, M. A. who was then in the decline of life, to become his assistant in the ministry. His labours proving highly acceptable in his new situation, he was, in the following year, ordained as Co-pastor with Mr. Turner; and this union, under a divine blessing, was productive of prosperity to the congregation, and mutual happiness to their ministers.

He soon after entered into the marriage state with Miss Anna Roberts, a lady of respectable family, in his own congregation, well qualified for the duties of that relation which she sustained through the remainder of Mr.

Evans's life. This connection, which was formed on principles of mutual piety and esteem, proved to them both a source of great felicity.

At the death of Mr. Turner, the pastoral charge devolved wholly on Mr. Evans; and from this period his ministry, which had already received many proofs of the divine approbation, was rendered more than ever successful. With the exception of a few neighbouring villages, his labours were now confined to his own congregation, which became more numerous than it had ever been; and scarcely a year passed, in which he had not the pleasure of introducing a considerable number, converted under his ministry, to a public profession of their faith in the Lord Jesus, and to holy communion at his table. He was particularly useful to the youth of his charge; and herein God gave him the desire of his heart, as he was especially anxious to win the tender mind to the love and service of the Redeemer. Those more established in the divine life, of whom there were many in his congregation, perceived with the greatest satisfaction, that, while he had recourse in all his own trials to the strong consolation of the gospel, he led them also to "draw water from the wells of salvation." Like other ministers, he had his troubles, and to a few intimate friends he sometimes (though not often) mentioned them; but the feelings most prevalent in his heart were those of satisfaction in the work given him to do, blended with an ardent desire that he might finish it with joy.

Thus employed in the work of God with continued success, and

possessing the entire affections of his people, Mr. Evans, advanced to the fifty-eighth year of his age, and the thirty-second of his ministry at Abingdon. As he still enjoyed a degree of health which enabled him, with but few interruptions, to sustain the exertion of preaching three times each Lord's day, and usually once in the week, and was in the habit of carefully cherishing, for the sake of his family and flock, that strength which advancing years had begun to impair, it was natural to hope that such a life might approach but very gradually to its close; and that, when his active labours should be impeded, he might, like his venerable predecessor, be permitted to remain awhile, the companion of the aged, and the counsellor of the young, till some rising minister should be trained under his instruction, and receive at his hands the solemn charge of feeding the flock of God committed to his care. But God had otherwise determined. His work was done: and, to the glory of divine grace be it said, it was "*well done.*" The decree, which numbered his days, included the determination that he should not live to participate, either the joy that should arise from the future prosperity of his congregation, or the sorrows which are sometimes occasioned by the sad reverses to which the best formed churches are exposed.

Early in the month of June, 1813, he was indisposed: little danger, however, was apprehended by his friends, and probably no immediate danger by himself. Though not in sufficient health to discharge the duties of the pulpit,

he attended the public services, and seemed to expect that he might for a while, at least, resume his work. On Lord's day, June, 13th, he heard the writer of this memoir, both morning and afternoon, and conversed with him in the evening with all his usual cheerfulness. On that day fortnight he was seized with the illness which, in four days, proved fatal. On the first of July, he departed to his eternal rest. The violence and rapidity of his disorder prohibited all intercourse, except with his nearest relations, and one or two intimate friends. Even to these he was able to speak but little; yet the few sentences he occasionally uttered, indicated a calm and peaceful state of mind. He took an affectionate farewell of his relations, and, though overwhelmed with the suddenness and violence of their affliction, they were enabled, without a murmuring thought, to resign into the hands of Jesus, their father and their friend. His widow and four sons, survive to mourn a loss, which no earthly blessing can compensate.

To the foregoing narrative, the writer is induced to subjoin some general remarks, the results of a long and intimate acquaintance with his departed friend.

Mr. Evans appears to have been well aware of the importance of associating in his character those virtues, which too many are satisfied to possess single and unsupported; and so well did he succeed in the combination, that in any situation of life, he must have proved an ornament to society. "In Christian morals," said the late Mr. Booth, "integrity holds the first place, benevo-

lence the second, and prudence the third: without the second, the first cannot exist; and without the last, the two former will be often brought into suspicion." For all these virtues, Mr. Evans appears to have been eminent. His integrity, none who knew him, could ever doubt: a vein of godly sincerity manifestly ran through the whole of his conversation and conduct. His disposition was truly benevolent. He delighted, not only in communicating benefits, according to the means with which God had entrusted him, but in witnessing the more extended efforts of many, with whom it was his happiness to be connected: provided good was done, he was satisfied, though he himself was not the immediate agent. Christian prudence, also, stood high in his esteem; and if, as the Apostle James assures us, "he that offendeth not in word, is a perfect man," our departed friend had attained to no mean rank among his fellow christians. His conversation, though for the most part lively and interesting, was equally free from the two common faults of self-exaltation and unguarded censure. Of himself he seldom spoke at all, and of others, never spoke evil; it will therefore excite no surprise, that his life was peaceful, and his company every where acceptable. He owed much of his tranquillity, however, to a happy command of temper, which he manifested on some trying occasions. In most situations, professors of religion may be found, whose views of gospel truth are so narrow and disjointed, that they can never discern the ~~whole~~ counsel of God, in any ministry, which is not confined to a part of it; that is, to a

few truths, confessedly important, but unnaturally separated from the relation which they bear to every other part of the divine system. Such persons are usually as defective in the spirit of Christianity, as they are contracted in the views of the truth, which it reveals. From such a quarter, it may well be supposed, that Mr. Evans could not wholly escape censure: but such was the habitual meekness and gentleness of his carriage, that enmity was ere long disarmed, and so much were his public discourses imbued with the spirit of the gospel, that it soon after died for lack of nourishment. A pleasing testimony to these excellencies in Mr. Evans's character was delivered, at his interment, by the Rev. W. Wilkins, the Independent Minister in the same town. "In him," said Mr. W., there was nothing of a narrow, bigotted, party spirit, but his disposition was amiable, candid and friendly; and I have often and sincerely wished that he might be my fellow labourer, to the end of my days.

Mr. Evans spoke in public, for the last time, at the administration of the Lord's Supper and probably without suspecting that he should then close his ministerial work. The approach of death was sudden, but it could not be unwelcome to a mind habitually prepared, as his evidently was, for the solemn event. Had he been previously assured that he should, after this hour, speak to his beloved people no more, his address could not have been more affectionate or solemn, than it was on this occasion. His manner in *the closing sentences*, was peculiarly animated and interesting.

"How divinely amiable," said he, "is the Redeemer in his love to sinners! What shall we do, my friends, in the chamber of sickness, when all is dark around us, if Christ be not at hand to cheer our hearts, and administer the cup of consolation? When death draws his sword, and says, "Sinner thou must die;" where shall we look for assistance, if Christ be absent then? but, if he be the stay of our heart, we shall smile in the hour of dissolution. Death will lose his sting, and we shall welcome the blow, which will remove us from a state of trouble and distress, to one of unutterable joy and felicity:

"Scarce shall I feel death's cold embrace,
If Christ be in my arms."

The memoir of which the above is but an abridgment, was written by Mr. Hinton, of Oxford, and is prefixed to a posthumous volume of Mr. Evans's Sermons, a Review of which is inserted in the subsequent pages of this Number.

ON TWO IMPORTANT ARTICLES IN THE APOSTOLIC CREED.

If I recollect rightly, it was by perusing a well known high-church publication, written by a pious clergyman, with whom I was formerly acquainted, and whom I sincerely respect, that my attention was turned to two expressions, in what is usually called *The Apostles' Creed*. Though the church of Rome has certainly made too much of that form of sound words, in setting it on a level with the holy Scriptures; while some of the popish divines have idly affirmed, not only that it was made

by the Apostles themselves, but that each of them contributed a separate clause to compose it: and though in some protestant churches, it may be rated rather too high, while many individuals in this country shew their ignorance by considering it as a prayer: yet, as a very ancient and scriptural summary of Christian Doctrine, it is highly respectable. We allow, indeed, that it is not a perfect compendium of divine truths; since, on the one hand, it does not touch, except by implication, on the fallen state of man; while, on the other, we dare not say that a person's salvation would be endangered were he ignorant of the name of the Roman governor, who sentenced our Lord to crucifixion. But with the exception of one ambiguous clause, about our Lord's descending into hell, there is nothing contained in it of which we do not cordially approve.

The clauses, however, to which I would at this time especially refer, are those which profess a belief of "the holy, universal church, and the Communion of Saints." These expressions appear to me directly opposite to that sectarian spirit, into which the worthy author of "Zeal without Innovation," and some others, who are in the constant habit of repeating this creed, seem inadvertently to have fallen, while opposing sectarianism in others. I am, however, full as anxious for Christians of my own denomination to be on their guard, against whatever is inconsistent with a sound and scriptural interpretation of these articles, as for those to be so, from whom we conscientiously dissent.

I most earnestly wish, whether

we are accustomed or not to say this creed by rote, that we may ever have these important truths so impressed upon our hearts, as to influence, habitually, our temper and conduct; viz. That there is a holy, universal church, to which every saint in Christ Jesus belongs, (*Phil. iv. 21.*) and That all true Christians are brethren, who have one common interest, and should have a peculiar regard for each other.

1. "I believe the holy, universal church." What is the scriptural idea of this phrase? A roman catholic, it is well known, would put an unscriptural sense upon it, which I need not here refute. He would say, the holy, catholic church is the church of Rome; though if he had any conception of the nature of true holiness, he durst not say that every member of that church is holy. It is not probable that any man would claim this title, exclusively, for the church of England; at least no good man would dare to do so. Nor durst any evangelical dissenter presume to confine it to his own denomination. My idea of the holy, catholic church, includes all those upon earth, who are really in the way to heaven; all who are truly sanctified by the Holy Spirit, and vitally united to Christ, however separated from each other, by distance, imperfection, or prejudice. These are actually members of one body, whether they will at present acknowledge it or not; and they must inevitably live together in one blessed world, for ever.

2. "I believe the Communion of Saints." *i. e.* I believe that all who are internally sanctified have one common interest; and that

as far as they are created anew in Christ Jesus, they have similar views and feelings, which are possessed by none others, except their fellow-saints. They stand in the same relation to God the Father, as his children by gratuitous adoption and by regeneration; in the same relation to Christ Jesus, as branches of him the true vine, fellow-members of his mystical body, and fellow-heirs of his heavenly inheritance; and in the same relation to the Holy Spirit, as being his temples. No outward form, no human polity, can form a community so closely connected as that in which saints are united, by being joint partakers of the Holy Spirit. All true saints have the same interest; or, at least, that interest which is inseparable, is of far greater consequence than any separate interest can be.

I infer, therefore, That *that* man is *not sound* in the Apostles' Creed, (neither in the formula so called, nor in the doctrine of the Apostles, as stated in the New Testament,) who does not *feel* himself *nearer of kin* to all those with whom he justly expects to live for ever in heaven, than any outward form, whether invented by men, or even prescribed by God, can cause him to be, to those who are unsanctified, and who, consequently, at present, give no scriptural evidence that they are going thither.

If I am a real Christian, I must plead, that my episcopalian brother, *ought* to consider me, (even though I should be mistaken in my opinion as an Antipædo-Baptist,) as more closely connected with him, than an unconverted

conformist, were he a regular clergyman, or even a bishop.

And by the grace of God, if a real Christian could be so perverted by high church prejudice, as not only to scruple meeting me at the table of a common friend, but even so as to persecute and imprison me, I would labour still to love him, and pray for him, and to feel an internal respect for him, as more nearly related to me, than any unconverted Baptist could be; though education should have led the latter to imbibe much more correct ideas of Christian liberty, and of New Testament ordinances.

I seriously wish that my own brethren, and all other true saints, of whatever denomination, would vie with each other, in an earnest contest, who shall prove themselves the soundest, in these two Articles of our common Creed.

R.

THE RIGHT IMPROVEMENT OF THE FLIGHT OF TIME, AND THE APPROACH OF ETERNITY.

Although the exact measure of our days is concealed from us, it is appointed, by the Disposer of all events, when we are to retire for ever, from the present life; we are therefore perpetually approaching that interesting period. In this mortal existence, short and uncertain as it is, the seed is disseminated from which will be produced, the harvest we are to reap in the world to come. "Be not deceived, God is not mocked: for whatsoever a man

soweth, that shall he also reap. For he that soweth to the flesh, shall of the flesh reap corruption: but he that soweth to the Spirit, shall of the Spirit reap life everlasting." To every mind it should, therefore, be a reflection of deep and perpetual interest, that so much of life is already passed away; departed, and that, forever, are many fine opportunities of obtaining and imparting good. "Let us then work while it is day, for the night cometh, in which no man can work."—

The sacred writers are constantly enforcing the improvement of the lapse of time, the termination of the world, and our approaching destiny. "The end of all things is at hand! be ye therefore sober, and watch unto prayer."—"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire, shall be dissolved, and the elements shall melt with fervent heat?" A paper of this nature, intended as it is to improve the flight of time, should contain affectionate and solemn references to the duties of persons in all circumstances, and of every character. In the first place, we would address those unhappy minds who have yet to learn the necessity, the dignity, the utility, and the felicities of godliness. To you we would speak, who have never mourned for your transgressions, nor implored, with faith and sincerity, the grace of God—you who have waged an impious war against penitence, and faith and devotion, and thoughts of death,

Vol. VII.

—you who have been all ardour and diligence in what has concerned the interests of the world that is passing away, without inclination or leisure to regard the Kingdom, and the righteousness of God—you we admonish to reflect on the years, that are forever gone, and that "there is no work, nor wisdom, nor device in the grave," in which you are so soon to sleep until the heavens be no more. The eternal God will not alter the thing which is gone out of his mouth, and it is more than time that you should know what he has said of you. By the circumstances in which you have been placed, by your education, by your associates, by public opinions, and a variety of other influences, you have been moulded into different forms of character and conduct, while no salutary change has been effected in your hearts: the same kind of attachments and antipathies—of sorrows, and pleasures, and pursuits that have occupied your attention from the beginning, retain their influence now. Sinner! how soon may the Lord say, Thou shalt die. In that case, thy soul, unsanctified, and without religion, will find no admittance into the regions of peace: for, "except a man be born again, he cannot enter into the Kingdom of God." The time in which devout prayer, penitential sorrow, unfeigned faith, and sincere obedience to the will of God may exist, and avail, is, every moment, approaching its end—and is this a fit season for insensibility, and inaction? "What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think on thee, that thou perish not." Is it a small

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thing to be deprived of eternal purity and peace, and happiness, and glory? To be doomed to weep, and wail, and gnash thy teeth with apostate angels, in the darkness of utter despair, and in the fire of everlasting torments—is this also a trifle? “Meditate on these things, give thyself wholly to them, that thy profiting may appear to all men.”—Oh! enter into thy closet, and pray to him who hath said, “Let the wicked forsake his ways, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.” Incessantly read the scriptures, and attend the ordinances of God, which are able, through divine influence, to make thee wise unto salvation.

In the second place we are more than anxious to advance the best interests of a class of persons, who, in relation to religion, may be stiled, enlightened, yet undecided.—At least, we suppose them to be considerably illuminated, and lamentably hesitating. Perhaps you have been favoured with the means of religious improvement. It has been your happiness to witness the exhibition of christian piety, prudence, patience, and benevolence in the general deportment, and in some peculiarly difficult circumstances of christians; to their daily prayers in the family you have listened, and with them you have visited the sanctuary of the Lord. The result has been, that you are convinced that Solomon never displayed his wisdom in a higher degree, than when he said: “The fear of the Lord is the beginning of wisdom, and to depart from

evil is understanding.” Of the excellence and the importance of scriptural religion you are convinced, and these just ideas frequently recur to recollection. Yet, you do not follow the Lord fully—You have not entered the christian camp—the cause you approve, and wish it to be triumphant, but have not adopted the christian uniform, nor put on the whole armour of God. Those among your acquaintances who who are still in the night of sin, already marvel that you refuse to walk with them in their forbidden paths, and the christians, who know you, are anticipating that it will not be long, before you thus address them, “We will go with you, for we have heard that God is with you.” Joshua, the Hebrew warrior, was not more illustrious for his victories, than for his piety, and when the journey of life was almost finished, he assembled all Israel before him, and said: “Behold this day I am going the way of all the earth, choose ye, whom ye will serve; but as for me and my house, we will serve the Lord.” This very day make your solemn election, for it is of all things the most important, that you should love the Lord your God, and have a disposition to order your steps according to his testimonies, and, to live another day may be denied you. The advice of the patriarch is what we wish to impress on your hearts, enlightened, but hesitating friends of the religion of Christ.—Let it be your solemn determination more fully to examine the claims of God upon you. Compare the claims of sin and of holiness—of this world, and of heaven—and enter into this very

necessary business, with a full determination to examine it with all possible care, and with devout supplications to the Lord, for light and grace, without which every thing else will be fruitless. Never expect a more proper time for this essential business to arrive, than your present moments afford. Felix did so, but we have never been informed that it came. By every advantage attendant on maintaining a decidedly christian character and deportment—by that fearful darkness and sorrow, under which the ungodly suffer in their last moments, who have light enough to perceive their doom! and who then have impressive recollections of the privileges and convictions that they have fatally neglected—by the disgrace and the misery of perdition—and by the honour and happiness of heaven, we intreat you to regard our advice. The years of your mortal existence hasten away, and while you delay, death will overtake you, and in that very day, your thoughts will perish. You see and approve of that which is right; make it the subject of constant prayer that you may practise it also with resolution and perseverance. Regard this life as possessing little or no value if religion be neglected; and let every thing submit to this grand concern, while it is never suffered to submit to anything.

Thirdly. The recollection that so much of our time has vanished, is capable of a very useful application to some of the duties and felicities of the children of God. In the Scriptures, the flight of time and the approach of eternity are used to excite attention to christian watchfulness. “The end of all things is at hand—be ye

therefore sober, and watch unto prayer.” This holy vigilance is very important, for sin is the neglect of all our duties and real pleasures, and in proportion to our success in watchfulness and prayer are we useful and happy. It will not be a long time before all our opportunities of resisting wickedness, and of perfecting holiness in the fear of God, and thus doing some justice to the divine character and government before transgressors, will be concluded. In what remains of our time let us, therefore, watch and pray, lest we enter into temptation. This duty, so often and so emphatically inculcated upon christians, implies that they avoid, as much as possible, circumstances of temptation, and incitements to sin. The eyes are windows to the soul, and every sense is a passage through which sin may enter. Now, these senses are to be guarded. Eve listened to Satan’s impious discourse, and beheld the beauty, and inhaled the fragrance of the forbidden fruit, and departed from the holy commandment. How wise was the conduct of Job: “I have made a covenant with mine eyes.” In this vigilance it is implied that we pay close attention to the working of our thoughts and affections. “Keep thy heart with all diligence: for out of it are the issues of life.”—and, “as a man thinketh, so is he.” It should be our concern that our minds are employed about lawful and heavenly subjects all the day long. We should meditate much on religion. It is true that our thoughts, like the birds of heaven, are fond of flitting about, but every one has command of them, or the man of

business and the man of God would be unable to fulfil their duties. To a more perfect command we should aspire, and we must succeed, if we seek it by steady perseverance, with prayer to God for success. Suffering them to be vagrants at certain times, increases their aptitude to be so at all times, while perpetual attempts to direct their course will decrease this pernicious tendency. Our thoughts and affections do not work, like the bees in a hive of glass, through which mortal eyes can perceive their movements, but unto God they are all known. Besides which, it is important in other respects, that our hearts and minds should be properly engaged. From a mind without purity a course of conduct must proceed in violation of the divine laws, injurious to society, and destructive to the transgressor. He, who does not watch over his heart, in the fear of God, will infallibly decline in piety, and, probably, disgrace his character by some external and enormous offence.

This christian vigilance implies incessant caution against sins to which we are peculiarly liable. Paul mentions the sin which doth most easily beset us. Why any particular class of transgressions should influence certain individuals oftener than any other, it is not at this time our business to enquire—that it does is a fact. We perceive a tendency to avarice in one, and to licentiousness in another; here stands a proud man, and there a misanthropist. With respect to these offences, no caution, no prayer, no exertion, can be excessive. Indeed it is not only proper to pray for deliverance from the dominion of sin

in general—but those which most frequently attack us with success, should have more than common attention. They should be mentioned particularly before God.

Nothing, however, is more important than watchfulness over the formation of habits. Who does not acknowledge their power? yet how little caution is used against the existence and growth of those which are evil? One contracts a habit of inattention in the sanctuary, and if an angel occupied the pulpit, he would wander from his theme. Another hears without subsequent meditation, and the celestial manna does not feed the soul, because it was not digested. Others slide into a habit of greatly neglecting secret prayer, and seldom engage in it, in consequence, without reluctance. Against the commencement of these, we should guard, for, when once formed they are either not perceived, or, if seen, it is not an easy task to forsake them. Habits grow insensibly unless we are peculiarly vigilant; when formed, they resemble a deeply rooted tree, the fruit of which is frequently very pernicious, and even deadly.

We will conclude with a word of comfort to the heavenly pilgrim. Much time is for ever passed away, and so much of your painful journey to heaven is trod. Now is your salvation nearer than when you first believed.

“On all the wings of time it flies,
Each moment brings it near—”

Children of God! your salvation is certain, for “nothing shall separate you from the love of God”—you are in your Father’s hands, and out of them nothing shall be able to pluck you. The

good Shepherd, who gave his life for you, has said that you shall never perish. To the regions of ineffable sanctity and bliss you are, therefore, ever approaching. Think how many disappointments you have experienced, how many tears you have shed, how many temptations you have endured; just so many of the evils you were to suffer are vanished to appear no more. Have patience, heirs of heaven, a little longer watch and pray, and trust in God, and do his righteous will, and death and heaven will come. Like the Apostle, look to the end, and exclaim, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." Attend to his advice and "walk by faith, and not by sight." Submit with patience to live longer here, but "be willing rather to be absent from the body, and present with the Lord." But see to it "that ye labour, that whether present or absent ye may be accepted of him."—

London.

T.G.

THE EVIL OF THE WORLD.

When the Redeemer, previous to his death, was engaged in intercessory prayer on behalf of his disciples, one of the petitions which he presented was *that they might be preserved from the evil of the world*. "I pray not that thou shouldest take them out of the world; but that thou shouldest keep them from the evil." As it is the practice of a pious mind to turn the precepts of the word of God into petitions; so it will be

equally disposed to derive practical instructions from the prayers it records.

In the present time, the evil of the world is too visible among those who call themselves the followers of Christ. In many instances it appears as if the nature of his kingdom were changed from its first institution. "My kingdom" was his language, "is not of this world." But is it not too apparent that there is a deficiency of separation between his friends, and those of the world, which displays how little they are influenced by the decision of a Saviour? Since, therefore, we are in danger from this source, it becomes us to enquire, in what the evil of the world consists?—and to point out the importance of preservation from it.

There is a two-fold evil in the world—the evil of *sin*, and the evil of *suffering*. It is moral evil from which we should most carefully abstain. This we must fly from as our most deadly foe, which can never be but injurious. As the world is a rebellious province against the King of heaven, it contains the principles of pollution and contamination in every part of it. There is evil in its company, in its spirit, in its pleasures, its maxims, and its course.

There is evil in the *company* of the world. It is true that while God allots us our existence on this globe, we must hold converse with the men of the world, for to avoid this we must leave it; and Christianity looks with no favourable eye on the retirements of the hermit. As man is made for society, in society must he mingle. But there is a wide difference between this necessary intercourse

with ungodly men, and making them our chosen companions; forming voluntary intimacies of the closest nature with them; and delighting in their society as those whom we principally regard. This, O professor, cannot be done without direct violation of the holy will of God, and without endangering thy best welfare. The mandate of heaven says—"enter not into the path of the wicked; go not in the way of evil men: avoid it, pass not by it, turn from it, and pass away." An habitual and voluntary intercourse with them will evince and create too great a similarity of disposition to them—will tend to lessen spirituality of mind—darken our evidences, and perplex our souls. O, let it be our study to fly from this snare, to chuse the saints as our company, esteeming them the excellent of the earth, in whom is all our delight. If the company of the world in general be so pernicious, what must be that union of the closest nature, which we too often see formed between the members of Christ and the members of Satan? The marriage of the godly with the ungodly. The children of God becoming one flesh with the children of disobedience? If the occasional intercourse of believers with the wicked be so prejudicial, what must be an union with them which nothing but death can dissolve?

There is evil in the *spirit* of the world. This is that love of the world, that lust of the eye, that attachment to the things of time, which the Scriptures denominate covetousness. And here it is to be suspected that professors of the present day are chiefly in danger.

We are not now liable to be driven to apostacy by the terrors of the wrath of man; by fines, confiscations, imprisonments, and death, in all its horrors. Thanks to the providential goodness of God, these things assail us not in Britain. But we are exposed to what is far more fatal—the influence of worldly things. If persecution has slain its thousands, the spirit of this world has destroyed its ten thousands. It is not so much from gluttony, drunkenness, cheating, and open crimes, that professors are in danger, as from that covetousness which disguises itself by false names, which attaches to itself honourable importance, and which escapes detection, except by the eye of him who searches the heart, and tries the reins of the children of men. It is frequently supposed that when the Bible thunders the heaviest anathemas against covetousness, it is only that species of it which consists in usury, oppressive measures, in extorting the gain of injustice, or in depriving others of what is really their due. This is indeed that vice in the basest sense of the word. But not so *exclusively*. Having the heart set on the world, is covetousness in the sight of God. When the rich fool is presented to us as an example of this disposition, we read not that he attained his property by unjust dealing, by oppressing the widow and orphan, or depriving those of his charity who waited on him for relief. No, his spirit was fixed on what he acquired, the love of the world engrossed his soul. And whether this passion be exerted in spending or in obtaining the substance of time, it is this hateful disposition

in the view of the Lord—"For so is every one who is rich to himself, and not rich towards God." Now is there nothing detrimental in this spirit? What, not in that which is idolatry—which robs Jehovah of his throne—the heart—which debases every intellectual power—which disqualifies for all moral and spiritual exercises—and which excludes from the kingdom of Christ and of God?

There is evil in the *pleasures* of the world. Did you never read of some who were lovers of pleasure more than lovers of God? And what pleasures were these? Were they spiritual, heavenly, and divine? or carnal, sensual, and earthly? How many deceitful pleasures does the world present to beguile unwary souls? Amidst the number may be reckoned those of the theatre, the card table, the ball-room, the tavern, the race-ground, the vain fashions of dress, with many others, which the imaginations of my readers will easily supply, and which are manifestly calculated to banish thoughts of God and eternity. Now, it might be almost superfluous to enumerate these, were it not too obvious that many, who call themselves followers of Christ, are seen frequently attending them. Without displaying the peculiar turpitude attendant on each of them, suffer me to propose a few questions concerning them in general. Is an attachment to these consistent with your character as strangers and pilgrims on the earth? Does it harmonize with your pretensions as the followers of the self-denying Saviour? Would he honour them with his presence, were he resident in our world? How can you be living

epistles of Christ, if you can be habitually in those exercises which you know he would condemn? Does conformity to these things recommend his religion? Will it be pleasing to review these things when death appears before you? O, it will produce anguish at a season which is a detector of the heart.

Survey the *maxims* of the world. As the believer has principles by which he regulates his behaviour; so has the votary of time. As those of the one teach him to live soberly, righteously, and godly, in this present world; to demean himself as a stranger and pilgrim on the earth, but as a fellow-citizen of the saints, and of the household of God; so those of the other instruct him in all the ways of iniquity, folly, and sin. These maxims, which are disclosed in the general conduct, are without difficulty ascertained. One of them evidently is "that the world is to become our supreme concern, and religion subordinate to it."—that it is well to have a little religion, but when this clashes with business, with pleasure, with fashion, it must be surrendered to these great concerns. On this principle their whole conduct is regulated. They seek first the things of time, rather than those which pertain to the kingdom of God—they are careful and troubled about many things, and neglect the one thing needful—they labour not chiefly for the bread that endureth to everlasting life, but for that which perisheth—they lay up treasures on earth, but none in heaven. O Christians, are you in no danger from such pernicious doctrines? Do they never interrupt your pro-

gress? Have you not reason to watch against their contaminating influence, and to pray to be kept from the iniquity of the world?

What is the *course* of the world? Is it not evil? If its company, its spirit, its pleasures, and its principles, are depraved, what can we expect from its conduct? If the tree be corrupt, such will be its fruits. If the fountain be polluted, its streams will be infected. And such is the case in reality. When Paul describes the course of the world, he draws it in the blackest colouring. Read, for instances, *Eph. ii. 1, 3. Titus iii. 3.* Beware, O believer, of that evil-speaking, those envyings, that forgetfulness of God, pride, anger, malice, and deceit, which are too visible in all around. Save yourselves from this untoward generation. Hold fast the word of life. Be blameless as the sons of God, in the midst of a wicked and perverse generation.

Every thing calls upon you to seek preservation from it. If we live under its influence, *we dishonour the Saviour who bought us with his blood.* We are called upon to let our light so shine before men, that others, seeing our good works, may glorify our Father in heaven. But how can we glorify him, and bring others to the same temper of mind, if there be no difference between us and them? May it not be asked, what do ye more than others? where is the efficacy of your boasted religion? Is it to be expected that they will say to us, We will go with you, for we see that God is with you? Religion will suffer by our conduct, and men will, through us, speak evil of the good way of the Lord. If we imbibe the spirit of the

world, *we shall invalidate our Christian profession.* What is the import of your baptism? Is it not a separation from the world? Are you not buried with Christ in baptism?—buried with him by exclusion from the world? And is it not as inconsistent for you to live in conformity to it, as for a spectre from the tombs to visit the abodes of men? What is the meaning of your attendance on the Supper of the Lord? Is it not that you are separate, and cannot touch the unclean thing? Is it not a declaration that whatever others do, you are determined to serve the Saviour? But if time has your warmest affections, you positively abjure in your conduct, what your professions maintain.

Examine all the descriptions of the Christian character, which the word of God unfolds. Do they not all imply a separation from the world? Is the child of God distinguished by his faith? But faith overcomes the world—by his conformity to Christ? but he is not of the world, as Christ was: not of the world—by the tribulations which assail? but it is because we are not of the world, but Christ hath chosen us out of it, that the world hates us. What is it that you distinguish in Noah? In the face of a deriding world he builds the ark. What do you admire in Moses? He esteemed the reproach of Christ greater riches than the treasures of Egypt. What is your expectation, O ye professors, in the day of God? Is it not that when the wicked shall be assigned to a furnace of fire, that *then* you shall shine forth as the sun in the kingdom of your father? How can you maintain your profession unless preserved from the

evil of the world? I do not wonder that Christians of the present day, are so filled with doubts and fears. When men can see no difference between us and others, is it not high time for us to suspect the safety of our state, and vigorously to examine whether we are in the faith?

The prevalent influence of the world *will make death terrible*. It will plant thorns in our dying pillows. How numerous have been those, who, in the hour of dissolution, have lamented their attachment to it! How have they regretted their infatuated conduct, and warned others from following their pernicious example! How many have been obliged to exclaim, in the language of the expiring Grotius, "Alas! I have spent my life laboriously, doing nothing!"

We beseech you, dear fellow-professors, as ye regard the honour of God, the consolations of religion, the support of a dying hour, to watch against its every attack, to save yourselves from this untoward generation, to pray for preservation to him who is able to keep you from falling, and to present you, faultless, before the throne of his glory, with exceeding joy.

Luton.

E. D.

AUTHENTICITY OF THE SCRIPTURES.

To the Editor of the Baptist
Magazine.

Sir,

The following letters were written to a friend. It is by no means presumed that the arguments contained in them include all that can be advanced upon the

Vol. VII.

subject. In a letter to a friend, the writer could not amplify to that extent which the subject would very properly admit of; and therefore only stated such arguments as address themselves to the common sense of mankind upon reading the Scriptures, and that were completely satisfactory to the writer's mind. Should you think it probable that they may prove useful to any of the numerous readers of your publication, by inserting them you will oblige,
Yours, &c.

A constant Reader.

My dear friend,

I am in general averse to religious controversy. But as you have expressed your opinion that I am of late years much altered in my religious views, (although I never *embraced* the Socinian system, but was merely wavering and unsettled in my mind,) and as I perceive that you are anxiously enquiring after truth, I think it right to give you the grounds of my present views of the gospel. The Apostle exhorts us to be ready to give a reason of the hope that is in us, with meekness and fear: and if by this means I can in any measure assist you in your enquiries, it will give me real satisfaction. Having never myself found any solid comfort from any other views of the gospel than those which set forth Christ as an Almighty Saviour, and an all-sufficient sacrifice for sin, I cannot but feel concerned that you should hold fast the faith which I believe was once delivered to the saints. The right of free enquiry is the birth-right of all; and to God only are we accountable for our religious opinions. But to him

P

we have to give an awful account, as to whether we have enquired with right dispositions and views. We are exhorted to search the Scriptures daily, to see if these things be so. But we must search them with a humble, teachable spirit, and with earnest prayer to God, for his assistance to understand them, before we can expect to know the truth. Our endeavours must be, not to bend the Scriptures to our views, but to form our views from a candid examination of the Scriptures. Being the revealed will of God, we are bound to believe, though we are not required to comprehend, every thing which they contain. We are imperfect and finite creatures, and ought, therefore, to expect, in a revelation of the nature and plans of an infinite and perfect Being, to meet with some things far beyond our comprehension. There are many mysteries in Nature, many mysteries in Providence, and why then should we not expect that "great would be the mystery of Godliness? You and I, my dear friend, are unlearned Christians. The Scriptures are known to us only in our own language. It becomes, therefore, an important question to us, How shall we know that the Scriptures we are in possession of are really, in the main, genuine and uncorrupted, and that they are the inspired word of God? There are several evidences within our reach, that the essential truths of Scripture have remained pure and uncorrupted till the present time. Consider the Jewish records themselves, and the manner in which they were at first promulgated, and have ever since been preserved. The law was not delivered

to a few individuals, but to a whole nation. A few individuals might have been deceived, a whole nation could not. Supposing Moses an impostor, it would have been impossible for him to have persuaded a whole people, in possession of their senses and reason, that they had witnessed things which had never happened to them, or to have gained their belief to a history of events, occurring to their own ancestors, and in their own families, which they had never heard of before. There were likewise instituted standing memorials of the most remarkable events in their history, which they and their children were commanded by God perpetually to observe, and which are observed by the Jews to this day. It is an essential statute of their religion to hand down the history and laws of their nation from one generation to another. And this command of God, together with the jealousy of the Jews respecting their Scriptures, are a security to us that no essential alteration could have been made in them, and may assure us that they were written at the time in which they profess to be written, and by the persons to whom they are ascribed. It would be contrary to human nature for the Jews to be so attached to their scriptures, as they are, even at the present time, were they not fully convinced of their truth; considering how much their history reflects upon them as a nation, and how their own prophets denounced divine judgments upon them for their disobedience. The Jews are at this day, in a remarkable manner, a living evidence of the truth of their own history, and are daily

fulfilling their own prophecies. With respect to the truth of the old testament scriptures, I have said more than I should otherwise have done, had not the severest attacks been made upon them, and were it not from their important connection with the new testament, of great consequence to have our minds established in the truth of them. With respect to the authenticity and genuineness of the *new testament scriptures*, they are sufficiently supported by the same kind of evidence with that on which the old testament rests. The rapid spread of the gospel—the great numbers who received the books of the new testament, *as they are handed down to us*, in those periods when they had the best opportunities of detecting them, if impostures—the different sects that prevailed in the apostles' days, who closely examined into the proofs of every thing they heard, and against whom the apostles themselves had to defend the gospel—*these* are all circumstances that render any essential corruption of the books of the new testament impossible, and are, therefore, satisfactory evidences of their authenticity. That there are slight errors in the translations, and slight variations in the different manuscripts, is readily granted, but nothing of this kind has ever been brought forward, which at all affects the great doctrines of the gospel. I heard a learned biblical critic say, not long ago, that after all his labour and researches into different manuscripts and versions, he felt the utmost confidence and satisfaction in declaring, that not one *mistranslation or variation in them*

at all affected, or obscured the fundamental truths of Christianity. The same security exists with respect to our common translation. All parties, (except the Socinians,) however they may differ in other respects, agree in their opinion of the fidelity of the common version, in essential points; and hold the scriptures so translated to be of divine authority. Even the Socinians are obliged, with their own translation, to give up the inspiration of the scriptures, to deny the authenticity of some parts of them, and to call in the aid of allegory, before they can get rid of their plain and obvious meaning, and bend them to their own system. Indeed, could I look at the scriptures as the Socinians do, I could not feel justified in receiving them as the word of God. A revelation of God's will to man must be intended and calculated for the benefit of men of every condition, to the end of time. For this purpose, it must (especially in the most important articles) be clear and intelligible to the most common understandings. Considering this as a most essential characteristic of a divine revelation, and believing the scriptures to be such a revelation, I feel confident that God will ever preserve them from being so corrupted, as that the great mass of mankind would be led by them into falsehood and error. Our Saviour declared that to the *poor* the gospel was to be preached; and, therefore, I feel the utmost confidence that *for their sakes* will the word of God be ever kept pure and uncorrupted. With respect to the important point of the inspiration of the scriptures, the evidence is satisfactory that they are really

the word of God. The subjects *they reveal* could only come from God. The morality of the scriptures is above any human standard, and its instructions and discoveries are all evidently above human invention. I need scarcely say that an *authenticated miracle* must, by every reasonable and ingenuous mind, be considered as decisive of the truth of any doctrine in confirmation of which it is brought. As little need I insist that *prophecy*, in numerous instances undoubtedly accomplished, and, in some, many ages after the prediction was delivered, is strictly miraculous; implies the communication to the prophet, of divine intelligence, and the interposition of God in appointing and arranging events by which such predictions shall be most exactly fulfilled. Nor will any reasonable mind be disposed to consider as *impostors*, men who, in the propagation of a religion, had nothing of this world's good to hope for, but, on the contrary, every thing to expect at which human nature is accustomed to revolt—contempt and hatred, persecution and death. Whatever such men were, we cannot, upon any common principles of judging, consider them as impostors. And as such men cannot be deemed impostors, so neither can they be looked upon as *weak* men, as *mere fanatics* and *fools*, if it can be shewn that they supported their pretensions and their claims, by the working of *miracles*, and that in the sublimity of their doctrines, in the purity of their lives, and in their general endowments, dispositions, and exertions, they uniformly supported the character they assumed, that of men divine-

ly inspired. Now we have only to look into the scriptures and we meet with prophecies that have been most minutely fulfilled, and some that would seem to be fulfilling at this day. Both Moses and Christ supported their respective claims by *miracles*, and the apostles employed to disseminate Christianity, after the ascension of their Lord, were exactly the men I have been describing, and were therefore neither vile impostors, nor weak enthusiasts, but holy men inspired of God. In consistency with this character, and corroborative of it, is the *authority* with which they speak and write, "Thus saith the Lord," prefaces whatever is announced by law and prophets, by evangelists and apostles. Our Lord promised inspiration to his apostles. He promised his Spirit to teach them, and to bring all things whatsoever he had said to their remembrance. He exhorted them to feel no concern when called upon to defend the Gospel before princes and rulers, as to what they should say, for that in that day they should be taught what they should say. Now the event proved exactly as they were led to expect. They were, after the time they professed to receive the Spirit, completely changed. They were endued with invincible courage and fortitude, through which they shrunk from no persecutions; and they wrought miracles, and published in every language "the wonderful works of God." Our Lord calls them his *witnesses* and sends them forth as *teachers*. And can we suppose he would send them through the world in these characters, liable to error and mistake? So far from it, we are told

that after his resurrection, he *instructed* his apostles in things pertaining to the kingdom of God. The *integrity* of St. Paul cannot be doubted by any one who considers his general character, and all the circumstances of his extraordinary career: and that he was not a mere weak *enthusiast*, must appear from the *miracles* he wrought, as well as from the astonishing eloquence and argumentative strength of his writings. *But* this great apostle evidently considered himself as divinely inspired, and even distinguishes what "he received of the Lord," from what was the mere suggestion of his own judgment. Must not the conclusion be irresistible, that he *was* inspired? Thus, my dear friend, I have endeavoured to give you a statement of those evidences of the authenticity and inspiration of the scriptures that we can judge of for ourselves, as *plain* and *unlearned christians*. The statement is brief and imperfect. But it contains argu-

ments which have been satisfactory to my mind, and I hope they may prove so to yours. My reason for writing thus much on this subject is, that in arguing on any theological doctrine, there must be a ground *common to both*—a *common authority* to appeal to. Having, therefore, established the authenticity and inspiration of the scriptures, there can, of course, be no appeal from their testimony, either as to what we are to believe, or practise, to any other authority, either to reason, expediency, or any thing else. What they reveal must be truth, what they command must be right. In my next letter, therefore, I shall endeavour to shew what the scripture testifies, particularly with regard to the person of Christ, and the work he came to accomplish. Praying that you may be favoured with divine assistance in all your enquiries after truth, I remain,

my dear friend,
very affectionately yours.

MISCELLANIES.

SLAVERY IN AMERICA.

Slaves are the most numerous in Virginia, the two Carolinas, Georgia, Kentucky, and Tennessee. There are some in a number of the other states; but in these six, the great body of them is found, and Virginia alone, contains about three hundred thousand, almost one-third of its whole population. And I know not but the proportion is as great as in the five other states. In all the states under considera-

Vol. VII.

tion, there are multitudes of black people and creoles who are not slaves. Some are the descendants of manumitted ancestors; many who were born slaves, have been liberated by benevolent and conscientious owners, and others have purchased their own freedom.

Multitudes of the inhabitants of these states have nothing to do with slavery; some from principle, and others for the want of means to obtain them.

The quakers, who are numerous

Q

in some of the southern states, to their praise be it spoken, would never hold slaves. The methodists, in some places, set out on this principle: their ministers preached against slavery; many set them at liberty; but, I believe, at present, their scruples are mostly laid aside.

The Baptists are by no means uniform in their opinions of slavery. Many let it alone altogether. some remonstrate against it in gentle terms; others oppose it vehemently; while far the greater part of them hold slaves, and justify themselves the best way they can.

In the six states we have named, there are now about ninety thousand Baptist communicants; and I conclude, as many as forty thousand of this great number are negroes. Many, it is true, are free, but the greater part of them are slaves. Thousands of them are owned by Baptist masters, and others by other people. The owners of slaves have generally been loaded with reproachful invectives for their practice. They have been all, without discrimination, charged with a want of both principle and feeling, with tyranny, cruelty, and oppression. But to "discriminate is just."—Many must be blamed, but others ought rather to be pitied. Many of the best of masters have slaves, who are idle, thievish, stupid, and mischievous, and every way calculated to vex their feelings and mar all their enjoyments; and whatever may be said of the condition of their slaves, all must allow that the master's is more wretched than theirs.

Many I have seen are heartily sick of having slaves about them, and think that the people at the northward, who are free from the incumbrance of this troublesome property, are far more happy than they.

In travelling to collect materials for this work, I spent about

five months in the six states now under consideration. I set out with a determination so say nothing on the subject of slavery; but people would converse upon it. Some were very curious to learn the minds of the northern people respecting slavery; others wanted to know how we could do our work without negroes; and many were anxious to clear themselves of the unjust aspersions, which, in their opinions, had been cast upon them. There is a class of people (though I am happy to say I do not find many in it who profess religion,) that entrench themselves around with their laws, their customs, and their wealth, and spurn with indignity, any scruple of the harmfulness of holding slaves. There is another class, who are so amazingly suspicious that you are about to censure them, that it seems really cruel to mention one word against the slave-holding policy. But by far the greater part of those brethren, who are concerned in slavery, converse upon the subject with much frankness, and the following are the principal reasons which they assign for their practice:

1. They had no hand in bringing them into the country; but since they are brought, somebody must take care of them.

2. They cost them much money, generally from three to five hundred dollars apiece, and sometimes more, if they set them free, all this must be sacrificed.

3. Others observed they had inherited their slaves as a part of their patrimonial estate: they came to them without their seeking; and now they know no better way than to find them employment, and make them as comfortable as their circumstances would permit.

4. Some mentioned that the Romans and other nations had slaves; that they were numerous at

the introduction of Christianity; that neither Christ nor the apostles, nor any of the new testament writers said any thing against it; that if it were contrary to the spirit of the gospel, it is strange that it is no where prohibited. The last of these arguments has just about as much weight as those which are brought in support of infant-baptism; the others I shall leave without any comment.

The fact is, most of the people under consideration, awoke into being surrounded with slaves, and and now they must make the best they can of their situation.

But it is a well-known and pleasing fact, that the evils of slavery are yearly diminishing. Worldly policy has done something towards ameliorating the condition of this numerous class of pitiful beings; but *religion* has done much more.

Benedict's Hist. American Baptists.

ANECDOTE.

Vavasor Powell, an eminent Baptist minister, being appointed to preach on a certain day, in a meadow, near Trezaron, Cardiganshire, a number of idle persons, enemies of religion, agreed to meet at the same time and place, to play at foot-ball, and thereby create a disturbance. Among them was a young man of a respectable family in that neighbourhood, lately returned home from school, having finished his education, who being nimble-footed, and dextrous at the game, had obtained possession of the ball, intending to kick it in the face of the preacher. At this instant, another person ran towards him and tripped up his heels. By the fall his leg was broken; and after lying on the ground for some time in great agony, he expressed a wish to see the minister, to whom, on his arrival, he confessed

his wicked intention, and acknowledged the just judgment of God, which had befallen him.

The minister having represented to him the evil and danger of sin, preached the power and grace of the Saviour; and at the request of the young man, accompanied him to his father's house.

So great was the change produced in him by means of this affliction, that, on his recovery, he began to preach, and was, for many years, the most laborious and useful preacher in those parts. His name was Morgan Howell.

Thomas's History of the Welsh Baptists.

QUERY.

To the Editor of the Baptist Magazine.

A HARD CASE.

Mr. Editor,

I have been a baptist in sentiment, and, I trust, a subject of a divine change, for several years; but your inexorable strictness in requiring your members to renounce infant baptism, the only means of having children legally registered, has deterred me from joining your denomination. You know, sir, that the natural feelings, with which God hath endued us, and the injunctions of scripture, make it our duty to provide for our families. Would it not be both unnatural and antisciptural, to leave our children in a state of incapacity to produce a legal register in a court of law, so as to lay claim to a little land or property belonging to them? If I am mistaken in my views on the subject, I hope that one of your intelligent correspondents will rectify my notions, through the medium of your useful miscellany. If my objection is well-founded, I, with many more under the same im-

pressions are not likely to join your denomination; as such a step might prove a great disadvantage to our posterity.

A Learner.

GENERAL WASHINGTON'S CLEMENCY.

Some time ago, a soldier in the American army was sentenced to be shot. This unfortunate man had, out of his savings, supported a very aged father and mother, for many years. General Washington

being informed of the filial piety of the criminal, mitigated the punishment, and only expelled him from the regiment. 'If we put him to death,' said he, 'we should run the risk of killing three instead of one.'

I. M. C.

Translated from a French Miscellany in the possession of Mr. Robert Thomson, the Author of "Epistles from Satan," a very curious and original work, just published.

Obituary.

DWEEP-CHUND.

Extracted from the Periodical Accounts, No. XXVII.

On the 18th of September, died at Serampore, our beloved brother Dweep-chund, an itinerant, lately supported by brother Gordon, of Calcutta, and employed by him in the work of God, at the jail and in its neighbourhood.

Our deceased brother was born at Pejiya, in Jessore, belonging to the writer-cast, and at the time of his death was about twenty-eight years of age. His mother, who had been baptized, and who lived under his roof, died a few months before him.

During the last twelve months of his life, he appeared to be much more deeply affected by divine things than ever he had previously been; which was conspicuous in his preaching and general conversation. He was distinguished amongst our native brethren on account of his fervour of spirit, and apparent desire of doing good.

Kureem, in conversation with

brother Ward since Dweep-chund's death, expressing his admiration at our brother's decision of character, said, that he, with another brother, once accompanied Dweep-chund to a neighbouring village to preach. On their arrival, they found a Portuguese man sitting at his door on a chair, and going up to him, entered into conversation with him, and offered to smoke out of his hooka. He upon this turned round with astonishment, and asked them what they meant; adding that they were Bengalees; would they smoke with him? They declared that they were christians, and that they despised no man, as all were children of one Father. The Portuguese man, pleased with their frankness, and with finding christians among the natives, gave them his hooka, and ordered three chairs to be brought for them; which, however, they declined, and sat on the ground. By this time, several of the villagers had arrived on the spot, and began to listen to the conversation; when these brethren sang a hymn in

Bengalee, 'Eternal salvation by the death of Christ,' which drew numbers around them, and at the close of the hymn and of prayer, Dweep-chund got up, and with the Testament in his hand, addressed them in a manner which astonished Kureem and the other native brother, and excited the wonder of the listening strangers. Such words from such a quarter!—A brahmun amongst the crowd, however, interrupted the speaker, and made use of some opprobrious language; and being enraged at the reply, he began beating Dweep-chund, who received his blows without resistance; One, however, who was less patient, was provoked to use threatening language; when Dweep-chund restrained him by saying, 'Brother, we are the disciples of Him who was as a lamb led to the slaughter; who, in the midst of his murderers, looked stedfastly towards heaven, praying that they might be forgiven, when one look of anger on them would have reduced them to ashes.' The Portuguese man at this was ready to take Dweepchund into his arms, and all appeared to be much struck with this new thing in the land—men praying for their persecutors!

"During his last long-continued affliction, Dweep chund unceasingly testified his rejection of every refuge but Jesus; and in his last moments, when visited by brethren Marshman and Ward, he appeared to be eminently supported by his hope in Christ. Many pleasing expressions dropped from his lips during the last days of his life, all tending to shew how much he felt his obligations to a crucified Saviour.

He has left a widow, and a son about a year old to deplore his loss.

SUSANNA CLARK,

Was born at Lamerton in Devonshire, and it is highly probable that for the first 20 years of her life she never heard of salvation through the merits of the Son of God; but it pleased him whose judgments are a great deep, to overrule a painful circumstance, and make it the means of bringing her under the sound of the gospel, and then, by the influence of his Holy Spirit, to make that word effectual. Having first given herself to God, she was baptized by the Rev. P. Gibbs, then pastor of the Baptist church at Plymouth, about 1782. Not long after, a Baptist interest being raised at Dock, the place of her residence, she united with them, under the ministry of her pastor and valued friend, Mr. Birt, now of Birmingham. She for many years remained a member, and often found sweet seasons of refreshing from the presence of the Lord. After many changing scenes, Providence directed her way to *Worstead*, where she soon found herself happy, and quite at home, with her religious connexions; and, though called to endure much bodily affliction, she found that promise fulfilled, *my grace is sufficient for thee, my strength is made perfect in weakness*.

In the month of February, 1814, she, for the last time, united with her friends in the house of prayer; but, though confined to her habitation, christian sympathy and unwearied attention softened the rugged path of affliction. As her end drew nigh, her confidence was strengthened. For a considerable time before her death she was anxious for some sweet promise to be applied with power to her heart, and that desire was granted. The words were, *Thou wilt keep him in perfect peace whose mind is stayed on thee*. I one day repeated those lines,

His love in times past,
Forbids me to think;
He'll leave me at last,
In trouble to sink, &c.

and added, "You know the reason, for He hath said, *I will never leave thee nor forsake thee.*" She replied, "I believe he will not." Her resignation to the divine will shone conspicuous at times, exclaiming, though oppressed with violent pain, "I know thy judgments are right, and that in faithfulness thou hast afflicted me." She was asked, Is Jesus precious? to which she replied, "Yes," and soon after fell asleep, on the 28th of September last.

Her remains were interred on the following Lord's day, and the solemn providence improved by Mr. Caddy, from *Daniel* xii. 2. to a large and deeply affected auditory.
Worstead. R. C.

SARAH BRIGGS.

Thursday Dec. 29, 1814, died Sarah Briggs, a member of the Baptist church at Sheffield, Yorkshire, in the 48th year of her age. She was brought to a knowledge of the truth under the preaching of those ministers of the Baptist denomination, who attempted nearly 30 years since, to establish an interest in Sheffield. Being also convinced of the ordinance of baptism, as administered by them, she was baptised by Mr. (now Dr.) Fawcett, of Hebden Bridge, in the year 1788. She was a steady and an upright christian; without bigotry, was firmly attached to the doctrines

of grace; for when her late husband gave up the doctrines he had professed, and imbibed the system of Unitarianism, she did not, as many do, follow his example, but came, unattended by him, to her former place of worship. In her moral conduct she stood unimpeached, not that she was without imperfections, for in her last illness, she lamented that her mind had been too much taken up with the things of the world, (in which she was too much like Martha, "careful about many things,") and that she had not attended upon the means of grace, so constantly as she ought; though, when well, she was more constant than most of her female friends. Uprightness and sincerity were leading traits in her character, and appeared in opposing whatever she thought wrong.

She had been very unwell a long time before her death, which took place rather unexpectedly, as to time, as the day before she appeared as well as she had been for some days past. In the approach of death she had not those extasies which some experience, but she had a well-grounded hope in Christ; through whom, alone, she expected salvation. Her last breath was spent in imploring mercy, which she now experiences in its perfection. Her death was improved by her pastor, Lord's day evening, Jan. 8. 1815, from *Jer.* xxviii. 16. "This year thou shalt die." Let us follow her as far as she followed Christ.

Sheffield, Jan. 19, 1815.

W. DOWNS.

REVIEW.

Sermons on various subjects, adapted chiefly for Domestic Reading, by the late Rev. J. Evans, Abing-

don. To which is prefixed a Memoir of the Author, by James Hinton. Gale and Co. 1814.

Severely to criticise *any* publication which conveys sound religious instruction, but especially a publication consisting of a selection from the private papers of departed and unambitious excellence, would be quite repugnant to our feelings. Still, as the pious writer of this volume is no longer in a state either to tremble before our censure, or to be gratified by our approbation, and as the living public reasonably expect a *just* account of whatever demands their patronage, we shall endeavour to discharge the duties of criticism. Every reader will be best able to judge how far it may be likely to suit his purpose to procure it, and acquit us of all undue partialities, if we simply state the contents and pretensions of the volume.

It is a selection of thirty-four sermons, "principally from the Discourses which were delivered during the latter period of the Author's ministry, many of which are gratefully recollected by the people to whom they were addressed." (Pref. p. 7.) These sermons possess a remarkable brevity and conciseness, in which view they are well adapted to "Domestic Reading." They are simple and unadorned; sometimes ingenious, often affectionate, always evangelical. They possess a pleasing power of putting the thoughts in motion upon religious topics, and suggest useful hints for meditation. They are very methodical, and generally relate to short passages or phrases, such as, "Only believe"—"I thirst"—"It is finished"—"The simplicity that is in Christ"—"He knew what was in man." It seems to us as if the *person* of Mr. Evans (judging from the portrait prefixed to the volume) and his *mind* were strikingly similar; neat—upright—engaging—betraying

no marks of negligence, and few of passion. It is a volume which might at any time, usefully occupy a leisure ~~ten~~ or *fifteen minutes*, which is probably the longest time that any of these sermons would require to be deliberately read. We shall abridge the first into our pages, as illustrative of some of the qualities we have described, and a fair specimen of the whole.

1 Sam. xvii. 42. "*He was but a Youth.*" Goliath despised David—he despised him for three reasons—for his youth, for his delicate and fair complexion, and for his coming against him unarmed. He was but a youth—No; and yet not such a youth as the Philistine took him to be, which he soon found to his cost. He was not a youth to be disdained, but a youth to be esteemed, a youth full of amiable qualities, so far, at least, as his character was already formed.

I. The youth mentioned in the text was worthy of the imitation of you who are young. He was but a youth, and yet,

1. He was possessed of sincere and profound reverence for God. The impiety of the Philistine had offended and shocked him; a proof that he revered God. My young friends, you can never be truly amiable, unless you truly reverence God. If you reverence him who is the greatest and the best of beings, we may anticipate great things respecting you.

2. David was but a youth, yet he openly took a decided part in the cause of God and Religion. If the flame of piety burn with vigour in your bosoms, it will cast a lustre all around you, it will warm and animate you in early life, in the service of the Lord.

3. He discovered great self-command and a peaceable disposition. It is very unamiable in young persons to be hasty and quarrelsome in their tempers and to be given to angry disputes with their connections. The master whom Christians profess to follow, *when he was reviled, reviled not again.*

4. He followed the directions given him by the will of God, in all matters of duty.

5. He exercised a firm confidence

in God. If you would succeed in the attempt to subdue the enemies of your happiness, your faith and hope must be in God.

II. The advantages connected with the possession of such a character as that referred to in our text.

1. If you, my young friends, are pious and amiable in your early days, you will attract the esteem and love of the wise and good, and probably be indulged with the purest pleasures of life—the pleasures of true friendship.

2. If you are made the subjects of piety and virtue, your immortal interest is secure in early life. Had David fallen in his combat with the Philistine, he would only have exchanged earth for heaven.

3. Early piety generally lays a foundation, where life is spared, for future eminence of character.

4. If you who hear me this evening are pious while young, the Lord will be with you in your early youth, and through every future stage of life.

Are there any of you, my young friends, who are seriously and deeply concerned about your eternal interests, and yet are discouraged while seeking for pardon and eternal life? Be assured there are no insurmountable obstacles in your way. God is more ready to give what you need, than you are to ask. The Saviour invites you in accents of love, and will joyfully receive into the arms of his mercy.

But this volume is *not* in any sense profound. It makes no pretensions to deep research, critical acumen, or elaborate composition. In many cases, indeed, the sentiment becomes somewhat obscure for want of expansion, or, if the meaning be obvious, the idea does not strike with sufficient force, and the reader half hesitates to admit it, through the defect of appropriate illustration. In a word, the volume contains neat and pretty *sketches* of sermons which the pious reader may easily fill up with his own meditations, and which, probably, the pious writer enlarged upon when they were delivered from the pulpit.

If a second edition of these pleasing discourses should be demanded, we would suggest to the editor the propriety of printing them in a smaller type, and with far less waste of paper, that we might be favoured with the insertion of a larger number. It would be no disadvantage to the work to run his pen through some quaint and enfeebling phrases: for example, "When his countrymen had forsaken him, when his disciples had forsaken him, *when the blood of his veins had forsaken him*, then his father forsook him too."

Studies in History, containing the History of Rome, from its earliest Records to the death of Constantine, in a series of Essays, accompanied with references to original authorities, and historical questions. By Thomas Morrell. Vol. II. Gale and Co.

We have expressed our cordial approbation of this author's former volume of "Studies in History," and those who have perused with attention the "History of Greece," will, we are persuaded, need no additional inducement to gratify themselves with the perusal of the "History of Rome," and will perceive, as the author observes, "that the plan upon which they are conducted is exactly similar, except that in the present volume," and we deem it a great improvement, "a somewhat larger proportion of narrative has been introduced." The rapid sale of the former volume, requiring a second edition, needs no other proof of the public's favourable opinion of the work; and we make no doubt but this volume will meet a similar reception, to which we consider it justly entitled.

As a specimen of the author's style and manner, we make an extract of the concluding paragraph.

If the whole of the preceding history be compared with the brief hints which have been occasionally introduced respecting the progress of christianity; it will appear most evident, that the spiritual kingdom of the Messiah is widely different from those empires which are temporal and worldly. We have seen the Roman empire, like a boisterous torrent, rushing forward with desolating fury, till it inundated the world, and made it a dreary waste. In tracing a series of more than 1100 years, we have seen that gigantic monarchy, founded in rapine and murder, extended by carnage and oppression, and finally dismembered, and crushed by the same ponderous engines which it had employed for the destruction of others. But not such was the manner in which the empire of the Son of God was introduced and established in the earth. When he appeared, "the mountains brought peace to the people, and the little hills righteousness." The benign and fertilizing influence of his government is beautifully compared to the silent descent of rain upon the mown grass, and of showers that water the earth. Christianity, like a pure and chrysal stream, has quietly, but rapidly, glided along from age to age, from land to land, dispensing, through all its majestic course, the richest blessings; nor will it cease to flow, till it shall have visited, refreshed, and fertilized, the whole earth. "There is a river, the streams whereof shall make glad the city of God; the holy place of the tabernacles of the Most High."

Letters addressed to a person baptized, on a profession of faith. Sixth edition, 1814. Button. Price 1s. neatly bound in red. sixpence, sewed.

The first of these letters is introductory; the second is, On the Profession of Christianity; the third, On the Obligations arising from Baptism; the fourth, On social Religion; the fifth, On consistency of character; the sixth, Conclusion. In each of these letters there are very judicious remarks, which, we trust, will be

Vol. VII.

extensively useful. We select a stinging passage from the fourth, which those of our readers who are members of churches will read with interest.

Should a fellow Christian be in danger from any snare most subtly spread in his way; though the whole community may discern the temptation, how seldom do we find a faithful man who will admonish in time. And if any should be overtaken in a fault, the love of many will wax cool.—tokens of their displeasure may not be wanting,—but where shall we look for him that is *spiritual* who will *restore such an one in the spirit of meekness*? If any communications take place in either of these cases, the admonition or the reproof is too often conveyed in such a manner as to indicate a far greater degree of concern for the honour of the body, than for the welfare of the individual. The spirit which animates their proceedings seems to be that of jealousy rather than love. No wonder that it produces irritation and hardness, instead of melting the offender into tender watchfulness and humble contrition. But frequently, nothing is attempted; the Christian finds out his danger by feeling his feet in the net, and knows not that his brethren noticed his falling till he learns it by their shyness and reserve. Sometimes even these have no place, and providing the reputation of the Church do not suffer in the eyes of the world, the spiritual prosperity of a professor is utterly disregarded; as if such exhortations as *Warn the unruly—exhort one another daily—looking diligently, lest any man fail of the grace of God, lest any root of bitterness springing up, trouble you, and thereby many be defiled,—and such like*, had been expunged from the New Testament.

The Prayer of a Christian Pastor under a long affliction. The substance of a Discourse, in part delivered at Maze-pond, Southwark, Nov. 29, 1814. By James Dore. Button.

Too much praise cannot be bestowed on the spirit which breathes in every page of the discourse which we now announce to our

readers. There is such a visible desire to do good, such incontestible proofs of a mind deeply influenced by the subject, that it is impossible to read it without being deeply interested. The text is, *Ps.* xc. 15, 16, 17. After a few preliminary and judicious observations, on *afflictions*, the author considers, 1. The petition, "Establish thou the work of our hands," as comprehending — Human instrumentality — Divine Operations — and the importance of *fervent prayer* for the influence of the Spirit to attend the means. 2. The important particulars specified—three requests, "Let thy work appear unto thy servants—let thy glory appear unto the children of thy servants—let the beauty of the Lord our God be upon us." 3. The felicity hence resulting, "Make us glad." This is a brief outline of Mr. D.'s plan; the several parts of which are largely and ably discussed, and with a wonderful variety of illustration. To these particulars are subjoined several appropriate and important reflections, by way of application, eminently adapted to cherish the best feelings of the heart. The impression left on our minds of the utility and excellence of this discourse, disposes us most earnestly to wish that it may be attentively perused, especially by all the *young people* in our respective congregations, whose spiritual and eternal welfare it is highly calculated to promote.

In the narrow limits necessarily prescribed to our review, it cannot be expected that we should be able to gratify our readers with large extracts. One paragraph, however, we cannot omit:

How wonderfully are circumstances balanced! How is one thing set over against another! In the midst of much personal affliction, what has been my social joy! As afflictions have abounded,

ed, consolations have much more abounded. I know not whether at any period of my long and happy connexion with you as a church, God has rendered my ministry more apparently useful, than since it has been confined to a few, partial, and short services. For, though I have seldom been prevented from administering the Lord's Supper, and addressing the spectators in the gallery, yet till now I have not attempted to preach. Since the original formation of the church, I do not find a year in which so many have joined it, as, through the tender mercies of our God, will be added to it this year." p. 72.

A note at p. 66, informs the reader of a most interesting particular relative to its author: "More than once, when, to all human appearance, he (the author) was on the verge of the grave, he has been wonderfully restored, through the divine blessing, &c."

We will only add, that our worthy friend and brother is now preparing for the press, *Essays on very important Theological Subjects*, the publication of which we hope to have the pleasure soon to announce.

The Theology and Mythology of the Ancient Pagans, written particularly for Female Education. By Miss Hatfield. Robinson.

Miss H. appears fully aware of the objections of parents and instructors of youth to the study of *Fabulous History*, on account of the danger of corrupting their imagination; and that the books, for the most part, extant on the religion of the heathens, are so exceptionable a source, that it is unsafe to refer young persons to them. We are of opinion, however, that no danger is to be apprehended from the perusal of this little volume, but that the manner in which the knowledge it communicates upon the subject is so carefully guarded as to be subservient to the honour and support of the purest religion and morality.

Evangelical Hope. An Essay. By Daniel Tyerman. Burton.

In this well-written Essay, the reader will find the nature of Evangelical Hope clearly defined, its true foundation clearly established, its genuine influence correctly represented, and the discrimination between it and a false hope, judiciously pointed out. The conclusion is peculiarly forcible and appropriate.

We take the liberty, however, to recommend to the worthy author, in another edition, a revisal of pp. 81 and 82, respecting Paul. We have not been accustomed to consider Paul as "at some happy periods of his life, rising superior to doubts, and, at other times, in great fears, lest after preaching to others, himself should be a cast-away." The apostle, we apprehend, might properly use the latter expression, to intimate, that notwithstanding his ministerial gifts and usefulness, yet without the exercise of self-denial, &c., he could not expect the future approbation of his Lord; but such language did not imply a doubt of his personal interest in the Saviour.

Missionary Correspondence. Containing Letters from the late Mr. Samuel Pearce, and Mr. John Thomas, to the *Missionaries in India*. Received from Serampore, and never before printed; and being chiefly written by Mr. Pearce, they will be found a valuable addition to his *Life*, already published. T. Gardiner and Son. 2s. 6d.

If all our readers were acquainted with the character of the late Samuel Pearce, or had read the excellent *Memoirs of his Life*, published by Mr. Fuller, it would be quite sufficient to say of the Letters written by Mr. P. which appear in this volume, *semper eadem*, still the

same. Written at a period when the mind of Mr. Pearce was agonizing to "jeopard his life" with his friend, Mr. Carey, in "the high places of the field," they breathe benevolence the most tender, and piety the most ardent. That such a man as Pearce, so eminently qualified for missionary employment in India, and so passionately desirous of devoting his life to promote the salvation of the idolatrous Hindoos, should have been prevented from realizing the desires of his heart, is a circumstance that can only be referred to the sovereignty of Him "who giveth to none an account of his matters." But the spirit which animated Pearce did not die with him. His falling mantle, through the publication of his memoirs, has descended upon others; and we know there are some young men, both in England and India, now in the ministry, whose thoughts were first directed to the sacred employment by reading the letters of Samuel Pearce. May similar beneficial effects attend the present publication.

History of the Propagation of Christianity among the Heathen since the Reformation. By the Rev. William Brown, M. D. in two Volumes, 8vo. pp. 623 and 634. Ogle. Price £1 5s.

Review of Dr. Brown's History of the Propagation of Christianity among the Heathen, since the Reformation; from the "Edinburgh Christian Instructor," for October and November 1814. Containing brief Sketches of the Moravian, Baptist, and London Missionary Societies; with Strictures on the Review of the same Work in the Evangelical Magazine for August 1814. Ogle. Price 6d.

It afforded us considerable pleasure to see the Title of these Vo-

lumes, especially when we understood that the writer was a son of the venerable Author of the self-interpreting Bible, and a gentleman who had, some years since, intended himself to have spent his life as a Missionary to China. Such a disposition of heart was a necessary qualification for writing a history of Missions; nor have the expectations we had indulged been disappointed by the perusal of these interesting Volumes.

It is indeed surprizing that a compilation of the scattered materials on this subject had not been sooner made, considering how much the public mind has, for the last twenty years, been occupied by Societies formed to conduct foreign missions, and the large sums of money consecrated to the undertaking; exceeding, perhaps, all others which had ever been attempted, both in the magnitude of its design, and its probable influence in promoting the present and future happiness of millions of our fellow-immortals.

Such a work had indeed long engaged the mind, and occupied the labours of the late excellent and lamented Samuel Pearce; but his premature death prevented its accomplishment.

The work before us professes to be a history of Christian Missions among the Heathen since the Reformation; we were, therefore, not surprized that there was no account of the Popish Missions. We are, however, of opinion, notwithstanding the christianity they propagated was of a spurious kind, that a well-written history by a Protestant, of the College De *propaganda fide*, founded at Rome, 1622, by Gregory XV. and others of a similar class, would be a valuable work, especially at the present period. If protestant missionaries

were not instructed by the measures the Roman Catholics adopted to convert the heathens of Siam, Tonquin, Cochin, China, Persia, and India; they may be taught by the enemies they brought upon themselves to avoid the jealousies and envies which existed between those who were called the "priests of the foreign Missions," and the "Society of Jesuits." They may learn not to imitate the public reproaches they heaped upon each other; as also all the political craft, and carnal maxims which they adopted to bring proselites to their several standards: making them, it is to be feared, christians in name only, while they remained pagans at heart. May none of the Protestant Missionaries ever "meddle with affairs of State," as did the Jesuits in Abyssinia, and for which they were expelled the country. May they never be accused (as were the Jesuits by the Emperor when banished from *Japan* in 1587) "that under pretence of teaching the way of salvation, they had united his subjects against himself, and taught them treason instead of religion."

Dr. Brown's history is divided into eleven chapters; our readers will judge of its importance by the enumeration of the titles. viz. Propagation of Christianity by the *Swiss*—by the *Swedes* in Lapland—by the *Dutch* in Ceylon, Java, Amboyna, Formosa—by the *Anglo-Americans* in Massachuset's colony, Martha's Vineyard, New Plymouth colony, New Stockbridge, New Jersey, Onieda—by the *Danes* in the East Indies, and in Greenland—by the *United Brethren*, in Greenland, in the West Indies, in North America, South America, Tartary, Persia, Egypt, Labrador, Nicobar Islands, Cape of Good Hope—by the *Methodists* in the

West Indies—by the *Baptists* in the East Indies—by the *London Missionary Society* in the South Sea Islands, South Africa, East Indies, China, Demarara—by the *Edinburgh Missionary Society* in the Susoo Country, and in Tartary—by the *Church Missionary Society*—and a valuable Appendix of all the Translations of the Sacred Scriptures. This is the best list of Translations ever published.

It would be gratifying to give our readers, would the limits of our work allow, copious extracts from Dr. Brown's History; especially from that part of it which relates to the United Brethren. The unexampled zeal, and unparalleled sufferings of these faithful servants of Christ, are well worthy the attention of all whose minds are directed towards Missionary labours. Their dangers and hardships in Greenland, Labrador, and among the Savages in America, have perhaps been seldom equalled. His account of the Baptist and London Missionary Societies appears to be fairly and candidly drawn from the "Periodical Accounts," and the "Missionary Transactions." The Author is indeed severely censured by a Reviewer in the *Evangelical Magazine* for writing *con amore* towards the Baptists! The Reviewer may rest satisfied that no one will suspect him of having done so!

The Pamphlet entitled a "Review of Dr. Brown's History, &c. &c. from the *Edinburgh Christian Instructor*;" contains a spirited and well-written vindication of the Doctor, from the illiberal attack of the *Evangelical Reviewer*. We recommend this little piece to our readers on account of the interesting compendium it gives of the Moravian, Baptist, and London Missionary Societies. They will find in it a larger proportion of

Missionary Narrative, and anecdotes, than in any other publication of the price. It is well calculated also to excite and regulate exertions for the spread of the gospel among the Heathen: for these reasons we feel obliged to those who reprinted the Review in a separate pamphlet; which, as well as Dr. Brown's History, we hope will have an extensive circulation.

Help to Zion's Travellers, being an attempt to remove various stumbling blocks out of the way, relating to doctrinal, experimental, and practical Religion, by Robert Hall, (late of Arnsby.) Button, &c. 3s. 6d.

This small, but invaluable treatise was first printed in 1780. The following reason is assigned by the venerable author for complying with the request of his brethren, in its publication, "Having been greatly perplexed with most of the difficulties referred to, I am not without hope, that the communication of what has been relieving to my own mind, may be of use to others in similar exercises, through the blessing of God, which it is earnestly desired may attend every reader." The first edition was very incorrectly printed, but the second in 1807, was much improved, and has an excellent preface by Dr. Ryland, who thus happily expresses the nature and design of the work. "This little volume contains an able vindication of the genuine doctrines of grace, from the objections of Socinians, Sabellians, Arminians, and Antinomians. At its first publication, it was much approved by many pious, judicious, and learned men, of different denominations; and here, that excellent man, who is now labouring in India, with such indefatigable zeal,

for the salvation of the heathen, first found his own system of divinity.—Perplexed between the statements of the *Arminians*, and the crudest representations of Calvinism, by persons bordering closely on *Antinomianism*, Mr. CAREY searched the scriptures for himself, endeavouring to find out the narrow way between extremes, which seemed irreconcilable to the honour of the divine government, and the glory of divine grace; and this was the first summary of evangelical truth, which appeared to him fully to accord with the sacred standard.”

The present edition is enriched by an additional preface from the pen of Mr. Hall, of Leicester; which concludes with a sentiment not less honourable to his filial feelings, than to the memory of his pious father. “Gratitude and veneration compel me to add, that—I shall ever esteem it one of the greatest favours an indulgent Providence has conferred upon me, to have possessed such a father, whom, in all the essential features of character, it will be my humble ambition to imitate, though conscious it must ever be

..... haud passibus æquis !!

THEOLOGICAL NOTICES.

Information of works in hand from Theological Writers will be inserted under this article.

The second edition of *Scripture Illustrated*, in reference to Natural History, Geography, Manners, and Customs, &c., by the editor of Calmet's Dictionary of the Bible, which has

been waited for some time, is nearly ready for publication.

The editor of Calmet has also in the press, and will speedily publish, *Facts and Evidences on the Subject of Baptism*, in a Letter to a Deacon of a Baptist Church. with two Plates. Price 1s.

Mr. Bellamy, the author of *The History of all Religions; the Ophion*, in refutation of the opinion of Dr. A. Clarke, and *Biblical Criticisms*; has undertaken to edit a *quarterly periodical*, entitled, *The Biblical Journal*, wherein all the objections advanced by the ancient and modern deists, will be refuted, strictly abiding by the literal translation of the sacred original. To be published March 31st, 1816.

We also understand that his new translation of the Scriptures from the original Hebrew, will be sent to press, as soon as the subscription is filled up.

THE NATIVE IRISH.—A Memorial on behalf of the Native Irish, with a view to their improvement in moral and religious knowledge, through the medium of *their own language*, will be published in the course of the present month, by Christopher Anderson, Edinburgh.

Mr. James Wyld has nearly ready for publication, a new Map of the World, exhibiting at one view the Extent, Population, Civilization, and Religion, of each country. To be printed on one large sheet of Columbian.

T. Kidd's second volume of *Family and Village Sermons*, already announced as in the press, is expected to appear this month; together with a new and improved edition of the former volume.

A large importation of foreign Divinity has recently been received from the continent by Ogles, Duncan, and Cochran, 295, Holborn. Catalogues will be ready in a few days.

MISSIONARY RETROSPECT, AND FOREIGN INTELLIGENCE.

BAPTIST MISSION.

Extract of a Letter from Mr. Chater to Dr. Ryland.

Columbo, April 12, 1814.

The four last Lord's day mornings I have been to the house of a respec-

table native, who appears like another Cornelius. He is not only much concerned about religion himself, but has used his best endeavours to bring his family and neighbours to the same state of mind also. In natural dispo-

sition he appears one of the most sincere, open-hearted, ingenuous persons, for an Eastern, that I ever met with. He knows nothing of English, but I converse with him a little both in Portuguese and Cingalese. In conveying instruction to him, and 14 or 15 more, that he collects at his house, I have the help of an interpreter, a young man, who is his nephew; and one of the best qualified persons for this work that I have ever met with. They receive me with every expression of gladness and gratitude they know how to discover; and are already talking of preparing a suitable place for public worship in their neighbourhood; which is nearly 2 miles from the fort where we live.

Extracts of a Letter from a Native of Banbury to his Parents there.

Fort William, March, 4, 1814.

Dear Parents,

I have, since I wrote last, altered my course of life. I was brought to a deep sense of my guilt and wickedness about twelve months ago; I hope the Lord hath begun a good work in me, and do you pray to the Lord to continue it to the end. I have felt the weight of my sins, and the Lord says, *Come unto me all ye that are weary and heavy laden*, and I will give you rest. How happy ought you to be to think you are in a gospel country, there cannot be any excuse that you cannot hear the word of God explained. In this country we are surrounded by the poor benighted heathens, who are falling upon their knees to worship images made with their own hands. Pray for them that they may be brought to the light of the gospel. It does flourish greatly in this country.

It would be a great grief to me to hear that any of you die in your natural state, for the word of God says, *Verily I say unto you, except ye be converted and become as little children, ye cannot enter the kingdom of God.* What joyful news it would be to me to hear that my friends had received the grace of God, for without it you can have no hope of happiness in this world, nor that which is to come. For behold the day cometh that shall burn us an oven, and all the proud, yea, and all that do wickedly, shall be

stubble, and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. I hope you have fled to the Lord Jesus for refuge: I hardly ever go to a throne of grace, but I pray for the conversion of my friends. Send me word if my brothers follow the ways of the Lord. Wishing you more than this world can give or take away, I remain, with love to you all,

your affectionate son,

J. POTTENGER.

Extract of a Letter from Mr. Lawson to Mr. Ivimey.

Serampore, Aug. 12, 1814.

Krishno is a good old man: intelligent and venerable in his appearance. He has lately had a paralytic stroke, which has taken a great deal of vivacity from his countenance. He is a lively preacher, and as far as I know, he adorns his profession. His family are a trial to him, and have, I believe, all gone back again to the world. Sebukram is a good man, extremely useful in Calcutta, a very good singer. The native preachers, and all the native converts, are greatly exposed to temptation. They particularly need the prayers of the churches, and I wish you would commend them to the consideration of our dear praying friends in England. The converts are in very peculiar circumstances. They have a thousand times more to draw them away than you in England can conceive; and we cannot expect in them that strength of resistance, and that energy of piety to overcome temptation, which we see manifested where much light is given, and the principles of christianity well understood, as amongst you at home. Our friends should earnestly pray for those of the heathens who have put on Christ. I think the work of the Redeemer goes on prosperously in these parts. Never was India more elated with joy than now; we have heard of the peace: we wonder and adore. We all constantly read the Newspapers at Serampore. This I never did when in England: but now we love to hear of our native place. We feel a deep interest in every thing going on in that favoured spot, the sweetest spot in all the world—the land of my birth.

Yours, &c. **J. LAWSON.**

AUXILIARY SOCIETIES.

The Association of Christians for the purpose of raising funds by small weekly contributions, is, we trust, becoming general in our churches. Considerable sums have, in this way, been already collected, and the spirit excited and kept alive among the younger persons in our congregations, is likely to be productive of the most beneficial results, in forming them for active service in the Redeemer's cause. It has been well observed that "few persons consider how vast would be the product of subscriptions, even of a penny a week, if carried to a large extent. *Twenty persons*, exerting themselves to procure among their respective friends, twelve subscriptions of *one penny* each, would raise *fifty-two pounds* in a year." It may serve to stimulate to such exertions, if it be considered that such a sum will be sufficient to support *four native preachers* in *India*! How small the benevolence of exertion and of contribution required! How vast the benefits communicated to the heathen by it! The following scale is submitted to shew the great productiveness of penny subscriptions:

Persons collecting.		per week.	per year.		
			£.	s.	d.
1	1s.		2	12	0
2	—		5	4	0
3	—		7	16	0
4	—		10	8	0
5	—		13	0	0
10	—		26	0	0
20	—		52	0	0

We recommend it especially to our female friends to exert themselves in this way. May each and all of them who engage in this labour of christian love, have the approbation of conscience now, and at last of the Saviour's saying, "she hath done what she could."

CHURCH MISSIONARY SOCIETY.

Several missionaries have been recently sent by this Society to Western Africa: who, we trust, ere now have reached the place of their destination. They were in all seven persons, viz. The Rev. J. C. Sperrhacken, Mrs. Hartwig; Mr. and Mrs. Hughes; Jellorum Harrison, a young African; and Thomas Morgan, a native boy, com-

mitted to the care of the Society by governor Maxwell. Mr. Sperrhacken, having been appointed to assist Mr. Nylander in the Bullom Mission, both he and his wife applied themselves, on the passage, to the study of the elementary books published in the Bullom language, and availed themselves of the assistance of one of the crew, a native of Bullom.

The outfit of the above persons, with the stores requisite for the support of the settlements, and the maintenance of the African children, amount to upwards of 3000l. The African Missions must for many years be attended with considerable expense.

On the night of the 6th of February, died at Broxbourne, Herts. the Rev. Claudius Buchanan, D. D. where he was superintending an edition of the Syrian New Testament, for the use of the Syrian Christians in the East. The "Christian Researches in Asia," and other works of this zealous minister, relative to India, have contributed greatly to the general interest now expressed by the British public to ameliorate the condition of our fellow subjects on that continent, by sending them the word of life, given for the *healing of the nations*.

THE [LONDON] MISSIONARY SOCIETY.

Designation of Missionaries. On Wednesday, the 28th Dec. 1814, Mr. Thompson, Mr. Barker, Mr. Williams, and Mr. Hamilton, were set apart to the work of missionaries, at Silver Street Chapel. The first of these is intended for Malacca; the three latter, together with Mr. Evans, lately ordained at Carmarthen, are intended for Latakoo, and other places in Africa.

RUSSIA.

Extract of a Letter from Mr. Paterson to the Edinburgh Bible Society, dated the 26th of October, 1814.

"The Petersburg Bible Society has received great acquisition of strength at our last Committee Meeting, on the 21st current,—a Russian, a Georgian, and an Armenian Archbishop were present. We are busily employed in printing the Persian New Testament, translated by Mr. Martyn,

which Divine Providence has sent us, along with an excellent corrector, in Sir Gore Ouseley. You see we shall soon meet our brethren in the East half way."

Thus it appears that an edition of the Persian New Testament for the western provinces of Persia, most of which are subject to Russia, is already begun, and that the British Ambassador, being detained there for some time, has kindly undertaken to superintend the press.

The principle of Bible Associations has been adopted, and many distinguished personages are already engaged to preside over their establishment. So great is the desire of the people in Russia to possess the scriptures, that the poor fall at the feet of those who distribute bibles, intreating they may be favoured with the word of God. Bibles already occupy the toilets of the rich; and labouring men who possess a copy of this invaluable treasure, read it to those who have it not, after the hours of labour.

SLAVE TRADE.

Our readers will learn with delight, that the pleadings of justice and humanity have been successful in behalf of Western Africa—the *French have prohibited the Slave Trade north of Cape Formosa!* The whole line of English settlements, where christian benevolence is struggling under all difficulties to remunerate Africa for her wrongs, will now be free, by law, from the evils which the revival of the French Slave Trade threatened: and the French establishments themselves will throw back on the unfeeling Moors and other Traders, those multitudes of unoffending victims, which, it is well known, they have been assembling hundreds of miles up the Senegal, from the moment when they heard that peace would restore to France her dependencies in those quarters. Let us adore herein the gracious Providence of Him who answers prayer, and who is delighted with the efforts of his servants to be *merciful as their Father who is in hea-*

ven is merciful: and let us receive this blessing as a pledge, that this most foul stain shall be soon wiped from the code of all nations!

CAPTURED SLAVES.

All the slaves captured on the coast of Africa, by our cruisers, must be carried into the colony of Sierra Leone. The mode of disposing of them on their arrival reflects great honour on the agents of this country. Those who do not enter the army or navy, are placed in villages, according to their respective countries, and have lands allotted to them. Eight villages have been actually formed of these people. The houses are built according to the mode practised in their respective countries; and great progress has been made in cultivating their lands. There are thus settled no less than 2000 captive negroes, of whom 800 are children! and, in consequence of their juvenile ignorance, they are to be under the instruction of proper schoolmasters and mistresses, who have been sent out for that purpose from this country; and will receive the farther assistance of the black boys, who also lately sailed from London, after being qualified as teachers, under the British system of education, in the Borough School; there is, therefore, every prospect that these individuals will soon become a most important part of the population of that infant colony; and that, under heaven, great blessings will be derived from their education, religious instruction, and moral improvement. Many of the inhabitants of these villages have already made great advances in civilization, and have become useful mechanics.

FRANCE.

State of the Reformed Churches.

The President of the reformed Church of Nismes, Chevalier of the legion of honour, Member of the Council, and General of the Department.—
To the Rev. G. C. Smith.

Nismes,* Jan. 10, 1815.

You have manifested, my dear sir, a desire of knowing the situation of our Churches, and their spiritual

* Nismes is a large Town a few leagues from Montpellier, on the borders of the Mediterranean, famous for the number and piety of the Protestants ever since the Reformation.

wants, for the advancement of truth and piety. It is not half a century since we were brought from a state of slavery and oppression, into which the unhappy revocation of the edict of Nantz had precipitated us; but, you know, the blood of the martyrs is the seed of the church. During the proscription, zeal for religion was unshaken, the manners of the persecuted, which were the fruit of their faith, were most pure; the calm which succeeded the storm, toward the end of the reign of Louis XV. spread lukewarmness and indifference. Anarchy, in consequence of the revolution, produced ungodliness and immorality, so that divine worship was entirely abolished, and there were no longer faithful pastors, or the means of edifying their flocks, and instructing their children, by their exhortation and example. Since the law of the 18th Germinal, in the year 10, worship being established every where, gave us an opportunity of giving our Churches a legal organization, which, in preserving our ancient discipline and the synod, has not left it in the power of any one to deprive us of it; but the difficulties we had in obtaining a convocation under the preceding government were great. We have no personal persecution at present, and have no communication with synodical assemblies, in consequence of which we are fallen into an unhappy insulated state, which renders each church an independent consistorial, and at liberty to follow or not the Articles of our ancient discipline, from which results there is an easy introduction to difference of opinion as to the doctrines, worship, and use of the sacraments, and in the application of the canonical censures, and penalties

relative to the abuses which often creep into the faith and conduct of the people. However, sir, these inconveniences must necessarily be felt less in this department than in others not so favoured: where the pastors are less numerous and less united, therefore we have the advantage of them. We conciliate, and endeavour to do what we can; but far from being able to do the good we wish, power and aid are wanting; our country Churches are poor, the greater part of them have neither temples, nor zeal, for the observation of the Lord's-day. The pastors cannot establish Schools, for the religious education of children, for want of money. It is only the principal churches which have been able to form them for the poor, and they are insufficient, and we cannot dissimulate, that the two grand obstacles that exist are from two principal causes; the first is, that *the children of the peasants and mechanics, know not how to read, and those are the most numerous of the people*;* the second is, *the want of religious books in those who know how to read, which renders instruction painful, and unprofitable to the teachers.*

I have seen, by an extract of letters written by Mr. Martin's son, whom you have now in London, which his father communicated to me, that you and your illustrious co-operators, are disposed to favour the efforts of ministers in France, for the propagation of the gospel. Receive, my dear sir, the expressions of lively gratitude, and be assured our prayers will never cease to be offered up, that the Almighty may deign to crown your labours, and favour you with his blessing.

I am, &c.

J. DERMENT.

DOMESTIC RELIGIOUS INTELLIGENCE.

IRELAND.

Extracts from the Correspondence of the Baptist Society, for promoting the Gospel in Ireland.

From a Pædobaptist Minister, in the county of Sligo, dated Dec. 14, 1814.
You have done me an act of kindness by sending the Irish Testaments

* It may be gratifying to the public to hear that one French Protestant Minister is now receiving instruction in the British System of Education, under the patronage of the British and Foreign School Society; and another Minister is on his way to this country for the same purpose. The South of France will soon be the sphere of their labour. Efforts are also making to establish Sunday Schools in that kingdom.

to my care. It affords me great pleasure to lend an helping hand to such a good work. I hope you will not forget to employ me in any thing in which I can be useful to the Society, free of expense; for to be candid with you, my circumstances will not bear much in that way.

I sent forty Testaments to Mr. H. and B. H. got some for the use of his daughter's school; Mr. M. has also got some of them.

When you requested me to give some of these away, I did not think there was any person who would read them near this place; but I have great pleasure in saying I found many. I have given away about thirty; all, excepting two, to Catholics; and only one of them had ever read the Scriptures before. I have already heard many pleasing accounts of persons who are reading them to their friends and neighbours.

There is one way in which I think Irish may be taught to great advantage; I mean by *evening* schools. I am certain were persons employed in this way; say two, three, or six evenings in the week; the expense would be small, and many, both adults and children, would attend them.

From one of the Society's Readers in the province of Connaught, dated Jan. 23, 1815.

I have very pressing calls from four different and distant places, in consequence of not only the youth, but the aged men, being as eager to obtain knowledge as the children. Some of them begin to think seriously of what they have heard, and only, like the eunuch, want one to instruct them. The Lord, I plainly see, is preparing men's hearts for the reception of his word; and what is most hopeful, is, that by *mild perseverance* the dread of the priests will shortly die away.

I have gone through the neighbourhood, and have read the Scriptures, and spoken to them "as they were able to bear it." By these means they came and begged Testaments for their children that could read. The simplicity of the poor people was such, that they thought as they could read the English, they had nothing to do but set to and read the *Irish* in like manner. But when I perceived the

mistake, both in them and in myself, I was put to a great stand; as I had given them books they could not read: nor could I procure any one to instruct them. So I concluded it was my duty to exert myself in whatever way I could be most useful; and therefore I assembled all the *Readers* at my own house; struck out a new plan; and in a very short time I had twelve out of twenty that could read to the satisfaction of any man. But you are to observe, the days that other schools were idle, such as Sabbaths, Christmas-time, and holy days, these were our most active times: old as well as young were thronging. Then as I was to leave the place, and lest the spark should be extinguished, it was with sorrow of heart I thought of parting from them. I accordingly separated them into two parties, and appointed J. H. and E. H. to teach both old and young, whoever applied, in evening schools. I allow two shillings per week, and candles; for which they are very grateful. Of these two I have great hopes, as their exertions are very great.

From these small beginnings it is not easy to calculate how far the sound of the gospel is extending; as there are several men who have six or seven children now learning to read the *Irish* Testament; the Lord only can give the increase. There is not a house, or place, where I have yet read the *Irish* Testament, that I have not found some impressions; and until now, the scarcity of readers of *Irish* was so great, that the Testaments printed by the Bible Society were of no use. One of the men I have employed about six miles off, came to me this morning and requested eighteen Testaments, in addition to six which I gave him at the commencement: though I employed him only for Sabbath reading to his neighbours; yet he is instructing both old and young to read. I told him I would represent his exertions to the Committee.

I have employed seven others; six of whom I know are fulfilling their duty. As for the seventh, he is far off on the borders of the counties of Galway, Mayo, and Roscommon. I appointed him to read to his neighbours, and gave him two Testaments: but my principal view was that it

would be an introduction for me into the wild, wicked part of the kingdom, which I intend to visit, as there are few, if any, that can read the Irish; and it is not taught, except in a few of the Hibernian schools. I will exert myself whilst the Lord is pleased to spare my health, in bringing the gospel to their ears; no one can have a more free reception. I was told by one 'it was very odd I was getting no opposition, it was not a good sign.' I answered, 'that is often the case, but for my part I would have greater hope where the door would be opened for me, than shut against me.'*

Excommunication.

The following are the facts of a cause which was tried before the Hon. Mr. Justice Day, and a Special Jury, at the Cork Assizes:—A Baker of the name of Donovan, brought an action against the Rev. Mr. O Brian, vicar-general to Dr. Coppinger, titular Bishop of Cork, and Roman Catholic parish priest of Clonakilty. The damages were laid at 500l. It appeared on the trial, that a subscription had been set on foot by the priest, for the purpose of building a Roman Catholic chapel. Donovan was ordered to pay, as his affixed quota, the sum of 16s. 3d. which he accordingly did. He was afterwards called upon to pay 9s. this sum he likewise paid, but observed, that he was very poor, and that he could not afford it. A third demand was made on him by the priest of 15s. which Donovan refused to comply with. On Donovan's going to mass the following Sunday, he was asked by the priest whether he would pay the 16s. or not? He answered, that he was not able. The priest rejoined, "I will settle you." Terrified at this observation, Donovan sent by his wife 16s. to the house of the priest, who refused then to take less than two guineas. On the following Sunday the priest cursed from the altar all those who had not paid their demands towards building the chapel. Donovan went on the next holiday to mass, and was formally excommunicated, and the people denounced as cursed and contaminat-

ed if they should deal or hold any communication with him. This threat was so effectual, that no one of the country people would sell a sod of turf to Donovan to heat his oven; and he could not even sell, in his own name, such flour or stock as lay on his hands. Reduced almost to despair, the baker went in a white sheet to the chapel, as a voluntary penance, and asked pardon of God and the priest for his disobedience; and was there, by the priest, desired to attend him to his house, where he again demanded from him the two guineas, which Donovan assured him he could not possibly make up. The excommunication was, therefore, continued in full force against him, and he was consequently obliged to shut up his house. The above facts were incontrovertibly proved by two unwilling witnesses. The Jury, after a very able charge from the Learned Judge, found a verdict for the plaintiff with 50l. damages.

From a letter from Mr. M'Carthy.

Jan. 25, 1815.

As to the prospect of good being done, I think there is a glorious one. I have a most convenient place for preaching in Tullamore; the congregation is daily encreasing, and I hope by the divine blessing much good will be done. At Athlone the fields are white unto harvest: my ministry is always attended by some of the most respectable people, as well as by the poor of the town. The last time I was there I had about 150 hearers. I hope about twelve persons have received divine impressions under the word: these meet me after preaching to speak about the things of God. At Ferban and Craggen my congregations are wonderfully encreasing. I have conversed with 12 or 14 persons who professed to depend *alone* on the righteousness of Christ for eternal salvation. Craggan was one of the most barren places in the kingdom, totally destitute of a gospel ministry. At Eglis, or town-heath, I have had about 40 or 50 Catholics, besides protestants, who seemed to receive the word joyfully. Two or three of the

* We are happy to acknowledge on behalf of the Treasurer, the receipt of *twenty pounds*, sent by a Lady from Limington, in aid of the Schools for the Native Irish.

Catholics were under convictions. The Priest hearing of this his indignation was raised against us; and on two successive Sundays, before my last visit, he warned them not to hear me again, on the penalty of excommunication. He told them he would neither marry them, baptize their children—give them the Sacrament, nor anoint them when dying. Many of them told my friend Mr. W. they were exceedingly sorry, as my preaching had affected their minds more than all the priest had ever said to them; but that they were afraid to come, as the Priest had all power, and if he had a mind, he could change them into a black stone: however, some of them were at my last sermon.

I have much encouragement at Port-Arlington: I have in general good congregations.

At Rosenallis last Monday the people came for two or three miles round, and the place was so crowded that they could not all get in. Truly we had a memorable season, yea, an epitomize of heaven!

I am invited to several other places. I never can be sufficiently thankful to the Lord, who is giving me the esteem of the people all through the country, in all the places where I have laboured.

Yours, &c.

J. M'CARTHY.

London Hibernian Society.

We are happy to find that notwithstanding the opposition that has been raised against the schools established by the London Hibernian Society, by priestly influence in Ireland, the number of children which attend them is increasing. By the last quarterly return from one of the principal districts, it appears there has been an increase of 1200 scholars. Many pleasing instances of the utility of teaching the children of Catholics to read the scriptures are coming to the knowledge of this Society. A boy about 10 or 12 years of age, named Thady H. who had been kept by the schools, notwithstanding the threats of the Priests, and who was reading the Testament in the school; refused, when the Priest was anointing a dying man, to hold out his hand to receive the holy water, which on those occasions

is profusely sprinkled. Being asked by the Priest the reason for his profane conduct, the boy replied, with great simplicity, "Why Sir, I have read the Testament through and through, and I have not met in the words of Christ or his Apostles, one word about holy water! and if it was any good, sir, would not they have commended it? Though the Priest said nothing to the boy, yet he resolved to punish the mother; or, at least, to make her an example of his high displeasure, according to the power which the keys of St. Peter had, through the Pope, entrusted to him. Accordingly, on the next Sunday, before a large congregation, he passed sentence of excommunication, by *bell, book, and candle*. Thus, so far as he was able to do it, separating the poor *heretical* mother, from the church of God on earth; and depriving her of all hope of entering heaven hereafter. Notwithstanding all this, the poor woman continued unintimidated, and still sends her boy to school.

A young man, who resided in the vicinity of the schools, merely from reading the Scriptures appears to have been made wise unto salvation. Being apparently at the point of death, his mother was very importunate to get the priest to anoint him. Hearing the conversation of his mother, he revived, to the astonishment of all present, and told her that he would have no priest, nor any of his rites; but that if she insisted upon bringing him, he would speak to him as the Lord should enable him; and perhaps, added he, the Lord may make use of my dying words, to rescue him from his dangerous situation.

In another district, a catholic who had access to the scriptures, was very desirous to possess a Bible. At length he purchased one, and began to tell his neighbours of the important discoveries that he had made upon the subject of religion? The Priest soon got intelligence that M. was tainted with strange doctrines, and coming to his house, seized the Bible, and carried it off in triumph; though he afterwards sent him the sum he had paid for it. The Rev. Mr. S. a pious clergyman, hearing of the distress felt by

this man for the loss of his treasure, procured him another. The Priest, on being informed of this, wished to get it from him; but M. was so determined not to part with it, that he told the Priest, in the presence of his relations, who were bigotted catholics, that he would not part with his Bible whatever might be the consequence, and that he, from that time, disowned all spiritual subjection to the authority of the Priest.

GENERAL MEETING IN LONDON.

To the Churches of the Particular Baptist Denomination in the united kingdom of Great Britain and Ireland.

Beloved Brethren,

You are well acquainted with the attempts, which have been made for several years past, to promote an Annual General Meeting of the Ministers and Churches of our denomination. Many of you have expressed your ardent desire to co-operate in such an Union, and some of you have participated in the pleasure that has been enjoyed on these occasions. We feel a pleasing persuasion that this desire has not diminished; and that as the reasons for such a measure are annually increasing, you will manifest renewed zeal in encouraging this important object.

At our last Meeting several resolutions were passed, which it was thought would tend essentially to the attainment of the ends proposed by the Union, viz. "*to promote among brethren of the same faith an acquaintance with, and an affection for each other, and a mutual co-operation in the work of God.*" To further these ends it was resolved, 1. "That our Associations throughout the kingdom be requested to depute one or more of their members as messengers; or send a letter, signed by the Moderator, to the yearly Assembly, to report the state of the churches, and any other matter that may contribute to the general welfare of the denomination."—2. "That a Circular letter addressed to the Churches be sent, signed by the Secretaries, to some Minister connected with each Association, and to other churches both in town and country, through the medium of their Pas-

tors, or ministers, requesting them to promote the various important objects proposed by the Union."

As the period approaches when Associations in the Country will be, in compliance with the above resolutions, in the name and on behalf of the Society, affectionately urging consideration of this subject upon Ministers and Messengers of opposite churches. The expending a journey to London, would be burdensome to an individual, may be easily defrayed by the united Assembly. May we not also that those churches which are connected with Associations would put their minister to meet their brethren on such an occasion? Brethren, "the time is short." A large portion allotted to us is already passed away. Let us endeavour "redeem" what may yet remain by improving it to the most important purposes. Some of our brethren in the Ministry, since we last assembled, you, have been gathered to their fathers. Is it not desirable that we should all prove that the fallen name of a Sutcliff has not descended upon us in vain? Let our younger brethren especially remember that "our fathers have laboured and that they are entering into their labours!"

There is another subject, mentioned last year, which it is necessary for us to repeat, viz. "that it be unanimously recommended that a collection be made in each of the churches of the General Union, applied, according to their own discretion, either wholly or in part to the "Baptist Mission"—the "Particular Baptist Fund"—the "Widows Fund"—the "Baptist Itinerant Society"—the "Baptist Society for promoting the gospel in Ireland," or to our "Academical Institutions."

Signed

WILLIAM BUTTS
THOMAS THOMAS
JOSEPH IVIMEY

Feb. 15, 1815.

Secret

New Baptist Church in the Island of Guernsey.

This church was formed in 1812, of thirteen persons. These had been members of Mr.

church at Plymouth Dock ; one of the church at Ashburton ; one of the church at Reading ; and another from a church at Edinburgh. During the same month one of the brethren above-mentioned, named *Charles Pollexfen*, a builder in the Island, who had been called to the ministry by Mr. Birt's church, was set apart to the pastoral office. Since this he has baptized 11 more persons, making the number baptized in the Island 19. They have hitherto assembled in a Tobacco Store for worship, not being able to erect any place for the purpose. The number of stated hearers is from 70 to a 100.

New Chapel opened.

Oct. 6, 1814. A new Chapel was opened at Horsham, a populous market town in Sussex. The solemnities of the day were conducted by Mr. Upton and Mr. Stodhart of London ; and Mr. Chapman of Lingfield. His Grace the Duke of Norfolk has evinced his liberality of sentiment, and noble generosity to Dissenters, by a donation of 50*l*. The pecuniary exertions of the friends at Horsham have been remarkably liberal, and the congregation sincerely hope, that, when the particulars of the case shall be stated to congregations and individuals, it will not fail to insure their assistance.

WELSH ASSOCIATIONS, &c.

The Baptist Association in North Wales was held the two last days of June, 1814, at Dolgelly, Merionethshire. Brethren H. Davies, junr. Timothy Thomas, John Morgan, John Davies, John Jones, C. Evans, S. Davies, Francis Hiley, Thomas Thomas, D. Davies, Abel Vaughan, and John Edwards, were engaged.

On the two first days of July, a second Association was held at Holyhead, in Anglesea. Brethren Job Edwards, John Jones, John Herring, Robert Edwards, Henry Davies, John James, Thomas Davies, John Davies, Thomas Jones, C. Evans, Francis Hiley, John Jones, Thomas Thomas, Simon James, John Morgan, and Thomas Davies, were engaged.

The next Associations in N. Wales will be held, the first at Ruthin, Denbighshire, the last Wednesday and

Thursday of June ; and the second at Lanarclhymedd, Anglesea, first Wednesday and Thursday in July. The increase in both these associations, the past year, is about three hundred.

The half-yearly Association of the Baptists in South Wales, was held, the 6th and 7th of October, at Llangadog, Carmarthenshire. Brethren Jones of Llandysul, Evans of Pantycelyn, Williams of Salem, and Davies of Aberdwar, prayed. James of Fishguard, Davies of Velin-voel, Evans, of Carmarthen, Herring of Cardigan, Davies, sen. of Langlofan, B. Davies, and J. Harris, preached.

At the ministers' conference it was unanimously agreed, that it is the duty of Christians to exert themselves in promoting missionary societies.

On the 3d of Nov. brother D. Thomas was ordained over the Baptist church at Aberavon, Glamorganshire, by prayer and imposition of hands, Brethren J. Harris, W. Michael, D. Richards, and B. Davies, were engaged on the occasion.

Also on the 22d and 23d of Nov. a new meeting house, belonging to the particular Baptists, was opened in Landybie, Carmarthenshire. Brethren J. Davies, W. Evans, J. Watkins, D. Evans, T. Williams, J. Herring, and D. Saunders, were engaged.

An auxiliary Baptist Missionary Society is intended to be formed at Swansea, and it is in contemplation to hold a public meeting annually, with a view to carry the design into effect ; to commence next summer, of which notice will be given.

The quarterly meeting belonging to the North Wales Baptist Association, was held at Denbigh, Dec. 26 and 27, 1814. Sermons by Messrs. R. Edwards, Evan Evans, W. Williams, John Edwards, Samuel Edwards, T. R. Davies, and T. Davies. The devotional parts by Messrs. I. Edwards, R. Edwards, A. Vaughan, and J. Parry. The hearers numerous, who paid serious attention. The cause of Christ in these parts is in a prosperous state.

By Mr. John Lawson, Missionary at Serampore, in the East Indie

Received November 17, 1814.

PRECIOUS FAITH.—2 PET. i. 1.

SEE Faith, with upward eyes,
Beholds the distant land;
Her fair possessions in the skies,
And waits with outstretch'd hand.

She leans upon the cross,
And sheds a tear or two;
But glory plays in either eye,
As beams in early dew.

She smiles in deep distress,
In storms she stands serene;
The whirlwind idly rages by,
Unmov'd she views the scene.

The world beneath her feet,
She heeds not or disdains;
Her thundering foes are slain, or bound
In adamant chains.

She waits the voice of God,
That calls her to the skies;
Then soars aloft, in glory veil'd,
And in fruition dies.

St. James's Church, Leeds.

The religious public having often been solicited to contribute to a cause carried through the country by a person of the name of Waugh; the foundation of which was a cause in Chancery—*Waugh v. Rev. J. King*—which has been pending near 20 years, we think it our duty to the public, that they may no further be misled by any future applications, to inform them that it was decided, Tuesday, Feb. 14th. in favor of the defendant.

As soon as the Lord Chancellor had called the attention of the court to this long contested cause, the issue of which involved the ownership of St. James Church, in Leeds, the Rev. J. King rose, and requested permission to address a few remarks to his Lordship, on some particulars of the case, which had been industriously circulated to mislead the public and injure himself—he hoped, therefore, that his Lordship would not suffer the cause to go out of court, without giving his decided opinion, as to what had really been his conduct toward the plaintiff Lee. At the conclusion of Mr. King's address, his Lordship replied, "Mr. King, as to the allegations contained in the pleading I think it right to say, and I do say it, without any hesitation, that there does not appear any thing that can, with justice, reflect upon your character, or in any way impeach it, as having been unbecoming the character of a clergyman, a gentleman, or a christian. His Lordship then turned to the court, and, having summed up the evidence, observed that whatever there might appear in it to the plaintiff of disappointment or hardship, that the bill had not been supported in any of its parts, and must therefore be dismissed with costs.

THE
BAPTIST MAGAZINE.

APRIL, 1815.

MEMOIR

OF

THE REV. ISAAC BACKUS, A.M.

Extracted from Benedict's History of the American Baptists.

Mr. Backus was one of the most useful ministers, that has ever appeared among the American Baptists. For about fifty years he was a laborious servant of their churches; and a considerable part of about thirty of the last of them, was devoted to historical pursuits. This excellent man still lives in the memory of thousands of his brethren; but scarcely any biographical sketches of his life are preserved, except what are found in his own writings.

Mr. Backus was born at Norwich, Connecticut, Jan. 9, 1724. His parents were pious and respectable members of the Pedobaptist church in that town, by whom he was brought up in the nurture and admonition of the Lord. His mother was a descendant of the family of the Windhams, who came over to Plymouth in 1620; his father sprung from one of the first planters in Norwich. In the *New-Light Stir*, in Whitfield's time, some of Mr. Backus's connexions united with the Separates, for which

Vol. VII.

they were harassed and persecuted by the ruling party. His mother, when a widow, and some of his relations, were cast into prison for adopting religious principles contrary to law. It was in the midst of the *New-Light Stir*, that the subject of this memoir was brought to the knowledge of the truth, in the 18th year of his age. He united with a Pedobaptist church in his native town, and began in the ministry, in 1746. About two years after, he was ordained pastor of the church in Middleborough, of the same persuasion. In this town he spent sixty years of his useful life. In 1749 he was married to Susanna Mason, of Rehoboth, with whom he lived in the greatest harmony above fifty-one years. According to his own words, "she was the greatest blessing which God ever gave him." As yet Mr. Backus was a Pedobaptist of the separate order; and the church of which he was pastor, was of the same character. They experienced blessings from the Lord, but persecutions from men. The pub-

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licans of the parish soon began to distress them for the support of their worship. Mr. Backus, among the rest, was taxed, seized and imprisoned a short time; and then released without paying the tax, or coming to any compromise. Disputes concerning baptism were agitated in this church about this time, which were continued a number of years, and some of the members were constrained, from time to time, to go into the water. In 1751, Mr. Backus was himself baptized, with six of his members, by elder Pierce, of Warwick, Rhode-island. From this period, until 1756, this church practised open communion; but in that year those that had become Baptists came out, and formed a church upon the gospel plan, and Mr. Backus became its pastor. This was the nineteenth Baptist church in the three states of Massachusetts, New Hampshire, and Vermont. From this date to the death of this venerable man, was a period of about fifty years. Nothing remarkable appears to have occurred in the discharge of his pastoral duties; but the part which he took in the general welfare of the Baptist churches, furnishes a number of incidents which ought to be recorded.

Mr. Backus early imbibed a settled aversion to civil coercion in religious concerns; he was taught its iniquity, both by experience and observation; and few men have exerted themselves more than he in support of the equal rights of christians. In 1772 he was chosen an agent for the Baptist churches in Massachusetts, in the room of Mr. Davis, formerly pastor of the second

church in Boston, then lately deceased. This agency was merely in civil affairs, and was executed by him, who was entrusted with it, with much ability, and to some effect. Our brethren in this government were then so continually harassed for the support of the established clergy, that they found it necessary to have some one upon the watch, to advise on sudden emergencies; and to afford assistance to those who were in trouble. Their great object was to obtain the establishment of equal religious liberty in the land, which the predominant party were determined to prevent. About a year before Mr. Backus accepted the agency of the churches, he was requested to write their history, which he accordingly set about, and published his first volume in 1777.

When the disputes came on which terminated in the revolutionary war, and the independence of the United States, the Baptists united with the rest of the American people in resisting the arbitrary claims of Great Britain; but it seemed to them unreasonable that they should be called upon to contend for civil liberty, if after it was gained, they should still be exposed to oppression in religious concerns. When, therefore, the first continental Congress met in Philadelphia, the Warren Association, viewing it as the highest civil resort, agreed to send Mr. Backus, as their agent, to that convention, "there to follow the best advice he could obtain, to procure some influence from thence in their favour." When he arrived in Philadelphia, the Association there appointed a large committee, of whom Dr.

Samuel Jones was one, to assist their New England brethren; "But our endeavours," says Dr. Jones, "availed us nothing. One of them told us, that if we meant to effect a change in their measures respecting religion, we might as well attempt to change the course of the sun in the heavens."*

Mr. Backus, failing of success at Philadelphia, on his return, met the Baptist Committee at Boston; by whose advice the memorial of their grievances was drawn up, and laid before the next Congress, at Cambridge, near Boston, to which the following answer was returned.

"In Provincial Congress, Cambridge, Dec. 9. 1774.

"On reading the memorial of the Rev. Isaac Backus, agent to the Baptist churches in this government:

Resolved, That the establishment of civil and religious liberty to each denomination in this province, is the sincere wish of this congress: but being by no means vested with powers of civil government, whereby they can redress the grievances of any person whatever; they therefore recommend to the Baptist churches, that when a general assembly shall be convened in this colony, they lay the real grievances of said churches before the same; when and where their petition will most certainly meet with all that attention due to the memorial of a denomination of chris-

tians so well disposed to the public weal of this country.

By order of the Congress,

JOHN HANCOCK, President.

A true extract from the Minutes,

John Lincoln, Secretary."

Such an assembly as is here mentioned, convened at Watertown, July 1775, to which our brethren presented another memorial, in which they said, "Our real grievances are, that we, as well as our fathers, have, from time to time been taxed on religious accounts, where we were not represented; and when we have sued for our rights, our causes have been tried by interested judges. That the representatives in former assemblies, as well as in the present, were elected by virtue only of civil and worldly qualifications, is a truth so evident, that we presume it need not be proved to this assembly; and for a civil legislature to impose religious taxes, is, we conceive, a power which their constituents never had to give; and is, therefore, going entirely out of their jurisdiction. Under the legal dispensation, when God himself prescribed the exact proportion of what the people were to give, yet none but persons of the worst characters ever attempted to take it by force. How daring then must it be for any to do it for Christ's ministers, who says, *My kingdom is not of this world!* We beseech this honourable assembly to take these matters into their wise and serious consideration,

* Century Sermon, p. 14. Whether this strong expression was made seriously by a Massachusetts' member, or ironically, by one from some other state, I am not sure. But it is certain from Mr. Backus's account that the Massachusetts' Delegates were peculiarly insensible to the complaints of the oppressed Baptists.

before Him who has said, *With what measure ye mete it shall be measured unto you again.* Is not all America now appealing to heaven, against the injustice of being taxed, when we are not represented; and against being judged by men who are interested in getting away our money? and will heaven approve of your *doing the same thing* to your fellow-servants! No, surely. We have no desire of representing this government as the worst of any who have imposed religious taxes; we fully believe the contrary; yet, as we are persuaded that an entire freedom from being taxed by civil rulers to religious worship, is not a mere favour from any man or men in the world, but a right and property granted us by God, who commands us to *stand fast in it*, we have not only the same reason to refuse an acknowledgement of such taxing power here, as America has the abovesaid power, but also, according to our present light, we should wrong our consciences in allowing that power to men, which we believe belongs only to God."

This memorial was read in the assembly, and after laying a week on the table, was read again, debated upon, and referred to a committee, who reported favourably. A bill was finally brought in, in favour of the petitions, read once, and a time set for its second reading; but their own business crowded in, and nothing more was done about it. In this manner have the Baptists always been shuffled out of their rights. After this, they made a number of attempts to get some security for their freedom, but none was ever formerly given them. They had

many fair promises, which never fulfilled; and when the State Constitution was for the Bill of Rights declares, men are born free and equal have certain natural, essential and unalienable rights, &c." the second declares, "No s shall be hurt, molested, or restrained in his *person, liberty*, or for worshipping God in the manner and season most agreeable to the dictates of his own conscience, &c."

But notwithstanding all declarations, many have been taxed, and restrained in the *persons, liberties, and estates*, on religious accounts.

These things we have thought proper to insert in Mr. Backus's biography. He was undoubtedly the draughtsman of some memorials of his brethren; he was, certainly, the able and undaunted expositor of them. His whole soul was engaged in the prosecution of his agency, so much that he became the champion of non-conformity in the land, and was, on that account, much vilified and abused by the established party.

When he waited on the Congress at Philadelphia, he was accused of going there on purpose to attempt to break the union of the colonies. The newspapers abounded with pieces against him, some of which he answered, others he treated as beneath notice. In one, he was threatened with a halter and the gall, but he had been too long in the water war, to be terrified by such impotent threats.

In 1789, Mr. Backus made a journey into Virginia, and North Carolina, in which he was

about six months, preached 126 sermons, and travelled by land and water, 3000 miles. This journey was undertaken in consequence of a request from the southern brethren, for some one of the ministers of the Warren Association to come and assist them, in the great field of labour which was then opened before them.

This distinguished man finished his earthly course with great composure, Nov. 20, 1806, in the 83rd year of his age, and 60th of his ministry. He had been laid by from his public labours a few months previous to his death, by a paralytic stroke, which deprived him of his speech, and the use of his limbs. But his reason was continued to the last; and in his expiring moments he manifested an entire resignation to the will of heaven. He left behind him a number of children, all of whom are respectable members of society. He never received much from his people, but by the blessing of Providence, he had acquired an estate of considerable value.

As a preacher, he was evangelical and plain. His discourses, though not highly ornamented with the rhetorick of language, were richly stored with scripture truth. His historical works contain a vast fund of materials of the utmost importance towards a history of our denomination, which must have sunk into oblivion, had it not been for his unwearied care.

The following description of Mr. Backus is from the pen of Dr. Baldwin, of Boston.

“ His personal appearance was very grave and venerable. He

was not far from six feet in stature, and in the latter part of his life, considerably corpulent. He was naturally modest and diffident; which probably led him into a habit, which he continued to the day of his death, of shutting his eyes when conversing or preaching on important subjects. His voice was clear and distinct, but rather sharp than pleasant. In both praying and preaching, he often appeared to be favoured with such a degree of divine unction, as to render it manifest to all that God was with him. Few men have more uniformly lived and acted up to their profession than Mr. Backus. It may be truly said of him, that *he was a burning and shining light*; and, though dead, he left behind him *the good name which is better than precious ointment.*”

JEHOVAH-JIREH.

Genesis xxii. 14.

Every person conversant with scripture is aware, that in the earlier ages of the world God's people frequently gave particular and significant names not only to *persons*, but also to *places*, and *things*, purposely to commemorate and perpetuate remarkable events. Witness Hagar's well, Beerlahai-roi; Abraham's Jehovah-jireh; Moses's Jehovah-nissi, and Samuel's Ebenezer; names given by these pious persons to transmit to the latest posterity signal interpositions of God in favour of his people, especially in seasons of peculiar distress and tribulation. Jehovah-jireh, the Lord will see, or provide, as it is said to this day. In the mount of the Lord it shall be seen. Or,

as it should be rendered, In the mount the Lord will be seen. Agreeably to the versification of our excellent poet,

“Just in the last distressing hour,
The Lord displays delivering pow’r;
The mount of danger is the place,
Where we shall see surprizing
grace.”

From the passage thus introduced, we plainly discover the following important sentiment, that *though God frequently suffers his people to feel the extremity of distress, yet he always appears for their relief*. Let us briefly illustrate the sentiment—notice the wisdom of the divine procedure—and deduce practical reflections. The doctrine as above stated, is capable of abundant illustration from the sacred pages. Witness the present memorable trial of Abraham’s *faith*, as well as of his *parental feelings*, which are admitted to be the strongest feelings in human nature. We see that the *command* to offer up his only son Isaac, as a burnt offering, was not recalled the same day it was given, nor until near the close of the third day. Hence full time was given for the full exercise of each tender emotion—till he had made every preparation for the bloody sacrifice—till the knife was actually grasped—then, at the all-eventful moment, just in the mouth of danger, the angel cries, “Abraham, forbear.” Witness also Jacob, when Esau, with 400 men marched against him, with murder in his heart, and the means to accomplish his purpose in his hands. In this extremity, Jacob, with his whole family, in danger of a violent death from a brother’s malice, blown up into rage and fury: God did not suddenly in-

terpose, but suffered Jacob’s distress to rise to the highest pitch. Then Esau’s heart was turned from hatred to kindness. Nor were the people of Israel delivered from Egyptian bondage very soon after another king arose who knew not Joseph; but the bondage was increased from time to time, until they were obliged to make brick without straw—until they had been beaten—until their male children had been drowned—until things were come to an extremity. Then, when hope had given up the ghost—then, on that self-same night, ‘that night much to be remembered,’ God led forth his host out of Egypt’s land.—How often, also, was David, in the extremity of distress, ere he was delivered. When Saul and his army were just at his heels, a messenger cries out, “Haste thee, and come, for the Philistines have invaded the land. At another time, David, in distress, is compared to a prisoner confined in a horrible pit, in miry clay, yet he was not suddenly delivered, but was obliged to wait patiently in the doleful situation, until the Lord brought him out, and put a new song in his mouth.—But the time would fail to tell of Jehosaphat, Hezekiah, Shadrach, Meshach, and Abednego, of Daniel, and of Jonah, who were delivered in the very extremity of distress, by the signal interposition of divine power and grace. We may also descend to later periods, for further illustration. Witness the low and afflicted state of the church, at the time of the Reformation, through the persecution of papal Rome; how wonderfully and unexpectedly did God appear in raising up and preserv-

ing Luther and his followers! And in our own nation, when queen Mary had burnt most of our eminent divines, suddenly the queen's soul is required of her; And when king James had nearly restored the popish superstition, suddenly (as on this day, 4. Nov.) the Prince of Orange is wafted to the British shore!—But our sentiment is confirmed by the experiences of God's people in every age, both as it respects their bodies and their souls: how often are the people of God visited with dire diseases, "till their flesh is so consumed that it cannot be seen, and the bones that were not seen stick out—till their soul draweth near to death, and their life to the destroyer!" Yet in this extremity, if there be an interpreter, one among a thousand, to shew unto man his uprightness, then he is gracious unto him, and saith, deliver him from going down to the grave, I have found a ransom. Lo, these things God worketh oftentimes with men!" And when the spirit of God convinces of sin, of righteousness, and of judgment, frequently trouble is suffered to continue and increase until even the sorrows of death and the pangs of hell, get hold of the conscience. The 3000 'were pricked in the heart' before they obtained the joys of God's salvation. Now, it is evident, that in all the cases mentioned, God *could* have delivered his people before matters came to extremities; nor is his love to be for a moment called in question. Whence appears then the propriety of the divine procedure? 1st. Pungent trials prove the faith of God's people to be of divine original. Christians live by faith, and walk

by faith. Peter represents the trial of faith as being far more important than the trial of gold and silver, and the necessity of fiery trials, and piercing afflictions. That it may appear to honour and glory, God tries his people, not for his own information, but for theirs; that it may appear to themselves that they trust in, and adhere to him, under the most piercing trials. He that faints in the day of adversity, is at best a weak believer, but how honourable, how glorious, did the faith of Moses, David, and Daniel, appear, after their fiery trials? 2d. Piercing trials excite fervency in prayer. Although we are exhorted to fervent, importunate, and persevering prayer, yet such is our natural disinclination to a practical regard to precepts, that great distress and imminent danger seem the more powerful incentives to that *fervent* spirit, which is so acceptable to God, and so useful to ourselves and others. If Jacob's distress had not been extreme, he had never wrestled with God, or obtained the name of Israel. 3d. The hand of God appears the more conspicuous in granting deliverance in a time of extremity, when all human help fails, and we apply to Him who is a refuge and strength, and a present help in time of trouble. Then we sing, "The hand that made us is divine."

Learn 1st, Never to despair of divine help, let the danger be ever so great. The whole design of the bible is to promote faith, prayer, and hope; but not a single word to inculcate despondency. God is faithful who will not suffer you to be tempted (tried) above

that ye are able to bear; but will with the trial make a way for your escape, that ye may be able to bear it. 4th, While you raise your Ebenezer, dont forget "Jehovah-jireh." Imitate Paul in this respect: "He that hath delivered, and doth deliver, in him I trust, that he will yet deliver, yea, he will deliver me from every evil work, and will preserve me to his heavenly kingdom: to him be glory" for ever and ever, amen.

I. S.

THE DIVINITY OF CHRIST.

My dear friend,

In my last letter, I endeavoured to state to you some of those evidences of the authenticity and inspiration of the scriptures of which we can judge as plain and unlearned christians. As I then observed, it is necessary to be established in this point, because in arguing on theological truths, there must be a common authority to appeal to. Those who reject the divinity and atonement of Christ, generally endeavour to undermine the divine authority of the scriptures, by cavilling about their authenticity, and denying their inspiration. This well accounts for the instability of principle and that sceptical turn of mind for which the Socinians are distinguished. For unless our minds are fully settled as to the authenticity and inspiration of scripture, we can have no firm ground upon which to build our faith, and must be continually wavering in our religious views. On the other hand, if we are convinced that the scriptures are a genuine revelation of the will of God, we must then admit them as an infallible standard of faith, and

consider it our duty cordially to receive the truths which they reveal.

Considering the nature and sign of a divine revelation, inclined to think we may lay down as a sort of first principle that such an interpretation of scripture as suggests itself *obviously* to a reader of plain common sense, is, in general, the one; for otherwise, the general usefulness of scripture might be called in question. The chances would be great against the mass of the people deriving any benefit from the perusal of them; and the tenet of plainness would be established, that to attain true knowledge and eternal life, the people must be placed under the infallible direction of superior spiritual guides. In this view, then, of the scriptures as being intended and adapted to the instruction and salvation of mankind *at large*, let us see what impression they are likely to produce on the mind of a plain intelligent reader, with regard to the *person of Christ*, and *the manner in which he came to accomplish* his mission.

You and I, my dear friend, both believe in the *divine mission* of Jesus Christ; that he was divinely appointed teacher, that he exhibited a perfect example, that, after a death undeserved to the last degree ignominious and painful, he rose from the dead, and once a pattern and pledge of resurrection at the last day. In reading the scriptures I am not to entertain other views of Christ, and to consider him as maintaining a higher character, a more important office, than these. There is one circumstance by which Christ ap-

wonderfully distinguished from all prophets and divinely commissioned teachers that had gone before him, and that is, *his having existed before his appearance in our world*, in a state inconceivably glorious and happy. I think you will acknowledge that such an idea is very fairly deduced from the following passages, and that they must be greatly strained and forced to admit of any other interpretation. What other idea than that of Christ's pre-existence can we attach to the following language? "In the beginning was the word, and the word was with God, and the word was God; and the word was made flesh, and dwelt among us.—No man hath ascended up to heaven, but he that came down from heaven, even the Son of Man, who is in heaven. What and if ye shall see the Son of Man ascend up where he was before! I came forth from the Father, and am come into the world; again I leave the world and go unto the Father. Father glorify thou me with the glory which I had with thee before the world was. Before Abraham was, I am."

There are other passages in the apostolic writings not less conclusive than those already mentioned. Take the following, "Ye know the grace of our Lord Jesus Christ, who, though *he was rich, for our sakes became poor*. This is a faithful saying, and worthy of all acceptation, that Jesus Christ *came into the world to save sinners*." In this latter passage, the salvation of sinners is said to have been Christ's *design* in coming into the world. This of necessity implies his pre-existence.

All those passages are conclu-

sive on this point, which declare or suppose Christ to have been the Creator of the world. Of these there are many: I will here notice but one, "He (i. e. Christ) was in the world, and the *world was made by him*, and the world knew him not." I will mention but one other passage, that appears to me most decisive on the pre-existence of Christ. This is the celebrated one of St. Paul, in his epistle to the Philippians: and of which I may observe, that no translation that has ever been given of it, at all weakens its force, in this view. "Who being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men, &c."

Now the question is, whether on reading the above passages ever so frequently, the impression would not be, on a plain, intelligent, and unbiassed mind, that Jesus Christ had certainly existed before his appearance in our world, and that in a state inconceivably glorious and blessed.—If this would be the general impression, we may, I think, consider the pre-existence of Christ as an established truth. In this view then, Christ rises far above all prophets and teachers that ever preceded him, and must be supposed to have very powerful claims on our reverence and regard.

But you will perceive that although Christ's pre-existence proves the folly of supposing him to be no more than a mere man, it yet does not necessarily prove his divinity. I feel, however, no doubt of Christ being truly and properly God; and I shall devote

the remainder of this letter to a consideration of what appears to be the testimony of scripture upon this subject.

If we look at the life and miracles of Christ himself, we shall find that he displayed in the whole course of his ministry the attributes of divinity, and that in his conversations with his disciples and with the multitude, he made those declarations respecting himself that could not, consistently with truth, be applicable to any other than a divine being. The language of the prophets and apostles also goes to establish the same truth. Let us therefore look at the life and miracles of Christ, in connection with his own declarations, and the testimony of apostles and prophets, and we shall, I think, find satisfactory proof of the Godhead of Christ.

The miracles of Christ were of the most magnificent and benevolent kind. At the same time that they displayed his power, they shewed forth his mercy. He gave eyes to the blind, and ears to the deaf; he made the dumb to speak, and the lame to walk; and he raised the dead to life again by the word of his mouth. He shewed himself to have an uncontrouled dominion over the whole creation; for the same divine power that caused Lazarus to come forth from the tomb, multiplied the loaves and fishes to feed the multitude, and preserved his disciples in the midst of the sea, when he said to the winds and the waves, "Peace, be still," and they obeyed him. If it be objected to our conclusion from the miracles of Christ, that Moses and the apostles wrought miracles also, in support of their mis-

sion, and that, therefore, by the same reasoning they might claim equality with God; it may be marked, in reply, that *he* wrought his miracles by the special command and direction of God, at the time that he wrought them: and with regard to apostles, they were so far from professing to perform miracles in their *own name*, that they ascribed all their miraculous powers to Christ. But Christ, in his miracles, displayed *independent* power and authority. Besides this, he formally endued his apostles with miraculous powers. It is recorded by the evangelist, that he called his twelve disciples together, *and gave them power and authority* to cure all diseases; and again, at his last interview with them after his resurrection, Christ says, "these signs shall follow them that believe; *in my name* shall they cast out devils, and they shall lay hands on the sick, and they shall recover." And accordingly we find, that pressing their regard to his authority, and their entire dependence on power communicated by him, they performed all their miracles *in the name of Jesus of Nazareth*.

But Christ not only displayed his miracles a *power* and *benignity* truly divine; but he also, on many occasions, displayed *omniscience* and *omnipresence* as God. It is evident, on many occasions, that he knew the thoughts of his friends and enemies, *they reasoned among themselves*; he was acquainted with all that was passing in their minds. Christ declared to Nathaniel when he was under the fig tree, *he saw him*, Nathaniel, *im-*

with a sense of his omnipresence, answered, "Rabbi, thou art the Son of God, the King of Israel."

Where do we see *divine sovereignty*, if not in the instance of forgiving sin? Now our Lord said to the man sick of the palsy, "Thy sins are forgiven thee." The Jews, considering him as a mere man, said, *within themselves*, this man blasphemeth; for who can forgive sins, but God only. But Christ, *knowing their thoughts*, said, "Whether is it easier to say, thy sins are forgiven thee, or to say, take up thy bed and walk." On this part of the Saviour's history, I would remark two things, First, that he shewed his omniscience, for he knew *their thoughts*, and secondly, that it was to him a matter of equal ease, or that it was equally his prerogative to forgive sin, or to work miracles.—But if so, he must have been God. Nothing is more true than the remark which the Jews made, that none can forgive sin, but God only. He is the being offended, and it must therefore rest with him to pronounce forgiveness. I am aware it may be said, that God may empower a creature to *pronounce* that pardon which God alone can *grant*. But it may replied, that if Christ had been invested only with a *ministerial* authority, it became him to have said so, in which case he would not have been accused of blasphemy; for the blasphemy consisted, in the opinion of the Jews, not in *pronouncing* forgiveness by divine commission, but in his appearing to exercise forgiveness as a prerogative of his own. Certainly the impression made on the minds of the Jews from our Lord's conduct in this instance,

was perfectly natural; viz. that he made himself equal to God.

Let me now turn your attention to a few striking declarations of our Lord and his apostles, and we shall, I think, be compelled to acknowledge them as conclusive upon this great point. Now, I consider *that* declaration as not merely importing pre-existence, (with which view I quoted it before,) but also *divinity*, "Before Abraham was, *I am*." Here is that awful name, by which Jehovah declared himself when he appeared in the burning bush to Moses. It seems evidently to have been Christ's intention to bring that circumstance to the recollection of the Jews; and to intimate that it was he who appeared to Moses by the name, *I am*; which, whatever else it may import, seems at least to express self-existence and eternity. Again, our Lord says, after having quoted a part of the sixth chapter of Isaiah's prophecies, that these things Isaiah said, when he saw the Messiah's glory, and spake of him. It was then *his* glory that so overwhelmed the Seraphim, and of *him* they spake when they cried, "Holy, holy, holy, is the Lord God of Hosts, the whole earth is filled with his glory." Nothing, I think, can be more conclusive than this, of the Godhead of Christ. Again, our Lord said, "As the Father knoweth me, so know I the Father." Can this be the language of a mere man, or of a creature, however exalted?—Could any *creature* affirm that he knew God, even as God knew him? Can any thing finite comprehend what is infinite? Again, Christ declared to his servant John in Patmos, that he was "the

first and the last." If this was intended to express any thing, it was the *eternity* of Jesus Christ, and, consequently, his divinity. This was the very language that Jehovah had used to employ, to express his own eternity and Godhead, in opposition to the gods of the heathen. If therefore Christ were not truly and properly God, nothing could be more presumptuous than his use of such language, and nothing more calculated to lead John, and indeed the whole christian church into a gross and fatal error.

Once more, can any thing be more majestic and godlike than the following language, spoken by Christ, "All the churches shall know that I am he that searcheth the reins and the heart, and giveth to every man according to his work." What could God say more when asserting one of the most awful attributes of his nature? *Again*, how can Christ be acquitted of presumption and blasphemy if he really was not divine? Did he not receive the humblest and devoutest worship, as though it were his right? If he had been a mere creature, ought he not to have reprov'd, or at least to have set Thomas right, when he exclaimed *my Lord and my God!* When John began to worship the angel in Patmos, he refused his homage, saying, "I am thy fellow-servant, worship God." And if Christ were a mere man, or a creature of the most exalted rank, what but presumption would it be in his associating himself in the baptismal form of words, with the Father, and the Holy Spirit? "*Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.*"

And how, if he were not God, could he have encouraged the apostles in the execution of their commission, by promising them his presence to the end of the world. Without the attribute of omnipresence, this promise could not have been fulfilled.

The prophets and the apostles taught the same truth—by the prophets, the Messiah was predicted under the following titles, The mighty God, The everlasting Father, Immanuel, God with us, and Jehovah our righteousness. The apostles style him, The true God, God over all blessed for ever, God manifest in the flesh, The great God and our Saviour. You will find by examining the connection in which these expressions occur, that they cannot be made to apply to any one but to Christ, and I think your candour will force you to acknowledge that they can import nothing less than his divinity.

The apostle John, whose writings are full of this truth, declares, in the beginning of his gospel, that the word that *was God* was *made flesh*, and dwelt among us. In the account of the creation, it is said, that "In the beginning *God* created the heavens and the earth." John informs us that all things were made by the word that was *made flesh*, and the apostle informs us that all things were made *for* him. What, from such statements, *can* we infer less, than that Christ was God—God over all, blessed for ever? Especially when we add, that all the angels are commanded to worship him, and that the following language was addressed to him, "*Thy throne, O God, is for ever and ever.*"

The Socinians say, that Christ died a martyr to the truth. But the charge upon which he was arraigned, tried and condemned, was that of blasphemy; and this crime consisted in his *making himself equal with God*. With *their* views of Christ, therefore, as a *mere man*, they ought to agree with the Jews in considering him as a *blasphemer*. How can they consider him as a martyr to the *truth*, while they deny that very doctrine, the open confession of which cost him his life?

But, my dear friend, I have not room to enlarge. These are a few of the many proofs of the divinity of Christ, with which the scriptures abound—and the more carefully you study them, the more strongly I am persuaded they will appear to establish this truth. The Divinity of Christ, is, I am convinced, the impression that the *multitude* would receive from reading them. I think that from this brief and necessarily imperfect sketch, you will be disposed to agree with me, that if, in embracing the divinity of Christ, we embrace an error, it is an error into which, from reading the scriptures, and especially the New Testament, we may very naturally slide. In my next, I propose to shew what the scriptures teach concerning the work which Christ came to accomplish; and whether he did not die as an atonement for sin. I propose, also, to glance at the respective tendency of the two opposite systems.

I am, my dear friend,
affectionately yours.

REGISTRATION OF BIRTHS.

In our last No. p. 111, we inserted a letter from a *Learner*,

with a view to introduce, for his information, and for the information of any of our readers who may need it, the following extract from "A Sketch of the History and Proceedings of the Deputies appointed to protect the Civil Rights of the Protestant Dissenters."

"The Deputies of the several congregations of Protestant Dissenters, in and near London, finding that a General Register of Births of Dissenters' children was much wanted, and would be of great utility, established one in the year 1742, with the consent of the Trustees, at Dr. Williams's Library, in Red Cross Street, near Cripplegate, London."

This Register has been continued from that time; and Certificates may be had of the Librarian, who also keeps the Register, any Tuesday, Wednesday, Thursday, or Friday, between the hours of ten and three, except in the month of August, and the Whitsun and Christmas weeks, when the library is shut up.

FORM OF THE CERTIFICATE.

These are to certify that A. B. son (or daughter) of C. D. and E, his wife, who was the daughter of F. G. was born at

<i>in the parish of</i>	<i>in the</i>
<i>city (or county) of</i>	<i>on</i>
<i>the day of</i>	<i>18</i>
<i>at whose birth we were present</i>	

I. K.

L. M.

Registered at Dr. Williams's Library, Red Cross Street, London, the day of

N. O. Register.

Two of these certificates must be carefully filled up: the date

of the birth being in *words at length*, and not in figures; and they must be signed where the letters I. K. and L. M. are placed, by two or more persons who were present at the birth; and if such persons cannot write, but only make their marks, those marks should be attested by at least two credible persons, who shall add their places of abode to their names, in order to authenticate such certificates, (in case it should be necessary after the deaths of the persons present at the birth,) whose marks it might otherwise be impossible to prove to the satisfaction of a Court of Justice.

Great care should be taken to write the certificate accurately and plainly, in order to prevent mistakes in entering it in the Register Book, which might render the entry useless, at the time when it may be wanted, and when no other proof can be obtained.

Any person may have a child registered while the witnesses to the birth are living; but the sooner it is done after the birth the better.

The certificates being entered in the register book, are attested by the keeper of the register: one of them is filed at the library, and the other is returned to the parents or friends of the child. The expense is one shilling, which must be paid when the certificates are applied for.

And this register being under inspection of the deputies, they are warranted in asserting it to be accurately kept.

The deputies recommend the use of this register to the protestant dissenters in general, who frequently suffer very great inconveniences and losses, from the ne-

glect of it, (though it is open to all others who may choose to use it,) as it not unfrequently happens, that there is either no register kept in the meeting house to which they belong, or only an imperfect one, which often renders it impossible to prove the birth of their children, when necessary.

The use of this register by no means precludes the use of others, where such are kept.

As a register of *births*, it will be peculiarly useful to the Baptist denomination; and to all others it will have this recommendation, that the *birth* being registered instead of the *baptism*, the age of the child is ascertained with the utmost precision, which it cannot be where the time of *baptism* only is registered; which usually does not take place till some time after the birth.

The expense of searching the register book, to ascertain whether any individual has been entered therein, is one shilling; and that of a certificate of an entry in the same, is also one shilling."

HINTS TO CHURCH MEMBERS.

On attending their own places of Worship.

This is one of those duties, which, though much neglected, is seldom disputed. Indeed, if this were denied, there would be no solid ground on which to expect the regular worship of God in any place. If it be the duty of one to stay at home, and another to wander wherever his inclination may lead him, (without necessity,) it cannot be proved the duty of any to assemble where prayer is wont to be made; of course, what has often been brought about by degrees, might occur at once, between

itching ears, and indolence, a society be ruined, and a place of worship be totally deserted.

Allow me to offer a few remarks, with a view to caution you against the practice of wandering from place to place.

1. By such a conduct your own *comfort* will be prevented.

I knew a man, who in the early part of his life indulged his curiosity, hoping, that with age, it would subside; but the more he gratified it, the more it grew. Every new minister that came to the neighbourhood, was a temptation for him to leave his family and friends, which he could not resist: and he spent many of his sabbaths in seeking after some new thing. After some time his brethren reproved him; but he still persevered, saying, he had a right to please himself: and although he allowed that unnecessary journeys were sinful, on the sabbath-day, still, as he always attended worship at some place, he thought all was well.

After long forbearance, his pastor was under the painful necessity of observing to the church, that he could no longer consider any one a part of his charge, who wandered when he would, and where he pleased, without giving any satisfactory reason for his conduct: his brethren also said, with much regret, that their fellowship was at an end: they could no longer strengthen, or watch over him, seeing he had, in effect, withdrawn himself. It was therefore agreed that the last office of love they could do for him, was to separate him from their number—to take those privileges from him, which he wantonly despised, hoping that he would

“consider from whence he had fallen, and repent and do his first works.” Now, he thought he could walk at large. He pacified his conscience with the thought that as he was accused of no gross immorality, the sentence of the church was too severe. His wandering soon became a proverb; and, as might be expected, his family soon followed his example. Himself and six children were known to be at seven different places of worship the same day. He was often disappointed, and seldom happy. When hearing one stranger, he was tormented with the thought that there was another, in another place, that he could not hear at the same time. By attending to every wind of doctrine, he became unsettled in his religious principles. Clouded with error, and weakened through age, he is now stooping with sorrow to the grave, saying, “Alas! that ever I gratified vain curiosity at such an expense. Oh, that I had hearkened to the voice of my teachers, and never despised the fellowship of my brethren. Had I made the same exertion to meet them that I did to follow strangers, I might have now had the companions of my youth to comfort my age, whilst we had gone to the same house of God in company! But I loved strangers, and after them I would go, and now my house is left unto me desolate.”

2. Such a conduct will prevent your *profit* in hearing the word. The pretence of some is that they cannot hear their own minister with profit; that may be true, and yet the cause of that unprofitableness rest where you least suspect it. Unless your attendance be

regular, there is not a fair opportunity of giving to every one a portion of meat in due season.

Perhaps your minister has made your case frequently a subject of study; and has often come forth prepared to comfort and admonish you in particular; and as often found your seat empty! Is it at all surprising if you should not be profited by him? Had you been at home in your place, waiting upon the Lord, and praying for your minister, you might have been fed at your own table till your cup had run over. Thomas, the disciple, was only once absent from his place when his brethren saw the Lord, and how much did he lose? He was walking in darkness, for several days after the other disciples were rejoicing in their risen Lord. It is true a change of scene, a strange voice and manner may awaken attention and excite the feelings, and this is often mistaken for being edified. But *by their works ye shall know them*; and we never find that those who neglect their privileges at home increase much in the fruits of righteousness, by what they think they gather abroad. They are seldom happy, and never highly esteemed. They wish for variety, and they have their desire, but along with it God "sends leanness into their souls."

3. Such a conduct will have a most pernicious effect on *families*. Heads of families do well to consider, what will be the consequence if their children follow their example. Whether are they likely to become steady and useful members of society, or a kind of vagrants, whose religion consists in speculation? In their conversation, it is true, there is a

great deal *about* religion, but it is about those things in it which least concern us, such as the learning of Paul, the eloquence of Apollos, or the different talents of modern preachers blind partiality to some, or general indifference to all, is the general result of incessant wandering and where either of these prevail adieu to peace and the growth of piety.

Frequent wandering is certainly hurtful to the cause of religion in the place to which you belong. The congregation will certainly plead the example of the members, and they of each other in judgment the candlestick be removed from them! And I need not add that nothing tends more to weaken the hands and discourage the heart of a minister.

Permit me now to offer a few considerations, with a view to promote steadfastness in your Christian profession; and a regular attendance at your own place of worship.

1. A consciousness of being in the path of duty tends much to your enjoyment the means of grace. The apostle, in one place, cautions us expressly against the "forsaking assembling of ourselves together as the manner of some is." And it is in the path of duty alone, that we are to expect divine blessing; without which the most novel scenes and splendid talents can profit you nothing. It is supposed by your joining the church, that you are convinced that their sentiments and practices are agreeable to the scriptures and we are exhorted not only to *abhor* that which is evil, but

cleave to that which is good. At your own requests you have been admitted into their society, and you should say in effect, "This is my rest; here will I dwell; for I have desired it." I enter here, "not as a stranger, or a guest, but like a child at home." They are my friends, and they were my father's friends; and the scripture says, "Forsake them not." I have joined their pious march to the heavenly Jerusalem, and whilst we are agreed, they have a right to demand my company all the way." When brethren thus dwell together, in unity, there God commands the blessing.

2. It will add much to the comfort of your families. The true christian not only depends upon the mercies of the everlasting covenant, but he longs to have his house so with God. And no outward circumstance can add more to his comfort in the house of God, than to reflect that "*His children are about him!*" And how animating to him that leads the devotions of his fellow-worshippers, if, when he enters upon his work, he beholds the families of Jacob all seated and composed in the assembly of Zion. As he looks around, the affectionate and exemplary parent gives him a look full of meaning—he seems to say, "Here am I, *and the children whom God has graciously given me.*" And "here am I," says another, &c. "We are all here present to hear all things which are commanded thee of God." They all sing the same song—join in the same prayer, and hear the same sermon: And whilst they all eat at the same table, every one receives his portion of meat in due season. Such

parents may hope that having trained up their children in the way they should go, "When they are old they will not depart from it."

3. A regular attendance at your own place will contribute much to the comfort, respectability, and prosperity, of the society to which you are united. Whilst the first christians continued stedfastly in the apostles' doctrine and fellowship, with the brethren in breaking of bread, and prayers; the common remark of their enemies was, "See how these christians love each other!"

4. Finally; such a conduct will be rewarded now by the affectionate regard of your pastor, and the cordial esteem of your brethren. And a day may not be far distant when these considerations will be of greater importance to you than all the compliments you may now receive from persons of other denominations, for your liberality of sentiment, or fashionable taste. Few that wander among strangers, but would wish to die at home, among their friends; and I hesitate not to say, that it will afford you greater pleasure upon your death-bed to be able to say, that you have behaved consistently "in the house of God, which is the church of the living God," than to be able to say, "there was never a strange minister that came to the neighbourhood, but I was ready to leave all, that I might go and hear him." To be *stedfast* and *immoveable*, is the way to abound in the work of the Lord; and such may be assured their labour shall not be in vain in the Lord.

J. E.

REPLY

To a Letter of the Rev. Messrs. Bogue and Bennet, in the Evangelical Magazine, for March, 1815.

Gaius, in reply to the Letter of Messrs. Bogue and Bennett, in the Evangelical Magazine, for March, hopes it will be sufficient for him to say, that not these gentlemen, but the editors of the Evangelical Magazine, were called upon to defend themselves, in the piece referred to—that the charge of prejudice against the Baptists was not founded on the account given of them in the first volume of *The History of Dissenters*, which contains the part shewn in MS. to Dr. Ryland; but on various insinuations in the succeeding volumes—and that the date of Costelecious's letter, was an error of the press; in which by a transposition of the last two figures, 1591 was put for 1519.

ON WOMEN SPEAKING IN THE CHURCH.

Mr. Editor,

Having lately been led to question the propriety of sisters speaking in the Church of Christ; I beg through your Miscellany to state my reasons for this; in order, that if these are unscriptural, I may be corrected by some of your numerous readers: but if, on the other hand, they appear to be founded in the will of Christ, that His wisdom and will may correct the past, and influence the future practice of those who, heretofore, have been in the habit of judging and acting otherwise.

I begin then by assuring your readers, that my change of mind upon this subject, has not been owing to any cross or disgust I

have received by that practice which I now disapprove; I far as I know, owing to consider as the plain meaning the luminous language of the of Christ. I once thought to prevent their speaking in some instances, lead to let it over their consciences; at my heart revolted; and, I I would no less dread it still that time also, when I gave tenance to this practice, willing to think that its position in 1 Cor. xiv. 34. referred only to their teaching in church; but believing, as I do, that the prohibition is *unscriptural*, I conceive it to be *unscriptural* for them to speak in church *at all*, not only by singing, or by prayer, leading to the motions of the church, but by confessing their repentance to God, and faith in the Lord Christ, or their future conduct and confidence: by imparting necessary information on any matter: in giving testimony to affirm any fact: in asking or answering any question: or by verbally assenting to, or dissenting from, any proposition. Having thus candidly stated my convictions, I now request of your readers to that sound divine authority, whence I arise, in 1 Cor, xiv. 34, 35. *your women keep silence in churches, for it is not permitted to them to speak; but they are commanded to be in silence, saith the law. And if they learn any thing, let them as husbands at home; for it is a shame for a woman to speak in church."*

"Let your women **KEEP SILENCE**, in the churches.

prohibition seems fitted to make the most persuaded and determined upon the other side, pause and ponder whether they possess evidence of sufficient weight to overbalance this, and to draw them in an opposite direction; and especially, at it is forbidden in another still more peremptory, "*for it is not permitted for them TO SPEAK;*" and followed up by a third, "*but they are commanded to be IN SILENCE,*" and all these rivetted on our consciences by a confirming reference to the old testament revelation, "*as also with the law.*" To attempt any comment upon these expressions of the authority of Christ, would be more likely to throw dark over them, than light upon them, and deprive them of their edge, rather than to give them efficacy. But some are willing to believe from Paul's having just been speaking of prophesying, that women are hereby only prohibited from teaching. I confess there might have been some shadow of reason for limiting it to this, had not the apostle extended it, by adding in verse 35, "*And if they will learn ANY THING, let them ask their husbands AT HOME.*"

Here Paul does not represent the woman as *designing to teach*, but as *desiring to learn*, and still he continues the prohibition. Surely in a more humble and submissive situation, our sisters cannot be seen; yet their desire to learn, however urgent and devout, cannot be gratified at present, if in order thereunto, it be necessary for them to make any verbal enquiry in the church of God; this is not treating a female, or her case, with lightness; nor saying, "If any woman be ignorant, let

her be ignorant:" No, it is the very reverse; for while the wisdom and authority of God *for her own sake*, shuts one door upon her in public, he opens a more suitable one for her in private, and enjoins upon her to improve it, "*Let her ask her husband AT HOME.*"

This appears to me to be a wise, generous, and condescending, provision, for the satisfaction of sisters, in connexion with kind attention to female diffidence and modesty, and at the same time a salutary check upon that forwardness which is seldom useful, and never amiable, or engaging, in females. Indeed the chief object of the interdict seems to be the preservation of the honour and reputation of the female character, "*For it is a shame for a woman TO SPEAK IN THE CHURCH.*" Publicity is not her sphere of action, or influence, it is contrary to her nature, and for her to speak in the church is indelicate, for as it comports not with her make as a creature, so neither with that shamefacedness, which she must cultivate as a christian; but is a violation of that modesty which is the ornament of the sex, and especially of "women professing godliness." Such seems to me to be the decision of Him who has purchased them with his blood, converted them by his grace, claims them as his own, and commands them to be conformed to his will.

Upon no subject in the word of God does there seem to be such a combination of evidence and authority, in so small a compass, nor is the application with which it is enforced less worthy of attention; doubtless it was necessary, in order to check the evil,

therefore he asks, "What! came the word of God out from you? or came it unto you only?" Hereby he seems to put them in mind that *they* were not the patterns to other churches; But ought to be followers of the churches which in Judea were in Christ, to whom God had first revealed his will, how they were to behave themselves in the house of God, and *who had no such custom*; and then adds, "*If any man think himself to be a prophet, or spiritual, let him acknowledge that the things which I write unto you are the commandments of the Lord.*"

But if these principles are just, it may be asked, "How is the mind of the woman to be obtained? If they do indeed exhibit the mind of Christ, we must find means to follow them; and here, as in many other things in the house of God, "wisdom is profitable to direct." Only let me suggest, that as she is directed to obtain information *in private*, because "it is a shame for her to speak in the church," should we not, for the same reason, receive information from her in private also, *in all things*, in which it is necessary to know her mind, and let that be faithfully reported to the church? This is giving her an opportunity more suited to her, fully to state her mind; and in the issue, for the church more fully to know it. And in assenting to, or dissenting from, any proposition, she may unite with the church, in the usual method of *lifting up the hand*, which, by the way, seems to have been the primitive practice in such cases, see 2 Cor. viii. 19. when the word chosen, in the original, signifies, *to stretch out, or to lift up the hand.*

If Christ has thus made his commandment to *accord* with the nature of the woman, then let neither male nor female, promote *discord* between them.

QUERIES.

What is the duty of a church in reference to the Lord's Supper, when their pastor is laid aside by affliction? Are they to avail themselves of the assistance of the pastor of another church? Are they justified in receiving that ordinance from one of their own deacons? Or, are they to continue without that privilege altogether *for any period* during which the affliction of their pastor is continued?

When Satan tempted our Lord to worship him by a promise of all the kingdoms of the world, wherein does the force of the temptation consist, since our Lord knew that Satan had not the disposal of the things promised?

A constant reader would be much obliged to any kind correspondent to answer as early as possible, the following query—Whether a person in the business of a pawn-broker, be a proper candidate for the office of a deacon in a Baptist church, or whether it be consistent with the word of God for him to fill the station of an assistant preacher, since many passages in holy writ condemn those who take any thing on USURY.

What are the best means of keeping the mind more fixed upon Christ in duty, as the medium of access?

MISCELLANIES.

Copy of an old printed paper, addressed to Mr. ENOCH PROSSER, Nov. 21, 1681. Found in the Church Box, belonging to the Church in Broadmead, Bristol.

To all the Baptized Churches in England and Wales, greeting.

Fathers, brethren and fellow servants.

That *grey-hairs*, signs of *decay*-ing and dying, are upon most (if not all) the churches, is so evident and notorious, that he that runs may read it: that these signs of dying are the *effects* of some malignant *causes*, none can doubt: that these causes may be discovered and removed, is the present design of this short epistle. As a preface to which, be it known, that if it be a duty to save one man that lies sick and wounded betwixt Jerusalem and Jericho, it is more a duty to save, help, and heal, many languishing churches. And that it is not only lawful, but a duty for a poor man to save a city, (though nobody consider him,) when the rich either cannot, or will not do it; and that strangers and travellers may prescribe a medicament to a patient, when given over by all other physicians; even so, any man may do service when the Lord hath need of him. And that a right understanding of the *cause*, is the first step to a *cure*, is the judgment of all wise men.

The *cause*, then, of this languishing upon the churches, may be reduced to these two heads:

1. There is an apparent want of skilful and able preachers, (which are the eyes and ornament of a church), to take the care and charge of indigent churches.

2. There is a great weakness and

discouragement upon those that have already taken upon them the care and charge of churches, for want of *books* to study on, and *time* to study in, and a convenient *place* where to employ their books and time. By reason whereof the provision of the flock is small, and not well ordered; the flock grows feeble, and our assemblies are slighted, and become contemptible; and persons of parts, piety, and purses, are kept off from closing with us; so that, in a short time, if a speedy cure be not provided, we are likely to be left as a beacon upon a hill, as a lodge in a garden of cucumbers; to shake our heads and hands, and bid adieu to the glory and credit of the Baptist discipline.

These consumptive causes continue, not for want of ability, nor willingness, to remove them, but merely for want of a right method, to collect and apply ONE SOVEREIGN INGREDIENT, that would with speed and ease issue these grand distempers. And that is the procuring of such a sum of money, as may fairly answer all the premises, and disposing of it into such hands, as may seasonably apply it, to advance the great end of religion and piety. That money answers all things, in these cases (as well others) no wise man has cause to doubt.

That a method may be settled for the effectual accomplishment thereof, without grudging, or hurt to any person, let it be considered,

1. We suppose that in and about the city of *London*, there may be 10,000 baptized persons, who live of themselves, and do not need collection.

2. That 6000 of these are able and willing to give one penny per

week, which is but the value of one finger of a glove.

That 2000 may be able and willing to give *two pence* a week.

4. That 1000 may be, able and willing to give *four pence* a week.

5. That 1000 may be able and willing to give *six pence* a week.

These pence, two pence, four pence, and six-pence, per week, amount to the complete sum of £4333 6s. 8d. per annum.

The one moiety of which will maintain 40 preachers, at £50 per annum each; a great encouragement to improve their parts and learning, by close study, and other additional helps; and to provide well-ordered matter, to feed the souls of the flock withal.

Out of the other may be given £200 per annum, to two able and learned men, who shall be ready at all times, to help our present preachers, in all matters, upon all occasions wherein their assistance shall be required. And (2.) to improve the parts and learning of all our young and hopeful plants, whose genius inclines them towards the good work of *preaching*. And (3.) to allow some learning, if need be, to poor preacher's children, to fit them for business, and to place them out to employments, that may render them capable to live of themselves, without being a burthen to their parents, or to the church. (4.) To relieve the widows, and fatherless children left by poor preachers, that they may not presently go a begging, come to the parish charge, or be starved, to the great shame and reproach of religion. (5.) That in case a trading brother comes to decay, by long sickness, by bad debts, or the casualty of fire, &c. that he may not be forced to hide his head, or be carried to the jail, and so he and his family become a constant church charge; when 10 or 15l. would have set him on his legs, and pre-

vent double and treble evil. That in case any *extraordinary* charge falls upon a church, by reason of *sickness*, or broken there may be encouragement for a nurse, surgeon, or phy to attend them, that the p may not be lost, for want of and speedy help; and blood the door of the churches.

In short the removing of distempers will effectually accomplish these great benefits and portable advantages following

1. All our present preachers be marvellously refreshed, a little room or study store some good and useful books a foundation laid to prevent impairing of their stock, to prevent sinking of their families, their future ruin, and be when they are dead and gone.

2. All needy churches supplied, to their comfort and encouragement, and good gift thence employed, that are out of business, as to public work.

3. Not only those preachers have will be well improved in learning and study, but so that the young and learned ones will be encouraged to come in, when there is bread for them, and by coming in they shall not be exposed to the necessity of sin, they will acquit themselves of those girds of conscience under, by uneasy imposition, they see they can but live where.

4. All young and hopeful will not stifle, but cherish, and give place to the honourable preaching, when they see it, without being fatally converted to beggary.

5. Worthy men will soon be here for less reward elsewhere, because of the that is made for their widows and fatherless children.

(6.) It will encourage men

souls that die without heirs, to put in something to this public treasury, when they see it is employed to such pious and honourable uses.

7. It will let in many wise and wealthy persons, to the church, that now stand out, because of the weakness of the preachers, and poverty of the people: they fearing that if they should come in, the charge of the place, pulpit, and poor, would be such a yoke upon them, as they could never get off.

8. Many that are hearers and well-wishers to us, will come into the collections (being a free-will offering) and will be glad of the occasion to shew their respects.

9. Thousands not looked upon, to be able to stand, charged in the poor's flock, come readily with their penny, as the widow did, and are much pleased at it.

10. Here is a succession of ministers secured for the poor churches, when we are dead and gone.

11. Here is an example to have the like done in all places, amongst all people, which are under the like circumstances.

12. God will bless Zion's provision, so that the rich shall increase in substance, the poor shall have no want, there shall not, in a short time, be a beggar in Israel. Bring your tithes and offerings into my store-house (for my ministers and my poor) and try me, if I do not pour down blessings upon you, till there be not room enough to hold them. *Mal. iii. 10, 11.*

13. Some good member dying, possessed of an estate, and leaving only a wife, or but one child, not likely to live, may be induced (not knowing where the estate shall go, after the death of this single successor) to leave it to this public and pious use; inasmuch as it is not to be applied to the use of any single party, but employed for the good of the whole community.

14. And lastly, Even the gift of one penny, where no more can be spared, is highly valuable in the world to come. *Mat. x. 42. Rev. xxii. 12.*

So much for the matter of health and healing: now as to the *method of collecting*, and applying this sovereign medicament: it is proposed

1. That the members of every church, that are qualified for the collection, be computed.

2. That the case be laid before them, for their free and voluntary subscription.

3. That two or three be appointed by the church, as *sub-collectors*.

4. That one or two of every church be nominated, as *chief-receivers*, from the sub-collectors.

5. That one person, of well-known and long approved integrity, having a good estate of his own, who is well situated in respect of *habitation*, and whose business and employ are that way disposed, be made *receiver-general*.

6. That six faithful brethren be impowered to meet one day in a week, and to spend one hour of that day, to receive all addresses for supplies, from any church.

7. That such address, by whomsoever made, be signed by four principal brethren of the church from whence it comes.

8. That these six brethren do sign an order under their hands to the general receiver, for the disbursement of such a sum as they think fit, which shall be his warrant.

9. That he take an acquittance for such disbursements, and place it to account.

10. That once a year, the general receiver do give up his accounts to four, or all the six brethren, who shall have power to audit and pass the same. *Exod. xviii. 23.* And if you shall do this thing, and God shall command you so, then shall you heal, help, and save, from ruin

and decay, many churches of Jesus Christ. That you may so do, and be blessed in your deed, by that God, who is able to make all grace abound towards you, is the desire and prayer of

your well-wishing, though younger brother
J. C.

P.S. Be it known to all persons, to whom this epistle may come, that the design of it is not to remove old landmarks, viz. lessen or alter any allowance or subscriptions formerly made for the minister or the poor: but as an additional act, to supply what is wanting, and advance learning and piety.

The signs of care in many preachers' looks,
Aloud proclaim their want of bread and books.

The reprinting of this ancient document, may excite our gratitude for the preservation, improvement, and increase, of our churches. While the wonderful effects of a similar plan, more generally adopted, by the Wesleyan Methodists, may teach us, what happy consequences would have followed, if the plan here proposed, so long ago, had been more fully pursued by our forefathers, to whom it was recommended, in this epistle, and if their descendants had continued to act upon it to this present day. Persons of a truly candid mind will excuse the antiquated phraseology of a paper, written above a hundred and thirty years ago: I preferred letting the writer appear in his own dress, to making any alteration in his style. Many of our churches are beginning to imitate his plan, with regard to collections for the Mission, and have found it very productive.
J. R.

QUERY.

A correspondent, with the signature of *Philomela*, desires to be informed what is the true meaning of the words of the prophet Isaiah,

recorded in the 58th chapter 2d verse; and inquires how that if they were hypocrite could take delight in the ordinances and ways of God?

ANECDOTE OF JOHN BUNYAN.

But the Lord was with Joseph, shewed him mercy, and gave him favour in sight of the keeper of the prison.

The respectability of Mr. Bunyan's character, and the proof of his conduct, while in prison at Bedford, appear to have operated very powerfully on the mind of the jailer; who shewed him much kindness, in permitting him to read and visit his friends, occasionally, and once, to take a journey out of prison.

The following anecdote respecting the jailer and Mr. Bunyan. "It being known to the persecuting prelates, indeed, that he was often out of prison, they sent out an officer with the jailer, on the next day, and in order to find him, was to get there in the middle of the night. Mr. Bunyan was at home with his family, but lest that he could not sleep, he therefore acquainted his wife, though the jailer had given liberty to stay till the morning from his uneasiness, he must immediately return. He did so, and the jailer blamed him for coming out at such an unseasonable hour. In the morning the messenger came and interrogating the jailer, *Are all the prisoners safe? Is John Bunyan safe? Will you let me see him.* He was called, appeared, and all was well. When the messenger was gone, the jailer addressing Mr. Bunyan, said, *you may go in and out again, when you think proper, and I can tell you when to return better than I can tell you.*

Isimey's Life of Bunyan.

Obituary.

JANE RICHARDSON.

Of Sutton on Trent, near Newark, Northumberlandshire, who died January 23d, 1815, aged 81 years.

On our first going to Sutton, to preach the gospel, in 1809, this old disciple was made known to us. She then expressed to me the joy and pleasure it afforded her that the gospel was brought to that wicked village—"Here I have been, like a poor speckled bird, ever since I came to it, shut out from hearing the word, which I had enjoyed in my former situation, though I had then to walk five miles on the Lord's day, and often to wade to the knees in water, but I found the word sweet to my soul, which made amends for all my trouble in getting to the house of God. O! how I have lamented the loss of those means of grace; but I hope the Lord has not left me; and now I pray that the preaching here may be blessed to *my* soul, and to my neighbours, who are dead in trespasses and sins, though they know it not." When she understood we were of the Baptist denomination, she said, "I wish they were not, for I cannot see any necessity for our being dipped; besides, if it should be the right way, I am too old now." She, however, began to read the new testament with a spirit of inquiry, and while thus engaged, she found that *Jesus was baptized*. That he ordered his apostles to baptize as well as preach, and that this was to be attended to by all succeeding ministers, to the end of the world. One morning, after having been reading thus, she hastened to a neighbour, with her bible in her hand, to whom she said, "Well,

neighbour, I believe Baptism is right, and if it please the Lord to give me strength, I will be baptized, *old as I am*." Her neighbour replied—"I don't believe it, *I won't believe it*, nor would I have you trouble your head about it—I don't like this baptism, for my part."—"Well, neighbour, but if Jesus Christ has commanded us to follow his example, saying, thus it becometh us to fulfil all righteousness," as you see it is here in the third chapter of Matthew, and the fifteenth verse—I think we ought. I shall, therefore, offer myself for baptism, if it please the Lord to spare me." This she did in the spirit of love to her Lord and Saviour without delay—On the 7th of April, 1811, the day appointed for her to relate her christian experience to the church, at Collingham, previous to her being baptized, she rose early in the morning to walk thither, a distance of three miles. Her aged husband offered to go with her, but she replied, you need not do that, the Lord will go with me; accordingly she tied a small bundle of cloaths to her side, took her two sticks, and arrived by eight o'clock. No sooner had she taken some refreshment, than she began to sing a hymn. I said, "well my friend you appear to have got here better than one could expect at your time of life. "O yes," she replied, "and my heart is full of joy; and I believe the Lord will carry me through the duties before me this day." She gave in her experience before the church with great composure, and went through the ordinance of baptism with great courage. On leaving us, to return in the evening, she said, at parting, "blessed be

my God and Saviour for this day." Thus, like the eunuch, she went on her way rejoicing. She afterwards met with persecution from the ungodly around her, but in the general, she was carried above it, rejoicing that she was accounted worthy to suffer shame for Christ's sake. Her attendance on the means of grace was uniform and serious; she appeared to find the word of God and eat it, and it was the joy and rejoicing of her soul. When certain professors tried to draw her aside, and poison her mind, she would either turn a deaf ear, or reply, "O let us be thankful for the gospel which God has sent among an unworthy people." And in reference to those attempts, she said to a friend a few days before she died, "Blessed be God, they never moved me at all."

When confined by her last illness, being visited by a christian friend, who asked her whether he should pray for her recovery, she replied, "Pray that the Lord's will may be done concerning me, I desire not any thing contrary to his will, life or death:" and thus she departed, committing herself into the hands of Christ, knowing in whom she had believed, and being fully persuaded he was able to keep that she had committed to him against that day.

Collingham.

W. N.

REV. T. HOWLETT,

Late Pastor of the Particular Baptist Church, at Long Crendon, Bucks.

Mr. H. was born in the year 1754, and received a plain education at Crendon, the place of his nativity, and the residence of his ancestors for several centuries past.

From his earliest years he was remarked for the blamelessness of his conduct and character. It is supposed he received the serious impressions which eventually wrought a divine change on his

heart, while he attended the try of the General Baptists, at about five miles from Crendon. Here he was baptized about 20th year of his age, and his father and himself were both received members of the church. Some time after this, he was an ardent advocate for the Arminian doctrines; but at length he was convinced of his error by the full perusal of John vi. 37. At that time, to his death, he strenuously maintained the doctrines commonly called Calvinistic. He spoke with animated feelings of a memorable period. About the year 1788, Mr. H. then joined a society of the Particular Baptist denomination, at Gibraltar, a village about two miles from Long Crendon, together with the late Rev. J. Clement, of Tring, and others. A number of wealthy individuals formed a subscription for the erection of a place of worship there. But this was laid aside, and Mr. Clement afterwards preached at Tring, where his labours proved very acceptable and continued to the end of his days. After the death of Mr. Clement, one of the persons before alluded to, erected the Baptist Meeting-house, at Waddesdon hill, in the same county, and Mr. H. became a member of the Baptist church there. Here he was called occasionally to preach in the village, and for some time afterwards preached once a fortnight at Long Crendon, with great acceptance and considerable success. He also served the Baptist Church at Aylesbury about six months; till he began to preach at Crendon. The circumstances which led to the formation of the church at Crendon, were

follows; Three persons began to hold meetings, for prayer, in an unlicensed dwelling house, in 1799. Early in 1800, Mr. Howlett was requested to attend and expound, which he did—the hearers increasing, they removed to another house; here he was, notwithstanding his reluctance, constrained to stand up and speak the word of God. Here they had prayer meetings once a week, and they invited Mr. Howlett to preach on the alternate sabbath, when he was not engaged at Aylesbury, which he did; sometimes once and sometimes twice on the sabbath. The first time he preached, they were obliged, for want of room, to go to a neighbouring barn. His subject was, *Coloss. i. 28*. From this time he preached once a fortnight, till May 10, 1800, when they removed to a licensed house of his own. Some individuals being impressed with what they heard, joined with three or four more who were members at Waddesdon-hill, to request that a church might be formed at Crendon. They concurred, and the plan was carried into effect, March 15, 1802. The church, consisting of 10 members. On the 28th of the same month the church invited Mr. H. to accept the pastoral office—he complied, and was ordained August 12, 1802—The Rev. Messrs. Davis, Clement, Dawson, &c. being present, and assisting in the services of the day. This is the fullest account that can be collected of the rise of religion at Crendon. One or two itinerant ministers, many years before this event, had preached in the streets, but with small effect.

Here Mr. H. continued till his decease, not labouring in vain, yet not with a regular degree of success. April 15, 1807, a new chapel was opened for worship, which continues to be well attended,

though very unfavourably situated. The members at the decease of Mr. H. were about 60.

Mr. Howlett's ministry was remarkable for plain elucidations of the doctrines which distinguish the Particular Baptists. But having read many of the best authors, he particularly excelled in his conversational talents; by which the writer, who owes his first religious impressions to his ministry, has often been greatly edified. After a lingering and painful affliction, he closed his eyes on mortal scenes, January 19th 1815, aged 61 years; having preached but few times for several months.

He said but little, never appeared to enjoy great consolations, but lived and died humbly relying on the unchangeable covenant of the Trinity, sealed by the blood of the Lamb. As he possessed great property, many regretted he lived so much secluded, and so reluctantly came forward in aid of public institutions: but he was peculiarly averse to ostentatious charity. It will, however, give pleasure to all the sincere friends of true religion, and it is with great pleasure communicated by his relative, the writer of this memoir, that Mr. H. in his last will bequeathed £100 to the Baptist Mission Society, and £100 to the British and Foreign Bible Society, besides an annuity to the Baptist Church, at Crendon. The writer, and many others, will find occasion to regret his removal, as a friend, whose counsels were often very judicious. May the great Head of the church quickly replace his vacant station, with one who shall feed the bereaved flock with knowledge and understanding, as a pastor after his own heart.

B. H. B.

MRS. SARAH BEDFORD,
Was the widow of Mr. Samuel

Bedford, a respectable farmer of Burlingham, near Pershore, Worcestershire, who departed this life about two years ago, leaving behind him a widow and eleven children. He had been a member of Pershore church upwards of 40 years, and was greatly esteemed for his piety, amiable temper, and exemplary life.

Mrs. Bedford had resided a few months in Dean street, Southwark; during which time she attended public worship, on the Lord's day, chiefly at Maze-pond. Since her residence in London, she had not been so well in her health as usual, but not confined to her bed till within about six weeks of her death.

Being sent for, at her request, the first time I visited her, in her last illness, I found her in a state of great debility, both of body and mind; and understood the physician had pronounced her case extremely dangerous. On my enquiring into her views and prospects, in reference to another world, her reply was, that she was very low, and fearful; I said to her, You have long heard and professed the gospel, (having been a member of the Baptist church at Pershore, for more than 20 years), have you not cordially approved of its discoveries, respecting the person and grace of the Redeemer, and the design of his undertaking and work? She answered in the affirmative, and said, she had been all her life in great doubt about her personal interest in the Saviour. I then endeavoured to exhibit the freeness of salvation, and the riches of divine mercy—how welcome all were to trust in the Saviour, who felt their need of him; and prayed with her.

At my next visit, I found her mind more tranquil and happy, apparently fixed on the sure foundation,

and in the enjoyment of peace, which continued to the end.

In the course of the night, previous to her departure, she repeated two of Dr. Watts's hymns throughout, and correctly—one—"When I can read my title clear," &c. the other—"Firm as the earth the gospel stands," &c.

For some hours before her death, she was unable to speak, and at last expired without a struggle or a sigh, in the 62d year of her age, Feb. 11, 1815.

At her particular request, her remains were taken to Pershore, and deposited in the meeting house there, by the side of her husband's; when the Rev. Mr. Belcher of Worcester, preached an appropriate discourse on the occasion. On the following Lord's day, the Rev. Mr. Hoby improved the affecting dispensation, at Maze-pond, Southwark.

T. T.

NATHAN DAVIES,

The eldest son of a respectable Baptist minister, in Wales, was a youth of wild and profligate conduct, and thereby occasioned much grief to his pious parents. Neither the mild nor severe methods used to reclaim him, had the desired effect. At length the period arrived when the aged and venerable father, like good old Jacob, must die, and like him, he desired that his numerous family of children should be called to his bedside, to receive his dying admonitions. Having addressed them all, one by one, except the profligate son; in a very affectionate and solemn manner, he concluded by warning them to shun the bad example, and wicked ways of their oldest brother, and advised them to act towards him with caution and forbearance: adding, that he feared they would experience, from him, nothing but

sorrow and trouble. He then dismissed them, without saying anything to the eldest son, and soon after died.

The circumstance of the father's silence, made a deeper impression on the mind of Nathan, than all the reproofs and exhortations he had before received; and, to use his own expression, he thought at the time that his heart would have burst. He was then about 27 years of age—and through the divine blessing, a great change was soon visible in him—he abandoned his former ways and companions—became a serious hearer of the word, and in a short time, a member of his late father's church. A few years afterwards, he was called to the ministry and succeeded his father in the pastoral office, with eminent success, until the day of his death, which took place in the year 1726.

Thomas's History of the Welsh Baptists.

MR. WM. VICE,

Died at Arnsby, April 8, 1814.

In his youth he was very gay, and his mirth and vivacity made him the life of every company.—Reading Whitfields' works was the first means of impressing his mind with the important concerns of salvation. For several years he continued in a very unpleasant state, sometimes attending to religious things, and occasionally overcome by his attachment to improper associates. This occasioned him much shame and sorrow.

After many conflicts, he was enabled ultimately to decide for God; and about the year 1777, he was admitted a member of the church, then under the pastoral care of the Rev. Robt. Hall. From that time, he walked consistently, and the sincerity of his christian character was never called in question.

The decline of life was not em-

bittered by any severe affliction, his constitution was gradually broken up.

He loved to join in spiritual conversation, and his ardent feelings rendered tender by age, were easily moved. He loved the house of God, and would often say, that, though his memory failed him, so that he could not retain what he heard, yet the word of God did him good while hearing it; and on going home, would say, "Well, I shall soon go, where assemblies never break up; the sabbath never shall end." During the whole of the winter, his mind was in a very comfortable state, and occasionally he was favoured with much spiritual joy. On hearing of the great numbers of aged persons that died about this time, he expressed his surprize that God continued to spare him. The return of mild weather revived him, and he began to look forward to another summer; but he was taken ill, and after an illness of a few days, he was removed from this world. He was much supported in his affliction by the 23d psalm: but while he enjoyed the consolations of hope, he was much afraid of being deceived. About an hour before he expired, he wished his wife to retire, telling her, that he felt no pain, either in body or mind.

The experience of our friend shews the importance of decision in religion. While his mind and conduct were variable, he was unhappy; when he clave unto the Lord, with purpose of heart, he enjoyed the pleasures of godliness.

This experience affords consolation to those who may be undecided. The grace of God can fix their changeable minds. Let not such, when they have fallen into sin, sink in despair: rather, let them humble themselves by true repentance before God; and feeling their own weakness, let them, with redoubled

care, watch and pray, that they enter not into temptation.

The subsequent experience and death of our respected friend, shew the great advantage resulting from a steady, persevering walk with God. He had sacrificed considerable means for sinful indulgence to

the will of God, and God him through life, by his grace made him happy, when a things could have been of to him. God did not leave his old age, nor forsake him his strength failed.

REVIEW.

THE APOSTOLICAL METHOD OF PREACHING THE GOSPEL.

A Sermon preached at the Annual Meeting of the Northern Education Society, August 31, 1814.
By John Birt.

This judicious and appropriate discourse, presents a happy example of that kind of preaching which it was the object of the author to recommend. It was published at the urgent request of those who heard it; and we most cordially unite with them in wishing it an extensive circulation. The text is from 2 Cor. iii. 12. "*Seeing then we have such hope, we use great plainness of speech.*" On which the preacher remarks, 1. That the apostles used great *freedom of address*; and 2. Why this method of preaching was employed: On the first of these heads, he observes, 1. That concerning this acknowledged, indispensable requisite, there have been many mistakes; such as, vulgarity—buffoonery—desultory method—and a propensity to excessive definitions and explanations, have all been mistaken for plainness of speech.

The next observation is, 2nd. That to true plainness of speech, there are several essential qualifications. 3rd. The means by which this may be attained, page 23rd.

As the foundation of this, full that what you preach gospel. Preach it *confidently—unreservedly—affectionately—earnestly.*

II. "The reason which postle assigns for the employment of this method of preaching is, "*Seeing that we have such hope, we use great plainness of speech.*" The having such hope he considers sufficient to authorise and encourage the use of "great plainness of speech."

1. *Because the gospel has a just and reputable claims on human nature.*
2. *Because the gospel was especially designed to do away all concealment and obscurity. Because of the important relation which it bears to the happiness of mankind.*
Because we are justified in maintaining the most sanguine expectations of the eventual and complete success of the gospel.

The few slight inaccuracies we have observed, are too trivial to require a separate mention, and only suggest to the respectful reader, whether if the sanguineology adopted in addressing students, page 27, "*You will be qualified by we hope you &c.*" would not be an improvement.

The style is manly and appropriate, the sentiments are important and evangelical, and the arguments are clear and con-

We most sincerely wish a copy of this sermon were in the hands of every student intended for the ministry.

THE PILGRIM'S PROGRESS,

From this World to that which is to come: delivered under the similitude of a Dream, by John Bunyan. The first part: rendered into familiar verse, with a close adherence to the original. by Isaac James. Batton, &c.

Dr. Towers, the writer of Mr. Bunyan's Life in the *Biographia Britannica*, says, "He was certainly a man of genius, and might have made a figure in the literary world, if he had received the advantages of a liberal education." And Mr. Granger, in his *Biographical History of England*, says, "that when he (Mr. Bunyan) arrived at the age of 60, which was the period of his life, he had written books equal to the number of his years." He adds, "his master piece is the Pilgrim's Progress, one of the most ingenious books in the English language—the allegory is admirably carried on, and the characters justly drawn, and uniformly supported." To the above, we shall add the Rev. Mr. Scott's testimony, in the Life of Bunyan, prefixed to his edition of the Pilgrim's Progress. "It is above all things wonderful, that Mr. Bunyan's imagination, fertile and vigorous in a very high degree, and wholly untutored by the rules of learning, should have been so disciplined by sound judgment, and deep acquaintance with the scriptures, as to produce, in the form of an allegory, one of the fairest, and most unexceptionable treatises, on the system of Calvinism, in the English language."

This treatise, it may be asserted, has passed through a greater

number of editions, and has appeared under a greater variety of forms than any other human book extant. In the preface, the author of the present edition gives the following plain and artless account how the idea of rendering the work into verse first struck his mind, with the benevolent motive by which he was actuated in the attempt, together with the plan he has pursued.

Having, for many years, been in the habit of composing rhymes for my own amusement, and that of my friends, an idea at length struck me, whether I could not, or ought not, to turn my talent (such as it is) in that way, to something which might, with the blessing of the Almighty, prove permanently useful; and, therefore, on the 15th of March, 1811, I began to render the *Pilgrim's Progress* into familiar verse; hoping it might prove acceptable, not only to juvenile readers, but to others, in more advanced life. I have endeavoured to adhere, as closely as possible, to the text and spirit of the original, and have kept to one measure in the narrative part, throughout, but in the dialogues, have varied from it, as it suited my inclination or the characters introduced; which I hope my readers will not disapprove. I have made a considerable advance in the *second part*, and should this attempt meet the patronage of the public, intend it shall speedily follow." The preface concludes in these words, "So many concise lives of *Bunyan* are extant, that I thought it needless to add to the number, but would recommend the Rev. Joseph Ivimey's more copious account, published in 1809.*

It is unnecessary that we should express an opinion of the merit of Mr. J's *versification*; one thing, however, is certain, that it must have cost him much labour; and we cannot think any candid criticism will injure its reputation. The perusal has afforded us much entertainment and pleasure. Let our readers procure the book, and

form their own judgment upon it.
We subjoin the introduction, as a fair specimen.

As through this desert world I pass'd,
A certain den I found at last ;
Here, while I lay and took my rest,
The following dream my mind possess'd.

Behold a man, in garments torn,
Holding a book ; with look forlorn,
From his own house he turn'd distress'd,

And on his back, a burden press'd.
As through the book his eye was led,
He wept and trembled, while he read,
And cried in strains of melting woe,
What shall I do ? Where can I go ?
Homeward in deep distress he went,
And there his time in sighing spent ;
Unwilling that his wife should know,
How deep his heart was sunk in woe.
At length, not able to withhold,
His swelling sorrows thus he told ;
Dear wife, dear children, lend an ear,
I'll plainly tell you what I fear.

Ruin is present to my eyes,
While on my back this burden lies.
Our sinful city, too, I know,
Is doom'd to awful overthrow.
The fire of heaven will on it fall,
And flames of wrath consume us all.
How to escape I cannot see :
Alas, for you ! Alas, for me !

BIBLIA HEBRAICA,

Without Points, after the text of Kennicott, &c. with English Notes, critical, philological, and explanatory, &c. By B. Boothroyd. In two vols. Vol. I.

Whoever disperses the sacred writings must be regarded as a benefactor to mankind : much more, then, he who multiplies the copies of the sacred originals. In what other books shall we find such history, such laws, such poetry ? Every competent judge will allow that the Hebrew Classics are "above all Greek, above all Roman fame ;" as much above the most precious remains of pagan antiquity, as the heavens are higher than the earth.

The Christian public (not to say the Jewish public also) is under great obligations to Mr. Boothroyd, for the immense labour and care

he has bestowed on this work we heartily wish that he may only live to complete his but to revise and improve its succeeding editions.

The typography is very neat, could not be larger, without increasing the price of the work. The notes will be highly valuable to those biblical students cannot readily get access to numerous, extensive, and expensive works, from which many are borrowed. We shall be anxious to announce the appearance of the concluding volume.

Mr. Boothroyd having furnished the text of Kennicott, we shall have this opportunity of laying before our readers a few particulars relative to the labours of that distinguished critic.

"In the year 1776, Dr. Kennicott published the first volume of his Hebrew bible, and in the year 1780, the second volume, completed the design, made its appearance. To the whole was prefixed a general dissertation, a full history of the nature and design, and of the benefits to result from it. The readings which are inserted are the result of a collation of more than a hundred MSS. Such a work so important to the best interests of mankind, reflects very honour on the country in which it was first patronized and carried into execution. He died at Oxford the 18th of September, 1787, the age of sixty-five." *Recyclopaedia, Art. Kennicott.*

SACRED HISTORY

In Familiar Dialogues, for the instruction of Youth ; with To which is added, The History of the Jews, from the time of Nehemiah, to the Destruction of Jerusalem. By Miss H. Author of "Amusement and Instruction," "Britannicus, and Africa."

&c. With a **Recommmendatory Preface**, by the Rev. John Ryland, D. D. Third edition, in two volumes, 10s. in boards. London. Gardiner, Princes Street. Button and Son, &c.

There is no design more praiseworthy, than to draw the minds of children to delight in "the holy scriptures; which are able to make them wise unto salvation, through faith, which is in Christ Jesus." There is no kind of writing more likely to attract the attention of youth than that of dialogue, especially if this be in a familiar, easy, affectionate style, and carried on between children of their own age, and sex; with a person whose character they have been taught to revere: such as that of a loving, communicative mother; or, an agreeable, instructive governess. By reading, and listening to such tales, even the infantile mind, insensibly imbibes the spirit of the subject; and is stored with its principal facts. These early impressions often become the germ of the future character; and not unfrequently (through the blessing of the Holy Spirit,) of a character destined to promote pleasure and usefulness, both in private and public life.

To those who are at all acquainted with the name and writings of the late Miss H. Neale, of Luton, or with the character of Dr. Ryland, who so warmly and affectionately recommends this little work; any recommendation from us is altogether unnecessary. It is sufficient to say, that the work appears admirably adapted to convey both instruction and amusement, to youth of both sexes, for whom it is intended, on the most important of all subjects.

We learn from the author's preface that "her first intention in forming the sacred history into conversations, was for the purpose

of instructing three dear children nearly related to her, without any design of submitting them to public inspection." Prevailed upon by the solicitations of some friends, the author was induced to publish what she had intended for private use; and it soon reached a second edition. It has now reached a third; and we sincerely wish that it may continue to be read, while there are christian parents able to purchase the volumes for the use of their children; or christian benevolence sufficient to furnish a copy for the use of deserving children in every sunday school throughout the kingdom.

The first volume consists of thirty-nine dialogues, "On the History of the Old Testament." The second of twenty-five, "On the History of the New Testament;" and of sixteen letters of "The History of the Jews." The "Dialogues" are a *syllabus* of the scripture history; and the "Letters" a complete *compendium* of Josephus's Wars of the Jews. There are four Maps to illustrate the subjects treated of viz. "The Land of Canaan."—"Journies of the Israelites."—"Travels of Paul."—and "Countries of the Jews"

Brief View of the Baptist Missions; and Translations, with Specimens of various Languages in which the scriptures are printing at the Mission Press, Serampore. Accompanied with a Map, illustrative of the different Stations and Countries in which the Languages are spoken. Compiled from the printed Accounts of the Baptist Missionary Society. Price 1s. Button and Son.—Gale, Curtis, and Co.

We have seldom seen a small pamphlet containing more interesting matter.

The silent progress of the Baptist Mission in the East Indies,

is clearly discovered in this simple narrative of the principal facts extracted from the “Periodical Accounts.” It is composed of two parts: the first, a statement of the 20 missionary stations in the order in which they were established; with the names of the missionaries, European and native, employed in preaching the gospel, translating, printing, and circulating the scriptures; establishing schools for native children, &c. The second part consists of an Account of the different versions of the scriptures

which have been, or are printing the mission press, at Serampore. Prefixed is an excellent Map, explanatory of the different stations and countries in which the languages are spoken, into which the scriptures are translated; and also specimens of fifteen of these versions. We understand that the society is indebted, principally, to an excellent person of the Society of Friends, for this admirable compendium. The following table will give the reader an idea of its contents :

MISSIONARY STATIONS.		When Missionaries.		Schools are marked thus †	
		Miles from Calcutta.		formed.	
				Europ. Native.	
1. Serampore and Calcutta†	14 N.	—	1799	5	7
2. Dinagepore and Samah†	240 N.	—	1804	—	1
3. Cutwa†	75 N.	—	1807	1	5
4. Rangoon	670 N.E.	—	1807	1	—
5. Jessore	77 E.N.E.	—	1807	—	1
6. Goamalty†	200 N.	—	1808	—	—
7. Digah	320 N.W.	—	1809	2	1
8. Balasore	120 S.W.	—	1810	—	3
9. Agrat	800 N.W.	—	1811	—	2
10. Nagpore†	615 W.	—	1812	—	1
11. Columbo†	1220 S.S.W.	—	1812	1	—
12. Patna	320 N.W.	—	1812	—	1
13. Bombay and Surat	1010 W.	—	1812	—	1
14. Chittagong	230 E.	—	1812	—	1
15. Sirdhana†	920 N.W.	—	1813	1	1
16. Java†	2350 S.S.E.	—	1813	1	1
17. Pandua†	310 N.E.	—	1813	—	1
18. Ava	500 E.	—	1813	1	—
19. Amboyna†	3230 S.E.	—	1814	1	—
20. Allahabad	490 W.N.W.	—	1814	—	1
21. Jamaica, West Indies			1814	1	—

Versions of Scripture, translating or printing at Serampore.

1. Sungskrit	10. Gujuratee	18. Chinese	26. Jypoora
2. Hindee	11. Bulochce	19. Khasee	27. Kunkuna.
3. Brij Bhasa	12. Pushtoo	20. Sindh	28. Tamul
4. Mahratta	13. Punjabee	21. Wuch	29. Cingalese
5. Bengalee	14. Kashmer	22. Nepala	30. Armenian
6. Orissa	15. Assam	23. Birkancera	31. Malay
7. Telinga	16. Burman	24. Odaypoora	32. Hindostan
8. Kurnata	17. Pali	25. Marwa	33. Persian
9. Maldivian			

On Sunday the 12th of March died, in her 85th year, at the house of her elder daughter, at Guilsborough, Northamptonshire, whither she had a few years since retired for the benefit of her native air, Mrs. Eliz. Ryland, wife of the late Rev. John Ryland, M. A. of Enfield.

MISSIONARY RETROSPECT, AND FOREIGN INTELLIGENCE.

Extract of a Letter from Mr. Chamberlain to Dr. Carey, dated Hurdwar, April 11, 1814.

My dear brother Carey,

I have received the first sheet of the Brij Bhasa New Testament, which I was very glad to see. I trust that this will be very acceptable to the Hindoos over a great part of Hindoostan. I wish I could put the N. T. into the Kasshee* dialect, in the like manner. I do not wish to put a burden upon you, but I hope that you will keep your eye over the work as it goes on, and bring it to a settled orthography, which will be a great point gained.

I have had a grand campaign this year: six weeks I was much employed in the imperial city, where I found the mussulmen much better disposed, apparently, than I ever found them in any place in India. Five or six hundred books were sent abroad to make known the truth in Delhi. The books went into the palace among the princes, and an Arabic bible was sent to the heir apparent; and it was recorded in the royal gazette. Many people seemed to be near the kingdom of God, and I left the city in one respect, with regret, but it was become necessary for my health to remove; incessant employ, and confined quarters, had worn me down to a very great degree. I hope, however, that you will remember Delhi; and as soon as you can, send a brother to assist at Sirdhana, that operations may be carried on abroad in this immense field, which is now open on all sides.

Since I have been on the road to this place, I have recovered my health and spirits, and here I have abundant call for all I have.

Sirdhana, 23d. It is a week since I returned home from Hurdwar, where we remained fourteen days, twelve of which I was busily employed in preaching salvation by Jesus Christ, and in discoursing concerning the kingdom of God. I took all the books I had for distribution, but a-

mongst the immense multitudes assembled there, all were very few indeed: ten times the number might have been sent abroad with ease: for days we had but one gospel of Matthew, in Hindec, and not one in Bengalee left. It was astonishing to see the multitudes of the sihks; they literally overwhelmed the people of Hindoosthan; and it was very pleasing to find so many of them that could read. Five thousand of the gospel would scarcely have sufficed to supply the wants of all. One rajah came with thirty thousand followers, when we had not a single book to give them. The assembly was immensely large this year; it being a sixth year; in the twelfth, it is larger still; probably ten lacks of people [100000] were there at the lowest computation. Every evening, I was surrounded with a very large congregation, to which I preached till dusk, from the beginning to the ending, two or three hours. Sometimes the congregation was surrounded by five or six elephants, on which were many Europeans, who came to hear, from the novelty of the matter, which was the occasion of much conversation among them; and I have some reason to conclude, that they were in general astonished at the attention of the people. I preached in the Hinduwee, which all appeared to understand, both Bengalees, and Hindoosthanees. I found it difficult to understand the Sihks, but I believe I should be able in a short period to preach to them in their own language, were I to be called to it. Had I had some Pushtoo and Persian gospels, I should have been able to send them into Persia and Candahar. Do, my dear brother, make a plentiful provision for another season. Here are many Rohillas near, who speak the Pushtoo. All day long I was engaged in my tent, which was very conveniently placed for this work; but after one week I was completely worn out and spent, so that I was obliged to

* By a recent letter from Dr. Carey, we find that the N. T. in this language has been since printed at Serampore.

lay by in Mr. Dyce's tent most of the day, in order to recruit strength for the evening preaching, which I bless God was always afforded, so that I addressed the crowds with comparative ease. Blessed be God for all his mercy manifested towards me in this work.

Since my arrival I have found myself much unfitted for my work at home; but I hope to get better in a few days. I am set in the translation of the 1st Chapter of Ephesians. My mind has been so long from it that I cannot vigorously apply; but I hope for assistance to come from HIM whose aid is so desirable and necessary in this work. In October we shall have a very large assembly near us; I hope a store will reach us by that time of the scriptures in the Brij Bhasa, if not I shall be much disappointed.

I hope in the course of this year some brethren will arrive from England to strengthen our hands, and occupy very important posts. Two places in our parts require serious regard. The first is Coel in the Brij Mundul, where there are some families of French people, who have many children, and are very desirous of their receiving an English education. Here a Missionary might settle in very favourable circumstances for the distribution of the Brij Bhasa Scriptures. Coel is a populous town, or rather a city. The next station is Delhi, one of the most important in the whole country, and in this city, opportunities will be always occurring of sending abroad the word of life into more distant countries, when the Persian, Pushtoo, and Cashmeer Scriptures are ready.

I find there are many of the ten tribes towards Candahar. Many of the Afghans are undoubtedly of the race of Abraham. One person I saw at Delhi had all the appearance of an Israelite, and on asking him if he were not a son of Israel, he confessed, I am. They are now become Mussulmans, but have not forgotten that their progenitors were the sons of Israel. Thus a watchful Providence has preserved them distinct from other people, though mingled with them and their religion.

We are all well in health, but in other respects things are not very en-

couraging. A Mussulman is here who says, that he will be baptized; some persons are reading the Scriptures. Three men came for the gospel to-day. The Roman Catholics are more averse and shy than they ever were. The schools are going on in the common way. We unite in the tenderest love to you all, especially remember our kindest love to sister Carey. I am, &c.

J. CHAMBERLAIN.

Extract of a letter from Mr. John Rowe, Baptist Missionary in the West Indies, to Mr. James Hoby of London.

Falmouth, Jamaica,

Dear Brother, Dec. 29, 1814.

You have heard (I suppose) of the state of Mr. Baker's people, about seventeen miles hence. They are not formed into a church state. He has not for several years administered the Lord's supper, nor does he know how many there are whom he has baptized. He has not, I think, baptized any for more than three years past; but he told me, about two months since, that he hoped some were newly brought under serious impressions of mind. The eldest son of Mr. Baker, about 21 years of age, who used to dislike religion altogether, and join with those who despised it; and notwithstanding earnest entreaties, would seldom, if ever, go to hear his father preach: has lately manifested a great change in his disposition and conduct. He formerly despised his father's instruction, and instead of attending the public worship, would go and associate with his ungodly companions to profane the Sabbath. But now he appears to regard affectionately his father's preaching, and to embrace his sentiments: not only does he go constantly to hear him, but at times assists him in divine worship by publicly reading the Scriptures and praying. He tells me that he has now bid farewell to his old-companions in sin; and that they are become his despisers. He attributes his first awakening to hearing me preach the second time I addressed the negroes at Flamstead. I have sometimes thought that this should be some source of encouragement to me, to keep from desponding in the want of future success. The good old man

Mr. Baker, finds his son a great comfort to him. He commonly enjoys but a very poor state of health; but continues to preach. His sight is rather better than it was a few months ago.

In my own little circle here at Falmouth, prospects are not very promising; though not altogether discouraging. My congregation continues nearly as it has been for many weeks past. None are turned from the error of their ways.

Yours affectionately,
JOHN ROWE.

METHODIST MISSION TO THE EAST INDIES.

The Missionaries belonging to the late Mr. Wesley's Society, who left England last, have safely arrived at Ceylon, with the exception of Dr. Coke, who died on his voyage.

Several interesting letters have been published at different periods from July 14, to Sept. 9. It appears that the missionaries, after praying for resignation and divine direction, agreed to fix their stations by ballot; when Messrs. Lynch and Squance were chosen for Jaffna; Ault for Batticaloe; Erskine for Matura; and Clough for Galle. "We feel, say they, truly resigned to our appointments. Not a murmuring word, nor we believe, a thought of the kind existed. At this instant, our feelings were most acute. We saw ourselves as at last, separated to various and distant parts of the island; we wept, and prayed for each other. God has given us the spirit of love to an unusual degree."

Messrs. Lynch and Squance thus write from Columbo:—"About sixteen miles from Columbo we were met by two servants from Mr. Twisleton,* with the most friendly invitation to his house, during our stay in the place; and we were received by himself and Mrs. T. with that politeness which is peculiar to the Europeans,

receiving each other in a strange land. Here we have unexpectedly found ourselves surrounded with the friendship both of the great, and a few who are truly christians of the primitive stamp. On Sunday we attended divine service: after which we were introduced to a Mr. Chater, a Baptist missionary, a man of a most excellent character, we believe of a truly christian spirit; and afterwards to a Mr. Armour, one of the excellent of the earth. Indeed we had no thoughts of meeting such a man in Ceylon. At present he preaches in the Cingalese and Portuguese languages, and visits the provincial schools. We cannot express our mutual thankfulness on meeting; and we are very glad to find that he fully approves of our mode of proceeding, and thinks we have taken the most effectual method of learning the languages. On Sunday evening we had the honour of dining with his excellency the governor. On being introduced to him, he received us with that affability for which he is so remarkable, and assured us that he considered us an acquisition to the colony; and expressed his sorrow at the loss of so valuable a character as Dr. Coke."

In another letter from Jaffnapatam, they say; "We have formed an acquaintance with Mr. Chater, the Baptist missionary. At first, not knowing his character or principles, we rather declined the offer of his pulpit; but both Mr. Twisleton and Mr. Armour having given a most excellent character of him, and informed us, that whatever his religious sentiments were, he never introduced Calvinism in the pulpit,† and many wishing us to preach in Columbo, we preached six times in Mr. C.'s chapel; and have occasion to believe that God blessed his word. Mr. and Mrs. Chater have considerably retrieved the missionary character, in Columbo. Being sensible, prudent, industrious, and truly pious, they adorn the doctrine of God our

* The Hon. and Rev. Mr. Twisleton is a worthy and evangelical minister of the established church.

† Persons who have imbibed prejudices against Calvinism, without knowing what it is, when they hear the gospel preached according to the Reformer's view of it, are sometimes unable to withhold their approbation, and they say of such preaching, "This is not Calvinism." We think such was the case in the present instance.

Saviour. We obtained a good deal of information from Mr. Armour, concerning the real state of christianity in Ceylon; and I must conclude that though it is one of the most encouraging places for gospel missionaries; yet the number of professing christians, and their piety, have been greatly exaggerated. Most of the native christians are Budhites in their hearts; and frequently attend their idol worship, and devil dances; and the Roman Catholics are scarcely a remove in Christian knowledge or practice above them. It is to be regretted that our European christians, by their conduct, rather encourage than discountenance cast.

"Since our arrival, we have had divine service every Sunday in the church; the congregation is but small; and extempore services did not please at first; but the offence is now ceased, and several people have expressed a desire to have sabbath evening and week day evening meetings. This we rejoice to hear, and intend to comply with their desire, as soon as we can procure a place. We have no doubt that we shall very soon form a class of serious people.

"Our brother Ault at Balticaloe, has a sabbath morning congregation of about 200 hearers; and he is also requested to open evening meetings: he also hopes to open a class of serious persons; and as his tutor in the Malabar understands English and Portuguese tolerably well, he intends to preach to the people through the medium of an interpreter.

"Brother Clough, at Galle, is making considerable improvement in the Cingalese language; he also preaches every Sunday to tolerable congregations. He is exceedingly encouraged, very happy in his soul, and appointment; and, at the earnest request of many people, he also is resolved to open evening meetings.

"Brother Erskine has been at Matura for six weeks, and preaches every Sunday in the church. There are but few Europeans there. The last account we had from him was very pleasing.

"There is at present in Jaffna, a

Mahommedan, who was publicly baptized in Columbo church, while we were there, and who came with us from Columbo to this place. It is the first Mahommedan that has been known in Ceylon to embrace christianity. He is a man of tolerable good sense, and has great hopes of several more embracing the religion of Jesus, though at the risk of their life; for every moorman or mahommedan who becomes a christian, is in danger of being murdered by any mahommedan he meets."

MORAVIAN MISSION.

From Periodical Accounts, No. 72.

The missionaries on the coast of Labrador, thus write from Okkak, Aug. 12, 1813. "The whole of last year, but particularly the winter-season, distinguished itself by a remarkable display of the grace and power of the Saviour in their hearts, and we may say, that we have seen wonders of His mercy wrought among them. We have distinctly perceived, that they not only become better acquainted with themselves, as poor helpless sinners, who, without Jesus, can do nothing; but they show to all around what spirit they are of; and are enabled to direct their countrymen with much earnestness, to Jesus, as the only Saviour. Among the children, especially among the great girls, and young boys, the Lord has kindled his fire, and awakened their hearts to serious inquiry what they must do to be saved. We have now 26 communicants in this congregation, which consists of 150 persons, besides whom, 21 new people live here.*

Hopedale, Sep. 9, 1814. "No very remarkable occurrences have taken place with our Esquimaux; but in general, we have great cause to rejoice over the progress of that work of grace, which by the power of the Holy Spirit, has taken place in their souls. They have become more firmly grounded upon the foundation of the merits of Jesus Christ, as crucified for our salvation, and by their walk and conversation have led others to reflect and seek to know how they may be saved from sin and death.

* Thus the brethren designate the heathens who are lately come to reside at the settlement.

"We have been more especially encouraged by perceiving in our young people a renewed awaking, and often seen with astonishment, how powerfully the Spirit of God can influence the hearts of the youth, and lead them from one degree to another, in the knowledge of themselves, as sinners, creating within them a desire to live alone unto Jesus, in the world. He also explains to them the mystery of the cross of Christ, directing them to his wounds for healing and cleansing from all sin and uncleanness."—The congregation of Christian Esquimaux, then, at the end of 1813, consisted of 91 persons. The whole number of the inhabitants on our lands is 121.

Bogue, Jamaica, March, 1, 1814,—

"The brethren Lang and Becker set out for Kingston, on business, and were glad of several opportunities afforded them during the journey, of bearing witness to the truth as it is in Jesus. At Kingston they visited the methodist minister, and were sorry to find, that these good people are still prohibited from holding any public meeting, and not likely to obtain leave for it. Though, in general, Kingston appears to be a place of no religion, yet they found several worthy characters there, who value the word of God. Accidentally they came into conversation with a merchant, who manages the concerns of the British and Foreign Bible Society. He gave us an account of the means which operated to bring about the act forbidding the methodists to preach and assemble the negroes.* We are sorry that any circumstances should have led to this result, as by this means, the knowledge of the gospel would have been still more widely diffused in this island.

"April 11, being Palm Sunday, brother Becker went to Elim, where he began to read the history of the Passion week. After a short discourse, he knelt down, and offered up a fervent prayer, during which there arose a general weeping, among the negroes, that he could not proceed, nor

recover from the emotion of his mind, for some time. He writes, "I have served 12 years as a missionary among the negroes, but never before have I been witness to such a powerful melting of all hearts, on hearing the simple account of the sufferings of our Saviour, for our salvation. Hitherto, I have rather felt afraid and mistrustful of the Jamaica negroes, but on this occasion, all my doubts vanished. I do believe that the time of harvest, so long prayed for, is approaching for Jamaica also."

CHURCH MISSIONARY SOCIETY.

The missionaries Messrs. J. Ch. Schnarre and Charles T. E. Rhenius, landed at Madras, the 4th of July, 1814, and were received with christian cordiality by the Rev. Marmaduke Thompson, chaplain of the Hon. East India Company. They were entertained in his own family, during their stay at Madras. "We thank the Lord," say they, "for his good providence in bringing us acquainted with one of his most faithful and zealous servants in promoting his everlasting kingdom."

From Madras they proceeded to Tranquebar, recommended to Dr. Caemmerer, who, by the death of Dr. John, had become senior chaplain of the Royal Danish Mission at that place. The stipend allowed them is £100 per annum, each, which, notwithstanding they will be obliged to have five servants, is said by Mr. Thompson to be a liberal average of two single missionaries' expenses, in any part of the South of India.

At Tranquebar, where they were kindly received by Mr. Caemmerer, they were diligently employed in learning the Tamul language. The new testament in this language is printed at Serampore, at the charge of the British and Foreign Bible Society, and the Calcutta Auxiliary Bible Society.

A corresponding Society has been formed at Madras. The Rev. Mr. Thompson has written an animated letter to the secretary, in which he

* The methodist missionaries have not been permitted to preach for nearly five years. Some of them have been imprisoned. One of them who was promised his liberty by the Assembly, on condition he would promise them not to preach again; nobly replied, "I will be crucified first."

calls upon the English clergy to devote themselves to missionary labours in India. Speaking of the men whom India needs, he observes, "Singleness of eye, and entire devotedness, somewhat of maturity in the graces of the christian temper, and a cultivated mind, with an aptness for acquiring languages, are here peculiarly requisite. Send me such men, and I will receive them indeed, as brethren beloved, and will shew them stations of an extent and importance for a very apostle to rejoice in! If possible, I would also recommend that they should be *Englishmen*. I have looked repeatedly with a longing eye at the names of your Greenwood and Norton, and could almost quarrel with you that their destination is not Madras. English missionaries are by no means of equal importance at Ceylon, as in India. Foreigners are even preferable with reference to the European inhabitants, Dutch and Portuguese. *A church-of-England* ENGLISH missionary in India, would yet be, I believe, an entire new thing! Proclaim it—and let us see whose shall be the honour to be the *first*—an *English* Schwartz; and Gericke, and John, to the natives of India."

Our readers are informed that though there has been no clergyman of the church of England, employed as a missionary in India; yet there are many *evangelical* ministers of that church appointed to different stations in the Company's dominions, several of whom, we are happy to find were sent to India during the last year. We are sorry to

observe that Mr. Corrie, who has been doing so much good at Africa, is obliged to return to England on account of ill health.

LONDON MISSIONARY SOCIETY.

A letter from Mr. Read Campbell, dated at Bethelsdorp, 10, 1814, mentions a missionary conference, held at Graaf Reinets, an auxiliary society established for four natives of Africa appointed as itinerant preachers. "On my arrival at Bethelsdorp, I found affairs in a pleasant state. I had been crying, and looking to the Lord for support, and he has been so good to be intreated. A work is among us which appears to me no dream. Previous to my going to Graaf Reinets, I observed that the word seemed to have more common effect; and within three weeks, it has increased a degree that I am really at a loss what to say of it. I dare say, I have plenty of chaff, but you will find where there is much chaff, there will be some wheat. We use no other work on the passions—simply preaching the gospel—our school fills—every thing has turned out well with the undertaking of Mr. Smith. He has at length commenced a mission among the wild Bushmen. Five hundred of whom were collected to receive the word. Considerable success is also attended to have attended Messrs. P. and Ebner, missionaries at Port Macquarie, South Africa.

DOMESTIC RELIGIOUS INTELLIGENCE.

BIBLE SOCIETY.

A special general meeting of this Society was held at the New London Tavern, Cheapside, on Monday, March 6th; W. Wilberforce, Esq. M. P. in the Chair; when the following resolution was unanimously adopted, viz.

The British and Foreign Bible Society, participating in the general sorrow occasioned by the death of the

late Henry Thornton, Esq. I charge a mournful duty in expressing their veneration for his memory and their gratitude for the eminent services which, as Treasurer, he rendered to the interests of this Institution from its commencement in 1804, to the period of his decease.

Sensible of the importance of the duties which attach to the o

painfully vacated, and convinced, from their knowledge of his character, and experience of his attachment to their object, that he will discharge them with fidelity and zeal; Unanimously resolve, that John Thornton, Esq. be appointed to succeed his late revered uncle, as Treasurer to their Institution, for the remainder of the current year of the Society.

While the British and Foreign Bible Society bow with due submission, to that dispensation which has inflicted upon them so severe a loss, they desire to acknowledge at the same time, the goodness of Providence in directing them to the means of repairing it with such unanimity, promptitude, and real satisfaction.

The British and Foreign Bible Society cannot but regard it as a circumstance peculiarly favourable to their Institution, that the office of treasurer should be permitted to remain in a connection, from which it has derived so much credit and advantage; and devolve upon an individual, whose past conduct has afforded a pledge that he will emulate the virtues associated with his name, and reflect that integrity, candour, and persevering philanthropy, of which his revered predecessor and relative furnished so illustrious an example.

Extract of a Letter from the Rev. Dr. Carey. Calcutta, Aug. 26, 1814

In all parts of India, the call for the Holy Scriptures is so great, that every exertion to print them sufficiently fast to answer the demands, has hitherto been inadequate. The dominions of the bible are advancing daily; and new tribes hear, in their own tongues, the wonderful works of God. Beside the Tamul, Cingalese, Persian, Malayala, and Malay, (which we have not translated, but only printed,) the word of God is now translated, or under translation, into twenty-five languages, by us; twenty-one of which are actually in the press, and nothing hinders the remaining four from going to press, but some trifling work to complete the founts for them. This is a work, upon the accomplishment of which my heart has been long set; whether I shall live to see its completion, I know not. But I trust a foundation is laid, upon

which the building will be carried forward, till the edifice is completed. There are, however, in the East, many languages still remaining, in which no translation of the scriptures exists, and no attempt to translate into them has yet been made. I trust the Lord will smile on the work, till the whole these also be added to the list of the of languages in which the word of God is given to men.

IRISH BAPTIST SOCIETY.

Extracts from the Journal of Mr. M'Carthy.

"Lord's day, Oct. 10, 1814. This morning preached at Portarlington, at 11 o'clock. The congregation moderately large, although they had heard nothing of my coming; as the person who engaged to deliver a message, had neglected to do it. We had a most blessed time indeed. After preaching, I informed the congregation that there would be baptizing in the river Barrow, which runs through the town, and is one of the chief rivers in the kingdom. The part of the river I chose for administering the sacred ordinance formed a crescent, with a beautiful green bank equal to a gallery; where the surrounding and much amazed multitude stood, who had never seen the like before. Below the bank by the side of the river, on a high gravelly part perfectly dry, I stood with the candidate, and a few religious friends. I then addressed the astonished assembly composed of very genteel persons. I spoke first of the fallen state of man—then on the manner of his recovery by the righteousness of Christ—and lastly—on the nature of the ordinance I was about to administer. All present heard with the greatest attention; not one ill-behaved spectator. So I baptized our dear brother B, the first person ever baptized in that genteel town. Mr. B. told me several weeks before I baptized him, that he had found my preaching peculiarly serviceable to him—that he had experienced an inward change of heart—that he considered himself by nature a child of wrath and an heir of hell—that he had no righteousness of his own—that he depended by faith on the the righteousness of Jesus; that he may thus be justified from all things

from which he could not have been justified by the law of Moses.—and that all his trust was in him that justifieth the ungodly—and further, that by the grace of God, he was determined to obey his will, not only by being baptized, but by walking in *all* his commandments. In the evening I preached again to a greater number of people than I had ever seen in the meeting-house before.

Lord's day, Sept. 17th. This morning at 8 o'clock I preached at Thurles, to a large and attentive congregation. Truly it was good for us to be there. In the evening the house was so full as to render it unpleasant to bear the heat of the place; several people were in an adjoining house: all heard as for eternity.

Monday, 18th. At seven o'clock, this morning I baptized Mr. C. a respectable inhabitant of the town. His experience of divine things is deep—his love to Christ and his people great—his resolutions to serve his Saviour strong—his faith in Christ Jesus unshaken; and his moral conduct such as must unquestionably adorn the doctrine of God his Saviour.

In the evening, I preached again from *Ezekiel* 13, 1. *In that day there shall be a fountain opened for sin and uncleanness.* We had a most blessed time. On Tuesday 17th, I preached again at seven o'clock in the morning: the people expressed themselves well satisfied, and said they longed for my return. I then set off for Templemoor, and preached in the Barracks to a large congregation of respectable persons, inhabitants and soldiers. After preaching was invited to spend the remainder of the evening with Lieut. G. P. who treated me with great politeness.

"Tuesday, 25th. Went to Moate, and held a meeting for conversation with such persons as I had reason to think were desirous of being instructed in the truth, as it is in Jesus.

"Wednesday, 26th. Went to Athlone, and preached to a large and attentive congregation, my hearers increase here.

"Lord's day, 30th. Went to Portarlington, preached at 11 o'clock. We had a blessed shaking among the dry bones. In the evening preached to about 100 persons, on the second

coming of our blessed Lord. I believe many a stout heart trembled, while I described the unhappy state of all who were not found in Christ."

N. B. The above are extracts from a quarterly journal, by which it appears that Mr. M'Carthy preached six or seven times a week; besides holding meetings for prayer, and religious conversations. It is desirable that another itinerant should be employed in that circuit; as the places opened for preaching are more than Mr. M'Carthy can supply, so as to satisfy the people.

Extract of a Letter from one of the Society's Readers in the province of Connaught, dated Feb. 24, 1815.

"I will now give you an account of my progress since my last letter, which I then hinted was very encouraging—I, however, desire always to be cautious of boasting too suddenly. I could refer to many who hear the word of God patiently, and who will soon throw off the yoke of popery: the following instance occurred within my own personal knowledge. A neighbour of mine, four months ago, was one of the strongest advocates for popery, and consequently, a great enemy to the truth; this man, through many conversations I had with him, has been convinced of all the abominations of popery, except the *ointment*; and latterly, it has pleased the Lord to let him see that also: the consequence is, he is now contending for the faith he not long since endeavoured to destroy. He has been reading the scriptures to an acquaintance of his, and invited him to bring the priest with him; but adding, "Tell the priest to bring the scriptures with him, and I will meet him at any time." This man has a fine hopeful family rising into life; but he has to lament the condition of his kindred, who will not listen to the gospel.

"Our brother, B. H. has long pressed me to go to that part of the country where his people live. I urged him that it was the more unnecessary, as he was there himself: but, says he, "A prophet hath no honour in his own country." So I promised, as soon as I got a little strength, to take that direction. On my way to that part, I called on F. who is employed as a

sabbath reader, who pressed me hard to stay with him that evening. I told him I would take lodgings in the town, as I was not perfectly recovered; so I brought him with me to have some conversation. As we passed through the parlour at the inn, to go into a private room, there was a large company of priests, methodists, and protestants of the establishment, taking a glass moderately. As I was passing, one took me by the skirt, a methodist, and insisted I would sit down. I complied, and was hardly seated, when I was attacked on the false translation of the scriptures into English. Before he had finished, a methodist dashed across the table, election in my face. I told him to let me get extricated out of the one first, and he assured I would not forget his question. I then took out my Irish Testament, and began to read and speak from different passages until after twelve o'clock. After the first onset, the greatest respect and attention was paid, though the house became thronged. I mostly spoke, and always read, in Irish. The woman of the house was hard of hearing; she stood all the time behind me, with her head over my shoulder, and would take nothing next day for my lodging. A catholic observed, that if the people of the town had known, a large congregation would have assembled, even if the priest had stood to prevent them. F. told me the next morning, that after what he had heard last night, he never would enter the chapel door again.

"From thence I went to the residence of B. H.'s father and mother. They are about 90 years of age. The mother never read a word of English in her life; but, with uplifted hands and eyes, would refer to fundamental passages of scripture, as well as the ablest divine in the kingdom. The old man is possessed of good natural parts, and is a good scholar; and has been exceedingly zealous of establishing his own righteousness; and (to use his own words) thought himself to have gone so far as to perform works of supererogation, the history of which would surprize you. Besides this aged couple, there are two brothers of B. H., his wife, and two daughters, and son-in-law, to whom the Lord has

made him instrumental of performing a wonderful change in their minds. Some of their neighbours sincere, and others will not speak to them: notwithstanding, there are many cleaving to them, and came far to have serious conversation with them. I spent two days with them, and in all my life, I never spent two happier days. There is also a young lad, about three miles from this, who has been brought to the knowledge of the truth; who can neither read nor write English, but who will point out or correct any passage of scripture, quicker than I can with a book in my hand. He is a gazing stock and derision to old and young, yet as immoveable as a mountain. So marvellous are thy works, O Lord! I invited him to come and stay at my house till he could learn English; and the joy and gratitude of the young creature was beyond expression.

B. H. told me there was a man of my name about twelve miles distant, who was an ornament in society, and who, he knew would ride forty miles to get acquainted with me. I sent this person word I would call at his house the following week, and accordingly took a circuit on the north side of the mountain, by the sea coast, and in three days got to his house; where we had a pleasant meeting to us both. He far exceeded the account I had heard of him. He lives in a wild mountain. The first night, a number of the neighbours assembled, and we read and conversed to a late hour. The next day, I spent instructing him to read Irish, which he will soon be master of; and shewing him the way of God more perfectly, which being done with mildness, he most gladly heard. The third day, he sent to the whole country round to come to his house in the evening, to hear the Irish Testament read; and though it was by the side of a mountain, we were as thronged as we could stand together. I read and spoke for three hours; and then they began to ask questions, especially in regard to popery: which I painted in the blackest colours, shewing the fulness and freeness of the gospel plan of salvation. An old man addressed me very respectfully, saying, "*Ye that know this, why do ye not come and instruct us?*" "The reason

is," said I, "your priest will not let you hear the truth." "Do you come," said he, "and as often as you come, we will not be hindered by him; we will gladly receive you." You are to observe, there was not a word read or spoken that night but Irish; and were it not for the Irish Testament, there are not three in a county would hear the scriptures that are papists. I promised them, that if death or sickness did not prevent, I would be with them the latter end of March,

was opened. Mr. Griffin preached in the morning from *Psalms* xx. Mr. Hughes in the afternoon, *Acts* xx. 32. and Mr. Hillyard, *1 Chron.* xxix. 5. Ministers of different denominations led the principal parts of the service.

The ministers of the *Northampton Association* have agreed to hold their annual meeting at Hamsterley, on Monday and Wednesday, the 27th and 28th of June next.

PUBLIC MEETINGS.

March 15th, the new Baptist meeting house at Luton, Bedfordshire,

The Wilts and Somerset Dialect meeting will be held at Frome, last Tuesday of the present month.

Repentance not to be repented of.

Jesus shall I the cross forego,
And in the wild complain?
Such was thine heritage below,
Thy pilgrimage of pain.
But thy vast sorrows—there methinks,
All other griefs are drown'd;
As earth's unfathomed ocean drinks,
The seas that wander round.
Thou mighty mourner! o'er the deep,
That roll'd its wave on thee;
The world *repentant* woes might weep,
And such my woe shall be.
But when above this guilty sphere,
On thee I fix my eye;
Thy smile upon its latest tear,
Shall leave the channel dry.

S.

HYMN.

Hail happy day that sets us free,
From all terrestrial things;
The day we shall our Saviour see,
And crown him "King of kings."
When providence o'er all below,
Spreads wide its blackest wings;
It cheers the deepest gloom to know,
That Christ is "King of kings."
Far from this scene where sorrow reigns,
And grief the bosom wrings;
We'll soar and gain the heavenly plains,
Where dwells the "King of kings."
Salvation to the worthy Lamb,
Each ransomed sinner sings;
For thou wast slain, and thou alone
Shalt reign the "King of kings."
But hark! in regions of despair,
How awfully it rings;
Each curs'd with demonstration there,
That Christ is "King of kings."

Ayrshire.

JANE.

Smith, Printer, John Street, Edgware Road.

THE
BAPTIST MAGAZINE.

M A Y, 1815.

ORDINATION SERMON.

The great concern of a WATCH-MAN for souls, appearing in the duty he has to do, and the account he has to give, represented and improved in a sermon, preached at the ordination of the Rev. Mr. Jonathan Judd, to the pastoral Office, over the church of Christ, in the new precinct, at Northampton, June 8th, 1743, by JONATHAN EDWARDS, M. A. pastor of the first church of Christ, in Northampton.

HEB. xiii. 17.

They watch for your souls, as they that must give account.

After the apostle had, in this epistle, particularly and largely insisted on the great doctrines of the gospel, relating to the person, priesthood, sacrifice, exaltation, and intercession of Christ; and the nature, privileges, and benefits of the new dispensation of the covenant of grace, as answering to the types of the old testament; he improves all in the latter part of the epistle, to enforce christian duties, and holy practice, as his manner is in most of his epistles. And after he had recommended other duties to the christian Hebrews, in this verse, he gives them counsel with regard to their duty towards those that were set over them in ecclesiastical authority. "Obey them that have the rule over you, and submit yourselves." By "them that had the rule over"

them, the apostle means their ecclesiastical rulers, and particularly, their ministers or pastors, that preached the word of God to them, as is evident by v. 17, "Remember them that have the rule over you, who have spoken unto you the word of God:" and also by the words of the text, that immediately follow in the same verse, in which the employment of those that have the rule over them, that they are to obey and submit to, is represented.

Concerning which may be observed,

1. What it is that their pastors were conversant about, in the employment with which they were charged, viz. the *souls* of men. The employments wherein many others were engaged, were about the *bodies* of men; so it is with almost all the particular callings that men follow; they are, in one sense or another to provide for men's bodies, or to further their temporal interests; as the business of husbandmen, sailors, merchants, physicians, attornies, and civil officers, and rulers, and the innumerable trades and mechanical arts that are practised and pursued by the children of men. But the work of the ministry is about the soul; that part of man which is

immortal, and made and designed for a state of inconceivable blessedness, or extreme and unutterable torments, throughout all eternity; which is therefore infinitely precious, and is that part of man in which the great distinction lies between man and all the other innumerable kinds of creatures in this lower world, and by which he is vastly dignified above them. It is about such beings as these, that the work of the ministry is immediately conversant.

2. How ministers in the business they have to attend, are to be employed about men's souls; they are to *watch for* them: which implies that they are committed to their care to keep, that they may be so taken care of, that they may not be lost, but be eternally saved.

3. A grand argument to induce and oblige them to faithfulness in this employment, "they must give account," *i. e.* they must give an account to him that committed those souls to their care, of the souls with which they were entrusted, and of the care they have taken of them.

Therefore, that we may the better understand the nature of that work of a minister of the gospel, and pastor of a church, and the grand inducement to faithfulness spoken of in the text, and know better what improvement we ought to make of these things, I would,

I. Shew that ministers of the gospel have the souls of men committed to their care by the Lord Jesus Christ.

II. I would shew to what purpose Christ thus commits the souls of men to the care of ministers.

III. That the way in which

Christ expects that ministers should seek to obtain these purposes, with respect to the souls committed to them, is by watching for them.

IV. I would observe, how, when the time of their employment is at an end, they must give an account to him that committed these souls to them:

And then make application of the whole.

I. Ministers of the gospel have the precious and immortal souls of men committed to their care and trust, by the Lord Jesus Christ.

The souls of men are his; he is the creator of them: God created all things by Jesus Christ. He created, not only the material world, but also those things that are immaterial and invisible, as angels, and the souls of men. *Col. i. 16.* "For by him were all things created, that are in heaven and that are in earth, visible and invisible; whether they be thrones; or dominions, or principalities, or powers, all things were created by him and for him." God is the Creator of men in both soul and body; but their souls are, in a special and more immediate manner, his workmanship, wherein less use is made of second causes, instruments, or means, or any thing pre-existent. The bodies of men, though they are, indeed, God's work, yet they are formed by him in a way of propagation from their natural parents; but the souls of men are of God's immediate creation and infusion, being in no part communicated by earthly parents, nor formed out of any matter or principles existing before. The apostle observes the difference, and speaks of earthly

fathers, as being *fathers of our flesh*, or our bodies only, but of God as being the *Father of our spirits*. *Heb. xii. 9.* "Furthermore, we have had, &c." Therefore God is once and again called the God of the spirits of all flesh: *Num. xvi. 22.* and *xxvii. 16.* And in *Eccl. xii. 7.* God is represented as having immediately given or implanted the soul, as in that respect different from the body, which is of pre-existent matter. "Then shall the dust return to the earth, and the spirit to God, who gave it." And it is mentioned in *Zech. xii. 1.* as one of God's glorious prerogatives, that he is he that formeth the spirit of man within him. And indeed the soul of man is by far the greatest and most wonderful piece of divine workmanship, of all the creatures in this lower creation: and therefore it was the more meet, that however second causes should be improved, in the production of meaner creatures, yet this, which is the chief and most noble of all, and the crown and end of all the rest, should be reserved to be the more immediate work of God's own hands, and display of his power, and to be communicated directly from him, without the intervention of instruments, or honouring second causes so much as to improve them in bringing to pass so noble an effect.

It is observable, that even in the first creation of man, when his body was formed immediately by God, not in the course of nature, or in the way of natural propagation; yet the soul is represented as being, in a higher, more direct, and immediate manner, from God; and so communicated that God did therein, as it were, communi-

cate something of himself. "The Lord God formed man, (*i. e.* his body,) of the dust of the ground, (a mean and vile original,) and breathed into his nostrils, the breath of life;" (whereby something was communicated from an infinitely higher source, even God's own living spirit, or divine vital fulness) "and man became a living soul."

The souls of men being thus in a special manner from God, God is represented as having a special property in them. *Ezek. xviii. 4.* "Behold all souls are mine, as the soul of the father, so also the soul of the son is mine." And as the souls of men are more directly from God, by the more special and immediate exercise of his divine power as a creator, and are what he challenges as his by a special propriety, and are the most noble part of this lower creation, so they are infinitely distinguished from all other creatures, which God hath made in this world, as they are the subjects of God's care and special providence.

Divines are wont to distinguish between God's common and special providence. His common providence is that which he exercises towards all his creatures, rational and irrational, animate and inanimate, in preserving them, and disposing of them by his mighty power, and according to his sovereign pleasure. His special providence is that which he exercises towards his intelligent, rational, creatures, as moral agents; of which sort are mankind alone, of all the innumerable kinds of creatures in this lower world; and in a special manner, the souls of men; for in them only is imme-

diately seated reason and intelligence, and a capacity of moral agency: and therefore, they, in a peculiar manner, are the subjects of God's special providence, which he exercises in this lower world. And it is to be observed, that God's common providence is subordinated by his special providence; and all things in this world are governed and disposed of in subordination to the great ends God has to obtain, with respect to the souls of men: and it is farther to be observed, that as the creation of the world was committed to the Son of God, by the Father, so is the government of it, and in a peculiar manner, the affairs of God's special providence, are left in his hands, and so, the souls of men, which are the subjects of this special providence, are committed to his care; and more especially such souls as are of Christ's visible kingdom or church, which is often in scripture represented as the field or vineyard of which he is the owner, and the care of which he has taken on himself. And what Christ's value is for men's souls, appears from what he has done and suffered for them.

But these souls that Christ has made, and that are committed to his care by the Father, and which are so precious in his account, he commits to the care of ministers. There is a certain order of men that are so dignified and honored by him, as to have so great a trust reposed in them. He, as it were, brings these souls, as an infinitely precious treasure, and commits them to them to take care of, as a prince commits his treasure into the hands of one of the dignified servants of his household; or as

the father of a family, goes a journey into a far country, leaves his family to the steward. I come now

II. To enquire to what purpose Christ commits the souls of men to the care of ministers. I answer, in two

1. He commits men's souls to ministers, to keep and to care for them for him, that means they may answer in glorifying him. God has committed all things for Himself. He created them for his glory, more especially those that he has endued with reason, standing, as he has done with the souls of men. It is by them that he has his glory from all his creatures, as they are the eye of the world to behold the glory of God manifested in other creatures; the mouth of the creation to praise him, and ascribe to him the glory displayed in them. Thus all creatures glorify God, and eventually, as God himself in them, as they are the subjects of the exercise of his power and wisdom in their creation and preservation, and all the events that are brought to pass by his disposal of them. Thus God glorifies himself in his works, which are manifest, in the irrational and inanimate creation, in the works of his rational creatures that he has made capable of beholding and admiring them, and adoring, and praising him for them. But they only are capable of glorifying him actively and eventually; therefore all the other creatures do, as it were, bring tribute of glory to them to deliver through their hands to the Father. And therefore the ministers of men are beings that, with

to the glory of God, the great end of all things, are of immensely greater importance than all other creatures in this lower world. But these, with respect to this their great end, are committed to the care and keeping of ministers. And therefore Christ has furnished them with proper means to bring them to this end. He has given them all needful instructions, they have a perfect rule and directory to guide them in this great affair; and he has enjoined them the duties they have to perform, in their office, in every particular, and the manner in which they are to perform these duties is pointed out in the charge which he has left them; and he has furnished them with all needful helps for the instruction of those souls that are committed to them, to lead them to answer their great end in duly glorifying their Creator; and all proper means for the exciting and engaging them to attend to and follow those instructions; as also means for their help and assistance in it, that they may do it the more easily and effectually.

2. They are committed to their care and keeping that they may not be eternally lost, but may have everlasting life. These souls, as I observed before, are immortal and made for eternity, and they are set in this world between two opposite eternal states, the one a state of exceeding and eternal glory and blessedness, the other a state of unutterable and unalterable misery: and as they are by nature liable to either, by their original guilt and corruption they are exposed to perish for ever, in total and perfect destruction and misery. But Christ, from his

knowledge of the infinite worth of souls, and his great compassion and love to them, has by his own precious blood, made way for their escape, and at this infinite expense has procured unspeakable exaltation and perfect happiness for them in heaven to all eternity; which by this means they have opportunity to obtain. But yet it remains uncertain what will become of them till Christ's Redemption be applied to them, or they are actually cast into hell. There is an opportunity given, a time of probation, till the great and unalterable event shall determine one way or another. In the mean time there is a space for the use of means, and the exercise of care, prudence, and diligence for our own souls, and the souls of others; that they may not fail of the grace of God, but may escape that infinitely dreadful destruction of which they are naturally in danger, and may indeed obtain that infinite privilege of eternal life, that is now offered through the purchase of Jesus Christ. And now in this grand affair, and to this great purpose of an escape from eternal misery, and the obtaining everlasting glory, Christ has committed the precious souls of men to the care of ministers, that by their means they may have the benefit of his redemption, and may obtain that which he has suffered so much to procure. Christ knew that notwithstanding all that he had done to procure life for souls, they would need much care to be taken of them, and many means to be used with them, in order to their being indeed preserved from eternal perdition, and actually brought to the possession of life. And

therefore he has appointed a certain order of men, whose whole business it might be to take care of immortal souls, and into their hands has he committed these souls; and has betruſted them with the ordinances of his houſe, and the means which he has provided for their ſalvation, that nothing might be wanting which they need as their furniture for this great buſineſs; he has, as it were, committed to them his goods, and has given them, in ſome reſpects, the keys of his ſtores and treaſury; to them are committed the oracles of God, and the treaſure of the goſpel. 2 Cor. iv. 7. We have this treaſure in earthen veſſels. v. 18, 19. And all things are of God, who hath reconciled us to himſelf by Jeſus Chriſt, and hath given us the miniſtry of reconciliation, to wit, that God was in Chriſt, reconciling the world unto himſelf, not imputing their treſpaſſes unto them, and hath committed unto us the word of reconciliation.

And as the word of God, ſo the ſacraments that he has appointed, and the diſcipline of his houſe, he has committed to them, to be adminiſtered by them, and has ſubjected the ſouls themſelves, of which they have the care, to them, as far as is neceſſary to put them under the great advantage effectually to care for their ſalvation; and has left a charge to their people to obey and ſubmit themſelves, as in the words of my text. I now proceed,

III. That the way in which he committed ſouls to miniſters, and expects they ſhould ſeek that theſe purpoſes ſhould be obtained with reſpect to them, is *by watching for them*. Though great things

have been done by Chriſt to make way for the Salvation of thoſe precious ſouls, and although Chriſt has furniſhed miniſters with all proper means to keep them, yet they are in ſuch circumſtances in this world, that there is need of great watchfulneſs, and the utmoſt care and diligence, in thoſe that have the care of them, to prevent their being loſt; for they are in the miſt of ſnares, and encompassed round with dangers on every ſide; they are in the enemies country, where there are multitudes every where that are ſtrong and ſubtle, and exceeding blood-thiſty and cruel, that are indefatigably, day and night, ſeeking the deſtruction of theſe ſouls.

If a prince ſhould commit ſome great treaſure, conſiſting of moſt precious jewels, to the care of a ſubject, to keep for him, and carry through an enemy's country, and bring ſafe to his palace, and knew that the enemies by the way would be ſenſible that the treaſure was committed to him, and therefore would be exceedingly greedy of it, and inceſſant in their endeavours to get it from him; would not the prince expect that he, with whom he had entruſted this treaſure, ſhould uſe great care in keeping it? Would he be eſteemed faithful to his truſt in the care of ſo great a treaſure, and in ſuch circumſtances, without keeping continual watch?

They that have the care of a city in time of war, and eſpecially when the city is encompassed by enemies that lay ſiege to it, are wont, if faithful, to maintain inceſſant vigilance to defend it. The Watchmen of the city, in ſuch a caſe, had need to watch ſtrictly, for they have the care of

the lives of men. Ministers are, from time to time, represented in scripture, as the Watchmen that have the care of the city of God. Cant. iii. 3. v. 7. Isa. lii. 8. lx. 6. and in other places. These watchmen have not only the care of the lives of men's bodies, but of their souls, which are infinitely more precious. It is expected of them that they should behave themselves as those that both kept and built the city of Jerusalem, in Nehemiah's time, while they were continually observed by malicious and subtle enemies; that diligently sought by all means to circumvent them, and to destroy the city and people, who with one hand wrought in the work, and in the other hand held a weapon; holding spears from the rising of the morning till the stars appeared, and who had a trumpet always at hand to sound, to give warning of any approaching danger; and who did not put off their clothes, nor lay up their weapons, day nor night. Neh. iv. 16. to the end.

Ministers are appointed to be shepherds over Christ's flock. He commits his flock to their care, to keep and lead them thro' a great and howling wilderness, full of hungry wolves and roaring lions. And is there not need of a strict and constant watch of the shepherds in such a case, as they would preserve the lives of the sheep, and lead them to the land of their rest?

(to be continued.)

THE ATONEMENT.

My dear Friend,

In my last letter I hope I satisfactorily proved that the doctrine of our Lord's Divinity was

clearly revealed in the scriptures; that it was impossible to interpret those passages which I quoted (and numerous others to the same purpose might have been quoted had the limits of a letter admitted,) in any other way, without perverting the common acceptation of the language that is employed; that if we judge of the scriptures as we judge of any other book by the plain and obvious meaning of the language used, we must admit that they establish the doctrine in question. That this doctrine has been believed as the scriptural doctrine by the whole religious world, with the exception of a very few, the History of the Church in every age will abundantly shew. Nor can I help thinking that this is a strong *presumptive* proof at *least* of its being the truth; not only as shewing what interpretation of scripture is the most obvious, and therefore on our principle the most likely to be the true one, but also because I find it difficult if not impossible to conceive that God would suffer such immense multitudes of sincere Christians, truly and warmly attached to divine revelation, to fall into so great and fatal an error as the doctrine of Christ's Divinity must be allowed to be if it is an error at all. For it cannot be denied by either party that, if Christ be only a man, frail and peccable as ourselves, or if he be really a creature, of however exalted a rank, we must be guilty of gross idolatry, and be liable to the awful consequences of idolatry, if we consider and worship him as God.

I cannot help repeating that if this doctrine is revealed in the scriptures we are not at liberty to

reject it because it is beyond our comprehension. There is an obvious difference between a *fact* and the *manner of a fact*. If the *fact* of the union of the divine and human natures in Christ is revealed, is it reasonable to reject the fact because it is not explained, or because the *manner of the fact* is not revealed? This is to reject what God has revealed, merely because he has not thought fit to reveal more, a conduct equally irrational and impious. Let not any reject this doctrine because it is by them incomprehensible, unless they are, at least, prepared on the same ground to deny the doctrine of Spirits, the resurrection of the Dead, and the Divine existence itself.

In every view the doctrine of our Lord's Divinity is important, but it is especially so in its connection with the doctrine of *Atonement*; as it is evident from the language of the New Testament, in a variety of instances, that the sacrifice of Christ owes its efficacy as a propitiation for sin, at least in a great degree, to the dignity of his nature considered as the Son of God. It is however my intention in this letter to *state* what appears to me to be the scriptural representation of the work which Christ accomplished for our salvation, and to shew that he died as a sacrifice for sin.

Before however I proceed to this, I would just observe that the views of such as have believed the doctrine of the Atonement have by many been greatly misrepresented, and that by these misrepresentations many who have not seriously examined the doctrine for themselves, have been greatly prejudiced against it. It has

been said that this doctrine presents the Deity as harsh and vindictive, that it totally obscures the benignity of his nature clothes him with attributes most unamiable and repellent. It would indeed be sufficient reply to this, that if this be true, no advocate for the doctrine in question could be that *loved God*, as it cannot be human nature to love a Being who is harsh and vindictive, and possessed of no one amiable attribute. And yet surely it will be conceded that the advocates of the doctrine of Atonement are more wanting in love to their God, than they are who reject it; that great numbers may be found among them remarkable for a devotional spirit, distinguished quite as much for their love of God, as for any other virtue ever—and that the great influence of this sacred affection is furnished by the doctrine under consideration. This fact cannot but be reasoning be made to counterbalance the charge brought against the doctrine, that it represents the Deity as harsh, vindictive and unamiable.

But this insinuation thrown against this doctrine by those who reject it, deserves to be more exactly met and considered. If the doctrine of atonement represent God as harsh and vindictive, as swift to punish, and as slow to forgive? *We* think it gives an entirely different view of the character, and that no view of the Gospel entertained by those who reject the atonement affords so bright a display of the *benignity* of God, as well as his other attributes. Let it be remembered then that it is a misrepresentation

of our views of the atonement to say that it was *necessary to call forth the divine good will to men*, and that in requiring the sacrifice of Christ, God acted upon any principle at all analogous to what we mean by revenge. So far from our supposing that the death of Christ was necessary to excite the divine good will towards the children of men, we believe that it arose from the love of God as its source, that had it not been for God's amazing benevolence, mankind would have been left to perish as they deserved, and no expedient whatever would have been resorted to for effecting their redemption. Hence it is said *God so loved the world that he gave his only begotten Son*, that whosoever believeth on him should not perish but have everlasting life. We who believe in the atonement of Christ, believe that his being sent into the world to die as a sacrifice for sin, so far from proving the vindictiveness of the divine nature, is the brightest possible illustration of God's infinite benignity and love; that he sent his son into the world *because he so loved the world*. We do not conceive it possible to believe in the divinity and atonement of Christ, and not also to acknowledge the infinite benevolence of God. The language of the Apostle John is fully expressive of our sentiments, "Herein is love, not that we loved God, but that *he loved us*, and sent his Son to be the propitiation for our sins."

But it may be asked, does not the doctrine of atonement reflect upon God as *ungracious and vindictive*, when it supposes that he would not forgive sinners upon their repentance, but required the

sacrifice of a victim of inconceivable value, even of his own son. Does not *this* appear vindictive? Is there not in such a dispensation more of wrath than of mercy, and does not the Deity appear infinitely more amiable and lovely when we consider him as disposed to receive the returning sinner into his favour *on the ground of his penitence*, and for the sake of the trust which he reposes in his absolute mercy, without so sternly requiring that sort of satisfaction which the Atonement implies and is supposed to furnish? Here, my dear friend, we have, I think, the real origin of all the error and misrepresentation into which they have fallen who reject the doctrine under consideration. The error itself, which we conceive they embrace, together with the mis-representations which they have given of our sentiments, both originate in limited and partial views of the divine nature and government. To prove this is necessary in the discussion of this subject, and this I hope to do in few words.

It appears to me that they who would be saved without an atonement, and who look upon such a way of salvation as reflecting the greatest honour upon God, are apt to exalt one divine perfection at the expense of another, and in their admiration of the goodness of God, entirely to lose sight of what is due to his justice and purity, to the authority of his law, and to the essential and universal rectitude of his government. God has, it is true, revealed himself as merciful and gracious, as slow to anger, and ready to forgive. But has he not also declared himself to be holy and just and true?

Does he not sustain the character of the moral governor of men, and are not righteousness and judgment the habitation of his throne? In the character of a Perfect Being, do we not look for *purity* as well as benevolence? To the righteous governor of the world, must we not attribute *justice* as well as mercy? Nothing is more improper than to look at Justice as an *unamiable* attribute. It is that attribute in *man* which it is impossible to contemplate without veneration. It is that quality in *human* government which is absolutely necessary for the preservation of social order, and without which therefore there might as well be no such thing as government at all. Justice is as much an emanation from God as any moral quality whatever. It must therefore dwell in him in Perfection, and form a distinguishing feature in his government.

I need not, my dear friend, say, that we have all sinned, and come short of the glory of God; that, in numberless instances we have broken that law, so holy, just, and good, which he, as our rightful sovereign and legislator, enacted for the observance of his creatures, and which we were bound by every consideration to regard—we have persisted in such rebellion, and it has been attended by a variety of circumstances, of a highly aggravating nature. In all this, I am persuaded, we are agreed. Now, was God just in requiring our obedience to that extent which his law supposes? Was he just in attaching such awful punishments to a violation of his requirements? If he was, we are justly condemned; and if so,

can have no imaginable claim on his mercy. The question then by the same rules of justice induced the deity to frame and publish his law, is he not bound to maintain its authority? on the first view of the subject can only be done by inflicting penalty upon transgressors. will any one say that this would not have been just, or that it is an awful dispensation the character would have suffered diminution of its glory? Undoubtedly not. Does it not seem proper and necessary, in order to accomplish the important glorious purposes of God's government, that in all his proceedings towards his fallen creatures he should honour his law, maintain and support the precepts of righteousness and truth? Are not these *paramount* interests, or if these are sacrificed, can any valuable purposes be answered? I feel persuaded that the just principles of reasoning would oblige us to consider a *supreme* regard to righteousness as essential to a perfect being, and that the God who would appear to relax the authority of his law, would once to weaken and tarnish his government.

Supposing then that God were disposed, by his infinite goodness, to rescue mankind from their guilty and miserable condition, should upon the foregoing principles, be led to expect that he would do this only in consistency with his purity and justice. His character must not be dishonoured—his law must not be dispensed with—where grace reigns, it must be *through* righteousness.—If rebellion and transgressors are pardoned and saved without justice, (which be it remem-

includes in its nature nothing that is harsh and vindictive, but is only a calm inflexible regard to what is *right*, and always embraces the good of the whole,) pure justice requires that there be an expression of the displeasure of the offended sovereign against the conduct of the offending traitor equal to the real demerit of the crime. If this can be done *without* the death of the traitor, yet is justice satisfied, and the great end of good government answered. The end of judicial punishment is the *good of the whole*. Its design is to express displeasure against *sin*. In *whatever* way this is accomplished, whether by the death of the individual, or by *any other means*, the ends of justice are answered. Justice may be satisfied by the sacrifice of a *substitute*, provided the same impression is made, the same things taught, as if the law had taken its original course, and the guilty person had himself suffered the punishment due to his offence.

Now I cannot, my dear friend, anticipate any difference of sentiment between us upon these great and fundamental principles: they form the basis of all legitimate government. There is no *earthly* government that could subsist, if these principles were not practically regarded, or that would not be loaded with the contempt of all mankind. And *shall not the judge of all the earth do right?* Shall his government be less pure than the governments of men? No! it is administered in wisdom, righteousness, and *love*; and therefore, in none of his dispensations shall mercy triumph at the expense of justice and truth.

But it will not be difficult to

shew; that these principles are not at all regarded in that religious system which excludes an atonement to divine justice, as a necessary step to salvation. According to this system, mercy, it is true, is displayed, but where is justice? its claims are totally overlooked; in which case, the evil of sin is apparently greatly diminished, and the authority and weight of the divine law greatly lessened in the view of transgressors, and consequently, but little, if any motive is furnished against future rebellions. It may be supposed that *gratitude* would bind to future obedience. But where an obligation is conferred at the expense of right and justice, gratitude will rarely, if ever be excited. Considering what human nature is, is it conceivable, that if justice were thus dispensed with in this country, and criminals were to be freely forgiven on their *professed repentance*, that they would be bound to future obedience by the simple influence of gratitude? Surely not. No government durst try the experiment, and no lover of social order, no one who regards the best interests of mankind, could be found to wish them to do it. The consequence of such a proceeding would undoubtedly be an alarming increase of crimes—law and justice would sink into empty names. A government so administered, would obtain no respect. Passion and licentiousness would obtain a fearful ascendancy, and the foundations of social order and happiness would be broken up for ever.

In short, nothing can, I think, be more incontrovertible than the following positions. If God has made laws, he must respect

them. If they are founded in perfect and immutable justice, he cannot, as the moral governor of the world, depart from them; or, if he depart from a *literal* conformity to them, he can never depart from their *spirit*. If the *condemnation* of sinners would be *just*, their salvation under a perfect government cannot be accomplished but in harmony with justice and righteousness, for in his regard to righteousness, God is the same yesterday, to-day, and for ever. And this, it would appear, could only be effected by an *atonement*; by a sacrifice, that is of such a nature, as shall shew God's amazing benevolence to sinners, and at the same time, afford an expression of his regard to his own law, and to the claims of justice, and of his righteous abhorrence of sin, *at least equal* to what he would have given, if all who had transgressed had perished. By such an expedient, not only are the rights of God secured, but also the best interests of men. Not only are mercy and justice made to harmonize in the salvation of sinners, which surely must be acknowledged by *all* to be *desireable* if possible, but the most happy consequences result to *men*: the most beneficial impressions are produced upon their minds. The evil of sin is so displayed, as to furnish the most powerful motives against it. And as in such a dispensation, there is an equal display of mercy and justice, we are at once attracted and awed, the love and fear of God are equally excited, a hope in his mercy that can never degenerate into presumption, and a fear of his judgments that can *never* border upon despair. Such

impressions as these, are essential elements of devout holiness: and no otherwise as these impressions are received can that character be formed which we are prepared for exercises and enjoyments in the heavenly world. The conclusion at which I trust you will arrive from the foregoing considerations is that these impressions are received from no view of the gospel that does not harmonize mercy and justice in the salvation of sinners, and that this cannot be effected without an atonement of the nature above described.

I find that, contrary to original intention, this letter is chiefly taken up in stating our views of the nature of the atonement. I trust, my dear friend, that you will agree with me that they are such as are honourable to the divine character and government, and that you will ever consider those descriptions of sentiments that reflect, either directly, or by implication, on the deity, as harsh and vindictive *gross misrepresentations*. If the nature of *pure justice* there be anything of vindictiveness and severity, then are such charges on our sentiments *just*. But there is, will not, I presume, be contended by any. In my letter, I propose to shew from the testimony of scripture, that Christ died to make atonement for sin, and that he was not merely divinely commissioned *in*st who suffered as a *martyr* to the *truth*, but in whose death was nothing of the nature of a *sacrifice for sin*.

I am, my dear friend,
affectionately yours

AN
EVENING'S WALK IN SPRING.

Being fatigued with my daily work, and wishing for relaxation, I left the place of my abode, and passing through the town where Providence has fixed my present habitation, I entered the adjoining fields. The sun had not yet left our horizon, but its beams no longer urged the weary traveller to seek for shelter, though they shone resplendantly and beautifully; and the road not being much frequented, I was seldom interrupted in my reflections. Occasionally I met a weary labourer, toiling home, tired, yet cheerful—among these was one, I trust, of Zion's travellers. When we met, being alone, I congratulated him on the approach of the day of sacred rest, (for it was the last evening of the week) on which his body would obtain repose from labour, and his soul soar towards the mansions of glory. How pleasing, thought I, as I walked farther on, how pleasing to be freed from the busy bustling world! As the poet says,

The calm retreat, the silent shade,
With prayer and praise agree,
And seem by thy sweet bounty made,
For those who follow thee.

As I passed along, a flock of sheep in view, reminded me of those days when the sheep were led to the altar, there to be slain as an emblem of that *Lamb of God, which taketh away the sin of the world*, and whose blood alone cleanseth from sin. These harmless but useful creatures suffered me to pass unnoticed by—ah! how justly is man compared to the "*wandering sheep*;" how much does he resemble those sheep in his propensity to rove

from the fold of Jesus—his heedlessness of enemies around—and his incapability of self-defence. The sheep is one of our most valuable domestic creatures—but what so valuable as the soul of man? The sheep seems least provided for its own defence of all quadrupeds, and man, alas! is totally helpless—"without Jesus he can do nothing." What cause we have for gratitude, that he should condescend to assume the character, and perform the work, of *the good Shepherd, who layeth down his life for the sheep!* may we be found in thy fold, blessed Jesus! at the last day!

As evening advanced, and the sun was hid behind the clouds, I felt a chillness and shivering creep over my frame—I thought how much does this resemble the disconsolate believer! The Sun of Righteousness is intercepted by a cloud, sin comes between the soul and Him, and then the believer's comfort fails, and he begins to mourn the Saviour's absence. We sometimes wish for a greater degree of sensible enjoyment, we wish to be with Peter on the Mount—this is pleasing, but neither can our nature bear the full beams of sacred glory to shine on us, nor is it most for our advantage—when the Sun in his strength shines upon us, we can neither steadfastly look on it, nor scarce support the burning heat—surrounding objects are better seen by its milder rays, though we be a little chilled with cold. Thus the believer who moves calmly on, will learn faster, and see more clearly, in general, than he who is wrapt up in extacy—for 'tis but little we can bear of joy or pain: wisely has our heavenly

Further proportioned our pleasures to our capacities of enjoyment, as well as our pains to our powers of endurance.

As I walked up a narrow lane, the fence on one side was entwined with ivy—on inspection I found, what at first sight looked like a hedge of ivy, was a wall of stone concealed by this little evergreen: the effect was pleasing, and the deception striking. It reminded me of some whose manners are amiable, and their affability highly attractive, but who are, notwithstanding, strangers to regenerating grace. In such no flaw is seen in common life, but as the ivy was only an outside covering to conceal stones, so amiable manners, and winning affability often conceal for a time a *stony heart*—an *unrenewed mind*—but when the winter comes, when the frost dries up the sap, the verdure fades, the leaves fall one by one, then the wall appears in view. So when the blasts of temptation, the frosts of poverty, a time of trial comes, then the hidden evils of the mind break out, the dormant passions burst from their concealment and repose, and then the whited sepulchre discloses its sad contents. So deceitful is the heart of man! *Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting.*

These reflections led me on till looking round, and recollecting where I was, I found 'twas time to bend my steps homeward—pleased with the incidents of my evening's ramble, I hastened to my old retreat, and there poured out the aspirations of my soul in

praise to Him who formed heaven and Earth, "*who sendeth springs into the valleys, which among the hills—they give drink to every beast of the field, and the wild asses quench their thirst by them also the fowls of heaven have their habitation, which among the branches. He watereth the hills from his chambers; Earth is satisfied with the fruit of thy works: he causeth the grass to grow for the cattle, and the corn for the service of man; the olive may bring forth food out of earth: and wine that maketh glad the heart of man, and oil to anoint his face to shine, and bread to strengthen man's heart. Lord! how manifold are thy works, in wisdom thou hast made all: the earth is full of thy riches.*"

"These are thy glorious works, P
of Good!

Almighty! thine this Universal Firmament
Thus wondrous fair: thyself
wondrous then!"

B. I

ON PRAYER MEETINGS

Though assemblies for united prayer are generally approved by the professors of experimental religion, yet, it is to be feared that many good men are not sensible of their importance. Having never thought much of the subject, they are in the habit of slighting the opportunities which they have to attend to it, and they consequently lose the benefits which they might receive. Their brethren are deprived of assistance, and their God of homage which otherwise would render. To such persons it may not be useless, if a few observations are made respecting the advantages of social prayer. In what may be advanced

this subject, the writer begs leave to observe, it is by no means his intention to represent attendance at prayer meetings as a proper substitute for private devotion. He is aware that Jesus has enjoined his followers to enter into their closets—to shut the doors—and there to pray to their Father who is in secret: and he acknowledges with regret, that he has repeatedly found, that a neglect so to do, however punctual attendance may be to social duties, is incompatible with the prosperity of the soul. But he is also persuaded that meetings for prayer have some advantages which private supplications have not; and that, therefore, as attendance on these, dispenses not with the necessity of secret devotion; so regularity in that, supersedes not the propriety of assembling ourselves with our fellow christians, unitedly to address the Father of mercies.

In the first place, the various gifts of believers are calculated for mutual edification. If the heart of a christian be cold at the commencement of the service, the fervent cries of others may be the means of warming it. Different minds have different trains of thought, and different modes of expression: these may serve to excite a vigorous attention to subjects, which viewed merely in an accustomed light, would appear comparatively uninteresting. What one suppliant would forget, a variety of suppliants remember; and the heart of a good man is frequently surprised into petitions most congenial to his disposition, yet habitually omitted in his private addresses to the Almighty. Nor is this an advantage only

received by those of small talents for prayer, from those who possess large abilities: the simple breathings of an illiterate person of very confined intellect, may edify those much farther advanced than himself in divine knowledge; and much better able to express their ideas.

Prayer meetings have likewise a good effect on those who attend them, in promoting mutual love. They see each other as fellow-christians, and as possessed of fellow-feeling. There is among them a communion of complaints, and a communion of desires; and they expect, when their petitions are granted, a communion of favours. If a believer, for instance, is habitually praying for the extension of the kingdom of Christ, it excites his love to his brother, when he finds from his requests, that the same thing lies near his heart, and that he is an ally in the design of giving to Jehovah 'no rest,' till he make Jerusalem a praise in all the earth. We see in the hearts of our brethren as displayed in their prayers, the image of the Redeemer,—the workmanship of the Spirit—the influence of grace, and the sight of these draws forth our esteem.

Nor is the beneficial tendency of prayer meetings confined to those who are present, or who are possessed of vital godliness. they are sermons which some hear who never enter a place of worship. The conscience of many a hardened sinner often doubtless smites him, when he sees his neighbour going to the house of God for this purpose. While his heart heaves with enmity against religion altogether, and while his lips ridicule the christian band,

for thus spending their time, his judgment tells him that they are right, and that he is wrong. He feels that if they meet to pray so frequently, he ought at least to pray sometimes: and if he is aware of the fact, that they meet to pray for him, and his ungodly associates, it has a tendency to disarm his prejudices, and to lead him to inquire why he should be so unconcerned about himself, while those whom he treats with disdain, are so anxious for him.

But if all that has been said were accounted of no weight, the propriety of assembling to call upon the Almighty would be sufficiently plain from the consideration of the great success with which we are warranted to expect that God will honour the united supplications of his saints. "If two of you shall agree on earth," says Jesus, "as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven; for where two or three are gathered together in my name, there am I in the midst of them." The petition presented to the majesty of heaven, is not the petition of an individual, it is signed with as many names as there are christians present, whose hearts join with the speaker, all names of the monarch's friends, whom he loves—of his children with whom he sympathizes. What may we not hope for when the divine spirit puts it into the hearts of *many*, thus to exert themselves in the most effectual way in pulling down the empire of the prince of darkness! What may we not hope for when that name which the Father ever delights to hear, is pleaded by *many*, for blessings, which the affections of his heart

make him ready, through merits, to grant, to a single individual!

The very evident marks of abasement which the Most High has been pleased to give prayers, must be construed as indicating most forcibly in their efficacy. They are the weapons with which the church has subdued its formidable foes, and defended its friends in the most critical emergencies. What could be accomplished by a few poor despised Nazarenes to draw their champion Peter from the hands of Herod? Could they break open the gates of hell to rescue him by force of arms? Could they purchase liberty with gold? Could they work upon the passions of a tyrant and induce him to set him free? No, these would have been fruitless attempts. But when nothing else could be done? They held a prayer meeting—the prayer was suggested and approved—"prayer was made without the walls of the church unto God for him"—and then, not all his angels could hold him, not all his angels could guard him, not all the prayers of the inhabitants of earth and hell could cause his destruction.

In proportion to the prevalence of vital godliness in a community of Christians, has generally been their readiness to attend assemblies for social prayer. In proportion to the prevalence of these, and the degree of fervour experienced, has frequently been the spread of religion in the neighbourhood. Jehovah, it is not confined to one method of acting; but his usual way is to bestow a favour on a congregation, first to give people a spirit of prayer, and

to bestow the blessing in answer to their entreaties. He does not always attend even to the united requests of his people as soon as they expect; nor in every instance give them the precise thing they mentioned; but uses towards them collectively, the same sovereignty which he uses towards them individually, in sometimes giving to them a blessing, better than that which they asked, but of a different nature. Yet sooner or later, in some form or other, he will shew that "he is the rewarder of all them that diligently seek him."

Let the reader, then, who has been accustomed to neglect meetings for prayer, weigh the foregoing ideas. Let him consider the advantageous tendency which frequenting such assemblies would have, towards himself, towards his fellow-worshippers, and towards the men of the world. Let him remember the reasons there are to expect success when unitedly calling upon the Almighty; and then let him judge of the propriety of being constantly found in the house of God, when it is in the strictest sense of the expression "a house of prayer."

P. Risboro. QUIDAM.

ANSWER TO QUERIES.

To the Editor of the Baptist Magazine.

Sir,

It does not occur to me that the New Testament furnishes any express precept, or example, that will afford an exact reply to the query in your No. for April last, respecting "the duty of a church in reference to the Lord's Supper, when the pastor is laid aside by affliction;" or, as it equally ap-

Vol. VII.

plies, when he is removed to another situation, or separated by death. In such circumstances, therefore, the church must act according to those *general rules* of the apostles, adapted to promote love and peace, and spiritual edification.

Some persons, have, indeed, warmly contended, that in case of the affliction, or removal of a pastor, a church is to remain without the privilege of communion at the sacramental table. And *two* reasons have been urged for such privation.

1. It has been said, that a church, in the supposed case, is called to humiliation and mourning, and not to feasting and rejoicing. But admitting that the holy supper is a *feast of joy*, at which the disciples of Christ are called to-rejoice, and give thanks; yet there is nothing to forbid Christians, either as a church, or as individuals, while, on some accounts, they are called to *mourn*, on others to *rejoice*; for they are commanded to "rejoice in the Lord always," yea, "to rejoice evermore," in the midst of their trials and afflictions. On the contrary principle, individual members, exercised with personal or relative afflictions, would be justifiable, in absenting themselves from the Lord's table; and the church, in times of persecution, should discontinue the celebration of the holy Supper. But so far from its being the duty of a church to deprive themselves, when under affliction, of the advantages of such appointed seasons of spiritual refreshment, they must, in such case, the more stand in need of them.

2. Another reason that has been

2 C

assigned for such privation, is, that the administration of the Lord's Supper is a pastoral act, which none can consistently exercise, but in the church over which he is pastor.

That the pastor of one church cannot exercise any *rule* in another, must be admitted; but as the administration of the Lord's Supper implies nothing of this kind, but requires only ministerial gifts, to direct the minds of the communicants rightly "to discern the Lord's body;" or to instruct them in making a suitable improvement of the ordinance, what reason can be assigned, why a person who possesses approved qualifications for such a service in one church, may not exercise them with equal propriety in another?

A church, in choosing a pastor virtually engage to *obey* him exclusively, as their "ruling elder," and a minister, in accepting their invitation, virtually engages to exercise pastoral *rule* over them exclusively, but neither on one side nor the other does the engagement bind, with reference to preaching, or the administering ordinances.

I do not conceive therefore that a church violates any engagement to a pastor, who, in case of his absence, or incapacity, invite the pastor of another church to preach, or administer ordinances to them; nor that the pastor violates any engagement to a church, who performs such services, when invited, to another church.

There are very cogent reasons why the celebration of the Lord's Supper should not be omitted. In the cases mentioned, of the long indisposition of a pastor, or of his removal by death, or in

case of his removal, by accident an invitation to another church for a church to remain a considerable length of time deprived the ordinance of the Lord's Supper, has been found highly detrimental to its peace and propriety. Nor is this to be wondered at, as one, if not the primary means to unity and love in a church is neglected. The omission of the ordinance is generally found to be detrimental to the *increase* of the church. A principal motive for persons desiring to join themselves to a church, is thereby cut off.

P——m.

To the Editor of the Baptist Magazine,
Sir,

In your last No. it is enquired "Whether a person in the business of a pawnbroker, be a proper candidate for the office of deacon in a Baptist church, whether it be consistent with the word of God for him to fill the station of an assistant preacher, since many passages in the Bible condemn those who take interest in thing on *Usury*."

If the business of a pawnbroker can be proved to be *on Usury*, it cannot be matter of question, whether a person engaged in it be eligible for a deacon or a preacher, as he cannot be a *member* of a Church. But objections from scripture are only, as it has been generally thought, *immoderate interest* in usury, properly so called; oppression, by taking advantage of the indigent circumstances of a neighbour, contrary to the spirit of charity, and the claims of humanity. The Hebrew wo

it, *Neshech*, signifies *biting*. In the parable of the *talents*, he that had "hid his talent in the earth," is told, "thou oughtest to have put my money to the bankers, and then at my coming, I should have received mine own with *usury*," or as Doddridge reads it, *the common interest*; and it seems to imply, that money paid for the loan of money, or common interest, was a common practice at that time, and not disallowed by our Saviour.

Instead, however, of determining whether the business of a pawnbroker be such, as a christian may conscientiously follow, I shall only observe, that a friend of mine, who was a preacher, might have succeeded to that business in the family, which would have been highly advantageous to his worldly interest, but he declined it, for two reasons—because it was not a business of good repute, and therefore not suitable to a *minister*—and because his feelings would be hurt at seeing poor people, hardly driven, bring goods, and even wearing apparel, which they could but ill spare, to pawn; and which oftentimes they could never redeem.

P——m.

T. T.

ON CONSCIENCE.

That we each have a conscience continually and powerfully operating within us cannot be doubted. We meet with proofs of its existence both in ourselves and others, wherever we turn. God has wisely bestowed it upon us, in order to form a check upon that loose conduct into which we are so liable to fall. It may be considered a vital principle of right and wrong, guiding agree-

ably to the scriptures, though not to the same extent. While it operates to restrain us from violating the precepts of God, it serves also to encourage us in the prosecution of that which is good. It is a very powerful agent, and our peace and unhappiness alike depend on its approval or censure of our actions; for if it approve of our conduct, no attempt of the world to depress or destroy our spirits, will succeed; this will buoy up the mind, and render it secure and satisfied in conscious innocence. Like the summer sun, which, however the winds may blow, and tempests rage around it, will shine in glorious unabated splendour. But if we have a condemning conscience, we cannot shelter ourselves from its wrath: though the world smile, yet that will frown; and a wounded conscience who can bear? Not the sinner—no rocks will screen him, no friends protect him!

We may consider conscience in the capacity of a witness—ever present, one which no time, nor place, nor circumstance can remove from us,—silent, which (if we may use the comparison) like God, perceives all our actions and thoughts, but is itself unperceived, and a true witness. It has a voice which will be heard, and whether we are in the midst of pleasure or engaged in business, its voice predominates, and we are compelled to hear. Is there any sinner, be he ever so hardened, that has not often shuddered when his conscience spoke. It is a condemner to the mere moralist, and a mount Sinai with all its terrors, to the avowed sinner.

We cannot, in any manner, de-

ceive it; we may easily conceal our purposes from the eyes of the world: they may think us humble and pious, surrounded with pleasures, and filled with peace, but the smiles and opinions of the world will not avail us against the gnawings of an accusing conscience, which will darken our hearts with a deeper dye than the shade which it will cast on surrounding objects, for while it will effectually deprive them of all their fascinating charms; it will fill us with discontent and anguish. Sometimes we may suppose that we have the gate of heaven full in our view, but we hear the voice of conscience declaring to us that our sins have created a great gulph betwixt us and that heavenly gate, which our self-love prevents us from discerning.

How many disregard the voice of conscience, but it is to their own ruin. Would they listen to it, it would be their leading star; if they neglect it, it is a worm that dieth not. When the shadows of death are advancing rapidly upon them, and scarce a vestige remains of that veil which separates eternity from their view, then conscience will speak with dreadful eloquence, will bring to their tormented recollection, a long, black, catalogue of crimes, and in imagination, will hurry their souls into their "own place" before the expiring body shall have passed the confines of the tomb. And at the judgment day, it will be a witness against them which it will be out of their power either to answer or neglect. However lightly its warnings may be treated now, its voice will then be dreaded more than ten thousand thunders. The *day of hope* will then be past, and

an eternity of torment will hand. Then Time's last moment will have passed away, and be in vain for them to expect period to their woe, for it will be parallel with eternity.

ON GRATITUDE

WHAT a delightful and bling principle is gratitude nobling indeed when it reaches the meanest of our fellow-creatures from whom we may have received offices of kindness and rebuke but transcendantly more so when it is engendered in the breast of the Spirit of the living God who exerts its joyous influence in the descriptions of praise to the Lord in the midst of the Throne. As a link in the great chain of being has constant and impelling calls for gratitude from all things to him, while things animate and things inanimate join to do its exercise. Do I share the anxieties that constantly beset the parental breast? and be ungrateful for their tender regards? Are the affectionate faithful counsels of a friend tended towards me? And I be ungrateful for his good esteem? Does my presence enhance the joys, or my absence increase the sorrow of those around me—and shall not I soon glow with this heavenly principle? Are the ministrations of Christ my friends—his people his companions, and their prayers my constant benefactors. And shall not gratitude kindle in my heart, and kindle my best affections towards them? In Jesus is Christ, who is the bright image of his father's glory, and the image of his person, my Saviour and my Friend? and shall

inextinguishable Gratitude possess my heart—raise me above the trials of life—transport my desires to a better world—and make my bosom glow with ardent wishes for his glory. Aspiration! Fountain of Light and goodness! Banish from my mind every unge-

nerous feeling towards others, and every base ungrateful thought of thee—raise my devotion to a higher tone—kindle my affections to a brighter flame—and let the constant language of my heart and tongue be praise. E. D.

MISCELLANIES.

INDIAN MANNERS, &c.

The Rut'ho festival.—On the 2d instant, the bathing of the image of Jugunnat'ha took place, of which god, the village of Muhesha, adjoining Serampore, has a celebrated image. The landing-places on this occasion are crowded with bathers, expecting great advantages from ablutions performed on this auspicious day. At the appointed hour, the god is brought out of the temple in the arms of five or six stout brahmuns, (this is the case at Muhesha) and carried to a brick elevation at a short distance, where the god is drawn up by a cord round his neck, and placed on a seat. The brahmuns wait the arrival of the land-owner, and then perform the ceremony of ablution, repeating the proper formulas; the water is poured on the head of the god from the sacred conch through a cylinder having a thousand perforations. During the act of bathing, 10,000 spectators are seen at once in the act of homage, some with hands raised to the head, others prostrating themselves, and others stretching their arms towards heaven; after which they retire, and the god is carried back to the temple.

Vol. VII.

On the 19th, the same god was drawn up by the neck, and placed in his monstrous car, and then dragged by the crowd about a quarter of a mile, where the car remains for eight days for the mob to gaze at, while the god himself is carried in the arms of men to a neighbouring temple, on a visit to his nephew, Radha-Bullubha. This year, on account of the heavy rains, the people were comparatively few, and the car stuck fast in the mud: when some of the crowd began to attribute this disaster to the prayers of the native christians. At length the brahmuns hit upon a lucky expedient; they brought out Radha-Bullubha, and as soon as Jugunnat'ha saw his nephew, the car rolled on without further obstruction, assisted by the enthusiasm of the mob, who equally with the god felt pleased with the sight of this new miracle, which they had not sense enough to attribute to their own increased efforts.

On the 28th, the god returned to his temple in the same order as he came out; and here the festival closed.

A great fair is held at this festival, and lotteries, gaming, and every obscenity is practised in the precincts of the temple which contains

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the god. The proprietors of these two temples realize annually not less than 2000 rupees.

At the total wane of the moon in this month, the image of Juggannath is exhibited after having been newly painted, when numbers go to the temple with offerings. For fourteen days preceding, the god remains in a state of uncleanness, having been touched by a shoedra painter, and during this time is neither fed nor worshipped.

BUNYAN'S POPULARITY.

John Bunyan used annually to visit London, where he preached with great acceptance, and was sometimes honoured with the attendance, and decided approbation, of the great Dr. Owen. And so popular was he, that if but one day's notice was given, the meeting-house in Southwark, near the Faulcon, where he generally preached, could not hold half the people that attended. Three thousand have been gathered together for the purpose in a remote part of the town; and not less than twelve hundred on a dark winter's morning, at seven o'clock, even on week days.

It is said that Charles the Second once asked Dr. Owen, how he, being so learned, could sit and hear an illiterate tinker prate; to which he replied, *May it please your Majesty, could I possess the tinker's ability for preaching, I would most gladly relinquish all my learning.*

Ivimey's Life of Bunyan.

A useful hint on

KEEPING THE SABBATH.

Vavasor Powell, an eminent dissenting minister in Wales, who suffered much for religion, and who died in prison in 1670, in the 11th year of his imprisonment, and 63rd of his age, bearing of a poor

man in his neighbourhood, followed his calling on the Lord's day, went to him, and asked, he broke the Sabbath. The man replied, that he could but maintain his family by his earnings on the Sabbath, added to those of the week. Mr. P. enquired much he earned a day. The man told him. Will you attend to my worship, said Mr. P. if I pay you weekly a day's wages? Yes, willingly, said the poor man. So, said Mr. P. The man attended regularly on Mr. P.'s ministry and continued to receive his pay. A considerable time, Mr. P. omitted through forgetfulness, to pay the poor man, but when he recollected him, he called upon him, and said, I am in your debt. The man answered, No, sir, you are not. So, said Mr. P. I have not paid you since such a day. The man replied, "I can now trust God. I have found that he can bless the work of six days, for the support of my family, equally as when I worked on the Sabbath." After he strictly kept the Sabbath and proved that in keeping the commandments of God there was not only no loss but a great reward.

Mr. J. Thomas's Hist. of the Welsh B.

Account of the loss of the *Alexander* East Indiaman.

EARLY in the morning of Monday March 27th, this vessel was wrecked on the beach extending from the Island of Portland: and, of a crew of 142 persons, five only were saved. The disaster was first discovered by a countryman, observing an unusual appearance on the eastern side of the island. He approached and found four men naked, sitting on the pebbles with their hands extended towards the sky. On the opposite side of the beach appeared a large vessel

state of complete wreck. A poor fellow who had been thrown ashore beyond the surf, and was too much reduced to free himself from the water which ascends the beach on the influx of the wave, he was just in time to rescue. One individual only remained alive on the wreck uttering the most piteous cries for assistance; but, before the countryman could render it, he sunk and was lost. Having never been an eye witness of the horrors of a shipwreck, I determined to avail myself of the present opportunity. On arriving at the passage house of the ferry, between Weymouth and Portland, I found, in a small room, the five persons who had been rescued from the waves: and never did a scene of wretchedness present itself that so engaged my feelings. They were sitting round a fire, half clothed by the benevolence of the neighbours—and, their motley dress, their bruised bodies, the lanky hair of the Lascars all dishevelled, and still soaked with water, their eyes attempting to express the agony of their feelings, which their language could not do so as to be understood by the spectators, produced, altogether, an indescribable effect. A person now came in who addressed them in a moorish dialect and was understood. They stated to him that the vessel was 800 tons burthen, the number of the crew 142 persons, 9 of whom were children, and 6 were women—the number of whites were about 40, and the rest were Asiatics. Pecuniary relief was offered, which the Lascars received; but a Persian, who was one of the saved, refused, and, bursting into tears, said his father was among the perished.

I then left the room and, crossing the ferry, went to that part of the beach where the melancholy event had happened. The first things I

perceived were several bales of cotton just rescued from the waves. A little to the left lay a countryman who, in his eagerness to seize on part of the wreck, had been struck down by a wave and had fractured his leg. On directing my eye along the beach a vast multitude of people appeared spread over a surface of, at least, two miles in extent—some, like myself, attracted by curiosity, but the greater part intent on plunder. On proceeding toward what appeared the principle part of the wreck, I saw the bodies of the perished crew all naked and stiffened in death, extended with their faces toward the ground. The greater part of the living were too much engaged in seeking articles from the wreck to give more than hasty glances on the remains of the drowned men as they passed them. Here I saw the corpse of a white person, apparently an english officer, and, at a small distance, the bodies of two children—the one a beautiful girl of about 10 years of age. They proved to be the children of Governor Elphinstone, sent to England for education. Near this spot the corpse of a lady and an infant came ashore, recognized to be the wife of the captain and her babe, of which she had been delivered but about a month. I now retired from a scene which was too distressing to allow of my longer continuance. The affecting providence was improved at the Baptist Chapel, Weymouth, on the following Lord's-day evening, by a sermon delivered to a large and deeply affected auditory from Rev. xx. 13. "And the sea gave up the dead which were in it."

W. H. R.

Origin of Moravian Missions.

"In 1731. A negro called Anthony, who had contracted an ac-

quaintance with the servants of Count Zinzendorf, informed them that he had a sister in the Island of St. Thomas in the West Indies, who earnestly desired to be instructed in the principles of religion; but as she had neither time nor opportunity for it, she often besought the great God to send some person to shew her the way of salvation. Anthony having soon after obtained liberty from his master to visit Hernhutt, again declared, in the presence of many of the congregation, the desire of his countrymen, and especially of his sister, for christian instruction; but he added, that the negroes in consequence of their accumulated labours, could have no opportunity of religious improvement, unless their teacher was himself a slave to instruct them in the midst of their daily avocations. This representation, and what the Brethren who had been to Copenhagen related concerning the state of Greenland, made a deep impression on many of the congregation, and several of them declared their willingness to go and labour among the poor heathen. *Leonard Dober*, in particular, and *Tobias Leopold*, one of his most intimate friends, felt so strong a desire to proceed to St. Thomas, that they offered not only to go to that Island, but, with a philanthropy which perhaps has scarcely a parallel in the annals of history, to sell themselves as slaves, in order to make known the Redeemer to the negroes, particularly to the poor woman who so ardently longed for christian instruction, should they find no other way of accomplishing their purposes. Some of the brethren expressed a similar desire to proceed to Greenland; and shortly after Missions were undertaken to both these countries."

Brown's Hist. of Missions.

A noted passage in the History of the Council of Trent.

IN the beginning of the Reformation, when Luther's doctrine began to make a breach in the church, and to threaten the triple crown, the Pope employed the most learned of his country to write against the Lutheran heresy. So to writing they each one employing what he had that way; each one writing upon such topics and in such an argument, as he judged deserve his purpose, and the occasion. But (says the historian) Friar James Hogostrat, a Dominican Inquisitor, wrote Martin Luther more to oppose than they all, who, aside other ways of convincing and confuting, exhorted the Pope to convince Martin with chains and flames.

ANECDOTE.

Archbishop Usher, and Dr. Preston, two very pious and learned divines, being very intimate and often together; and after talking about learning, and other matters, it was usual with the Archbishop to say, "Come, Dr. Preston, let us say something for Christ before we part."

It is true, serious persons are not to be *always* talking about religion, but it is to be lamented that too little time is devoted to mutual conversation, and that only amongst mere professors and truly gracious persons. It is granted, that we should not bring religion into conversation, but truly serious persons should for an opportunity to introduce it in an easy and pleasing manner. Mr. Hervey, it is said, excelled in this happy talent.

Obituary.

MARY MAYS.

To record the memory of worthy christians, though in humble life, is an important object of our Miscellany. The following letter from a christian Mistress furnishes an honourable testimony to the conduct of a christian servant; and a strong incentive to those who have irreligious and illiterate servants, to give them scriptural instruction.

“Our deceased Sister, Mary Mays, lived with me in the capacity of a servant three years and four months. When I first hired her I told her where I attended, and that I wished her to go and hear for herself, promising that if afterwards she thought she should be more comfortable in going to Church, I would shew her where *that* was preached which would be worthy her attention. On my enquiring how she liked my minister, she said, she was quite satisfied to continue going to Meeting, as what she heard there was more plain than what she had been accustomed to hear in the Church. When she first came to me she could neither read nor write, but seemed desirous of learning; which through the instructions of my companion she accomplished so as to be able soon to make out little simple tracts, by the perusal of which, and having a book to herself when the scriptures were read in the family, she improved so as to be able latterly to read the Bible, and to commit many of David's Psalms to memory: also some Hymns. After living with me for a year, I observed her gradually attentive to divine things, but being of a reserved tem-

per I could not persuade her, though I often solicited her to communicate any thing to me; yet I saw with pleasure she was more desirous of attending divine worship, and having the Sabbath free from interruption, would not permit her nearest relations to come on that day, lest she should be prevented in enjoying the privilege of attending divine worship. On my leaving her in the summer, when going out of town, she was told by some she would lay her Bible aside then, and not mind going to the Play with them. Her answer was, “She hoped the Lord would keep her, for as to going to the Play she thought she might as well go to the Devil at once.” During my stay in the country I received a letter from her, with which I was much pleased; wherein she told me something of what had led her to see her need of a Saviour. The sermon by which her mind was first impressed, was by Mr. Ivimey from those words, “Be ye also ready, for in such an hour as ye think not the Son of man cometh.” On reading soon after that part of the 25th of Matt. where the Lord says to those on his left hand, “Depart from me, &c.” she was led to fear it would be her case, and for some time was greatly distressed; till in hearing Mr. Price, [now of Falmouth] from those words, ‘I will not let thee go until thou bless me;’ her mind became relieved. One expression he dropped, which seemed more especially to encourage her, was, ‘Sinner, don't think it is too late to pray.’ She began from that to hope the Lord would hear her if she sought him, and that he had

already heard her cries, as she said, "he casts out none who apply to him," adding, were it not for such promises as this, and also that in Isaiah i, 18. "Come and let us reason together, &c." she should have thought the Lord would not pardon her, whose sins were more in number than the hairs on her head. She expressed a desire to lay humble at the cross of Christ, and to be found among Christ's sheep; with not merely the sheep's clothing, but giving herself up to him who died for sinners. After some months had elapsed, on hearing there were some persons to be baptized, I perceived her wishing to join them; but from her natural reluctance in speaking, and from timidity and fear lest she should not be accepted, she was neither able to come forward herself, or to see others follow the Saviour without her, I endeavoured to encourage her by telling her, HE knew and viewed with tenderness the feelings of her mind, and I hoped he would give her strength to join his people the next time. This he did, though she suffered much through fear, and was not able to say much before the church, but it was satisfactory, so that she was judged by the Church a fit subject for Baptism, and was baptized Oct. 30, 1814.

She was constant in her attendance whenever opportunity was afforded; evidently loved the habitation of God's house; and especially *that* where she was first brought to a knowledge of him. Her natural temper was irritable and easily ruffled; but truth and integrity were prominent features in her character. I never found her guilty of an untruth, or undeserving the confidence I placed in her in my absence. I have often heard her speak with regret of the conduct of some professing ser-

vants who felt themselves justified in going to a place of worship out leave; saying she should rather have expected or deserved good by so doing, and she had thought the bell was ringing in her ears all the while she was there. In her last affliction proved the small-pox and terminated in death. I never saw power and happiness result from real personal religion clearly exemplified. At the commencement of her illness she complained of darkness and confusion of mind, but when told she heard the groaning of his people replied, it was a sweet text seemed comforted thereby, as He had promised to put his lasting arms underneath his people. When the disorder was fully ascertained by the Physician received the information with composure of mind; expressed herself desirous of leaving the matter in the Lord's hand; told my companion how she wished to be relieved of what belonged to her, and died, with the greatest calmness charged her sisters to be satisfied with what was allotted them, and to be sure to let her aged parents have all that could be used for her. It was one trait in her character which I always marked with pleasure, that of doing all she could to help her aged Parents, who were considered had the first claim on all she could spare. Being what a mercy it was she was brought to a knowledge of things before she was afflicted she replied, All was mercy, and her mind was quite comforted. She desired her friends not to weep for her for that all was well with her and she feared no evil; and quite composed and happy the Lord was pleased to take her from a state of suffering to himself on .tl

of February 1815, in the 27th year of her age.

Mr. Ivimey preached a sermon on the occasion of her death, at Eagle Street Meeting, the 12th of

February, from the same text as had been blessed to her conversion about two years before, *Be ye also ready, &c.*

Halton Garden.

D. O.

REVIEW.

A Dictionary of all Religions, and religious Denominations, Jewish, Heathen, Mahometan, and Christian; ancient and modern: including the substance of Mrs. Hannah Adams's View of Religions, reduced to one Alphabet, with 150 additional Articles; the whole carefully corrected and revised by Thomas Williams, author of the Age of Infidelity, a New Translation of Solomon's Song, &c. With an Appendix, containing a Sketch of the present State of the World, as to Population, Religious Toleration, Missions, &c., with summary practical Reflections. To the whole is prefixed, An Essay on Truth, by Andrew Fuller, A new edition, with additions. Button and Williams, 12mo 7s 6d.

A View of Religions, by Hannah Adams, which had passed through several editions in America, was published in London, in 1805, with a valuable Essay on Truth, by A. Fuller. In the present edition the title of the book is altered, a frontispiece, exhibiting portraits of fourteen Reformers, added: the three parts, into which the former edition was divided, are reduced to one Alphabet, with 150 additional articles. The Editor has taken much pains to improve the work, by corrections, retrenchments, and additions, though we could have wished, for the sake of reducing the price, and obtaining

for it a wider circulation, that there had been greater retrenchments, which we think some of the articles would have allowed. A brief sketch of the state of religion throughout the world, and concluding remarks, are an acceptable appendage to the volume. The numerous and correct references to authorities, at the bottom of the pages, the most modern and authentic that could be procured, are highly valuable. The "Essay on Truth" has also received some corrections and enlargements from the author, from which we could make very interesting extracts, but our limits will permit us to transcribe only one article from the body of the work, as a specimen of the plan on which it is conducted.

"WALDENSES, or VAUDOIS. The antiquity of this denomination can be traced back 400 years before the time of Luther, and 20 before Peter Waldo. Many protestants suppose that Waldo derived his name from the Waldenses, whose doctrine he adopted, and who were known by the name of Waldenses or Vaudois, before he or his immediate followers existed.

The learned Dr. Alix, in his History of the churches of Piedmont, gives this account; That for 300 years or more, the bishop of Rome attempted to subjugate the church of Milan under his jurisdiction; and at last the interest of Rome grew too potent for the church of Milan, planted by one of the disciples; insomuch that the bishop and the people, rather than own their jurisdiction, retired to the valleys of Lucerne and Angrogne, and thence were called *Vallenses*.

Wallenses, or the people in the valleys. From a confession of their faith of nearly the above date, we extract the following particulars. (1.) That the scriptures teach that there is one God, almighty, all-wise, and all-good, who made all things by his goodness: for he formed Adam in his own image and likeness: but that by the envy of the devil, sin entered into the world, and that we are sinners in and by Adam. (2.) That Christ was promised to our fathers, who received the law; that so knowing by the law their unrighteousness and insufficiency, they might desire the coming of Christ, to satisfy for their sins, and accomplish the law by himself. That Christ was born in the time appointed by God the Father; that is to say, in the time when all iniquity abounded, that he might shew us grace and mercy as being faithful. (4.) That Christ is our life, truth, peace, and righteousness; as also our pastor, advocate, and priest, who died for the salvation of all who believe, and is risen for our justification. (5.) That there is no mediator and advocate with God the Father, save Jesus Christ. (6.) That after this life there are only two places, the one for the saved, and the other for the damned. (7.) That the feasts, the vigils of saints, the water which they call holy, as also to abstain from flesh on certain days, and the like; but especially the masses, are the inventions of men, and ought to be rejected. (8.) That the sacraments are signs of the holy thing, visible forms of the invisible grace; and that it is good for the faithful to use those signs or visible forms; but that they are not essential to salvation. (9.) That there are no other sacraments but Baptism and the Lord's Supper. (10.) That we ought to honour the secular powers by subjection, ready obedience, and paying of tribute.

For bearing this noble testimony against the church of Rome; these pious people were for many centuries the subjects of a most cruel persecution; and in the 13th century, the pope instituted a crusade against them, and they were pursued with a fury perfectly diabolical. Their principle, however, remained unsubdued, and at the Reformation, their descendants were reckoned among the pro-

testants, with whom they were of doctrine, so congenial; but in the 17th century, the flames of persecution were again rekindled by the reign of Louis XIV.

It affords much pleasure to hear from a clergyman of the church of England, who last year visited the vales of Piedmont, that this people by no means extinct, but preserving a pleasing vestige of their ancient piety and simplicity, among all the calamities of the late war and the miseries it has introduced."

Short Discourses on the Duty of Prayer: chiefly designed for the use of country villages. Isaac Mann. With a recordatory preface by Rev. Fawcett, D. D. Hebdenham and Rev. W. Steadman, of the Baptist Academy, at Horton, near Bradford, shire. Button. 1814.

It appears from the introduction that these discourses, (eight in number) were delivered to a large congregation at Steeple Sowerby, near Halifax. We cordially unite with Dr. Fawcett and Mr. Steadman, in recommending them to the serious attention of our readers. The style is characterized by seriousness and simplicity. Mr. Mann is laudably cautious of treading in the footsteps of Mr. George Burder, and of imitating late Mr. Benjamin Beddome. "Village Sermons" have, no doubt, contributed largely to promote the instruction of thousands; but tens of thousands, upon whom more elaborate and polished discourses might be bestowed in

The following extract from the last discourse will supply a specimen of the author's manner.

"The God, at whose hand we seek mercy, we are taught to be being who has all things at his disposal. We cannot ask a blessing he is not in possession of, or prevent an event which he cannot account for so far as our good, and his glory

concerned. Yes, his fulness, who supplies us, is infinite, and the power on which we depend, is omnipotent. Were all temporal mercies taken away, yet God has in himself all we need to make us eternally happy; and he could create a thousand worlds in a moment. Numerous beyond all calculation are the dependants on Jehovah's goodness; and various, beyond conception, their wants. But his resources are large as all their requirements, and permanent as the ages of infinite existence."

In a note, p. 129, Mr. Mann says, of the word "theocracy," that "it is a compound word of *theos*, God, and *krisis*, judgment." This is, no doubt, a mistake in etymology, which the author will easily correct when he shall be called again to prepare this work for the press.

The life of Philip Melancthon, comprising an account of the most important transactions of the Reformation, by F. A. Cox, A. M. of Hackney. Gale, &c.

Whether excited by a hint of Dr. Mosheim we know not, but Mr. Cox has executed, at least in part, what that learned historian considered as a *desideratum* in the history of the Reformation.

"We have a life of Melancthon, written by Joachim Camerarius, which has already gone through several editions. But a more accurate account of this illustrious reformer, composed by a prudent, impartial, and well-informed biographer, as also a complete collection of his works, would be an inestimable present to the republic of letters."

It is well known that Dr. Mosheim and his learned translator differ in their judgments on the respective merits of the subject of this biography and his zealous coadjutor. Mr. C.'s ideas on this subject are, in our view, pertinent and just.

"Luther possessed a vigorous and

fearless mind. He was qualified to take the lead, and to head opposition in a servile age. His mind was incessantly active; his ardour in the pursuit of knowledge, and in the propagation of what he knew, was inextinguishable. He did not "fight as one that beateth the air" in the holy war he undertook. Having buckled on the armour, he was impatient for the conflict, and rushed forward to an anticipated victory. He was one of the greatest of Christian heroes, and his faults were those of a first rate character. Never, scarcely, did the hand of God form a fitter instrument to do a greater work!

"It was, however, happy for Luther that he did not stand alone, but was provided with an associate, in his principal labours, adapted, in a remarkable degree, to supply his deficiencies, to correct his errors, and to regulate his impetuosity of temper. Independently of the interest which must necessarily be felt in any one, who was the intimate friend and coadjutor of Luther, who was with him in all his struggles, and helped him through them, Melancthon claims a distinguished notice on his own account. In tracing the history of his life, it will be obvious, that although inferior in courage, he equalled Luther in ardent piety, and excelled him both in personal virtues, and in literary attainments."

We could quote many paragraphs in this very entertaining work, if our limits permitted, but must content ourselves with recommending it to the perusal of our readers, and just adding another short specimen of the Author's sentiment and style in reference to the same object.

— "Amidst the rubbish of error which had accumulated, century after century, till the Reformation, God determined to erect the temple of Truth, and his providence cleared an ample space, chose a variety of workmen, and reared the admirable superstructure. And as in the erection of a building, there must be different kinds of labourers, all co-operating, and all essential to complete the undertaking, so it was requisite, in erecting this

great edifice, to prepare, and to employ, persons very differently constituted, but all capable of useful co-operation. In this point of light, it becomes us to contemplate the preparatory course of Melancthon's education, the important station he filled, and the celebrity he obtained at Tübingen, and particularly his removal thence, to the scene of his future labours (at *Wittenberg*.) He was selected by providence for great purposes, and qualified, by a suitable process, for the part he was destined to act. His literary fame, and his vast acquirements, were not only of essential service, but were particularly needed, at that precise period, when they were ready for public use. Short sighted indeed, or criminally blind, must he be, who does not perceive the same superintendence, here, as in the guidance of Joseph to Egypt, or David to the camp of Saul. If the Reformation claimed the steady efforts of true courage, and inextinguishable zeal, be it remembered also, that it no less required a proportion of nice discernment, elegant taste, and literary skill;—if a superstition, which invested a mortal with infallibility were to be attacked, and levelled with the dust, the ignorance, which, with its characteristic blindness, supported that superstition, was, at the same time, to be dothroned and demolished;—if old abuses were to be removed, and a new order of things to be introduced, and systematized, it was desirable to find, not only a nervous arm, to clear away the rubbish of error, but, at the same time, a polished mind, to clothe unwelcome novelties with attractive beauty;—in a word, if existing circumstances called for a *Martin Luther*, they also demanded a *Philip Melancthon*!"

Memoirs of Mrs. Harriet Newell,
Wife of the Rev. Samuel Newell,
American Missionary to India: who
died at the Isle of France, Nov.
30, 1812, Aged 19 years. With a
Sermon on account of her death,
By Leonard Woods. Booth, 1815,
4s.

These interesting Memoirs, which consist chiefly of Letters from the deceased, are a valuable addition to the stock of pious Female Biography.

The preacher terms her the *first martyr* to the missionary cause from the American world; and describes her as a character of no common excellence—to whom it was given to wage an early warfare, and to win an early crown.

This little Book is a very suitable present to females preparing for Missionary undertakings, as their minds cannot be imbued with a more suitable spirit than that which breathes in Mrs. N's Letters. We doubt not but it will also be a favourite volume in the hands of the patronesses of Missions in general.

BOOKS RECENTLY PUBLISHED.

A new edition of the *Lives of eminently pious Women*, in 3 vols. 8vo. including an additional vol. of highly interesting Lives, by the Rev. Samuel Burder, ornamented with eighteen fine portraits, by Hopwood.

A Selection from the Sermons of Bp. Beveridge, ordered and adapted to the use of public and private instruction; by the Rev. John Wakins, Rector of St. James's, Colchester, 2 vols. 8vo.

THEOLOGICAL NOTICES.

Information of works in hand from Theological Writers will be inserted under this article.

Mr. W. Jaques has now in the press and will publish, in a few weeks, a second and improved edition of his Translation of Professor Franck's Guide to the Study of the Scriptures, with Notes, Life, &c.

Preparing for the Press, *Letters from Westmoreland*, containing Fringe, Tassels, and a few Stitches in the side for the New Covering of the Velvet Cushion.

A new and corrected edition of the late Rev. Dr. Williams's Abridgment of Dr. Owen's Exposition of the Epistle to the Hebrews, will be published in four octavo volumes, this month.

MISSIONARY RETROSPECT, AND FOREIGN INTELLIGENCE.

BAPTIST MISSION IN INDIA.

Loss of Felix Carey's Family.

WITH feelings of deep affliction, we announce to our readers another melancholy event in the history of this Mission; not indeed so destructive as the fire at Serampore in March 1811, in respect to the amount of property; but much more so as it relates to the loss of life, and the painful effects produced by it upon the minds of all the Missionaries, especially upon the excellent Dr. Carey and his whole family. The afflictive event to which we allude is the loss of Mrs. Felix Carey, and her two babes, upon the river Travertee, on their voyage from Rangoon to Ava, in the Burman Empire. While we sincerely sympathize with the friends of the Society on account of this severe stroke of divine providence, we rejoice with them that the life of their valuable young Missionary, Mr. Felix Carey, has been so graciously preserved! The following extracts of Letters will put our readers in possession of all the facts that have been as yet received relative to this melancholy catastrophe.

From Mr. Lawson to Mr. Hoby.

Serampore, Oct. 4, 1814.

"LAST Monday we received letters from Rangoon, bringing us the most distressing intelligence. Felix Carey had been ordered by the government of Ava, to wait on the Prince. He left Rangoon, with his family, in a vessel, and about three hours after they had been on board, a squall of wind struck the vessel, and it sunk almost instantaneously. Ten persons were drowned, among whom were Mrs. Carey and her two babes. Felix saved himself by swimming. He held his little boy in his hand for a considerable time; but finding it too much for him, he gave it to a Lascar, who I suppose was a better swimmer. With all his attempts, however, he could not save it. Poor Felix got to shore, bereft of his wife, two children (the youngest not many months old)

and books, medicine, furniture, &c. to a large amount. He had nothing left. This awful providence has cast a gloom over our whole family. Dr. Carey is quite overwhelmed. We expect soon to hear more particulars about this very afflictive event."

From Mr. Ward to Mr. Burls.

Serampore, Oct. 4, 1814.

WE have had the most melancholy news from Rangoon. Brother Felix's wife and two children were drowned on their way to Ava, the sloop sunk, and property to the amount (perhaps) of 16,000 rupees [12000] lost; with the printing presses. We are not sure about the amount of cash, and other property lost, or about the presses; but we fear the presses are lost, and a great amount in money, which Felix had received from the Rangoon government in payment of what the Society had advanced to him. Brother Carey, senior, has been much affected by the event; but I hope he will be enabled to commit this burden to the Lord.

From Dr. Carey to Mr. Burls.

Calcutta, Oct. 7, 1814.

My dear sir,

We are well, in general, but sister Ward, and my wife are ill, sister Rowe is, I fear, beyond recovery.

My son Felix has met with a very serious stroke of Providence, of which I have received an account this week, and am almost overwhelmed thereby. He and his family were going to Ava to reside. On the river Travertee they were overtaken by a squall which upset the Brig in which they were. He and ten other persons swam to the nearest shore, but his wife and two children were swallowed up by the waters. It is a stroke from God. I am dumb with silence, because he has done it; but I am deeply afflicted. May it be abundantly sanctified to Felix.

Yours affectionately,

W. CAREY.

Extracts from the Circular Letters of January, 1814.

JESSORE. *Brother Thomas's Journal, addressed to brother Ward.*

Jan. 1st. Preached at Panchnamna: In the evening held a church-meeting, when brother Kurumdee's mother, and brother Suphul-rama's wife were mentioned for baptism. *2d.* (Lord's day.) Eighteen of us surrounded the table of the Lord. *3rd.* Preached at the market. In the evening held a prayer-meeting for the spread of the Gospel. *4th.* Went to Vishoo-huri, where we found Boodhi-sha very ill. *6th.* Went to Gurguree, and conversed with the people in four different places. *8th.* Two Hindoos called for religious conversation. *9th.* (Lord's day.) Preached three times as usual. *13th.* A muselman called on me: had much talk with him respecting the Gospel; He gave me great hopes: he hated mahometanism. In the evening Krishna-Mohun, Gour, and Nidhi called, and continued a long time in very serious conversation. *14th.* Krishna Mohun and Gour attended worship. *15th.* At the factory of Mr. Aratoon met with a gosae and twelve of his disciples from Benares. Had much pleasing conversation with the gosae; gave him a New Testament in Hindee, which he received very thankfully. *17th.* Spoke with eight muselmans this morning, and in the evening, with five Hindoos. *18th.* The five Hindoos to whom I spoke yesterday, called again with fifteen of their friends, and continued with me till evening. *20th.* Pran-Krishna's brother, Niloo-Mullik, has asked me to baptize him. *22d.* Spoke with a Hindoo. *24th.* Went to Chundra-poor, and the next day to Andharkota. *26th.* Vidyanat'ha, y sipahce, called again this morning. I gave him a New Testament in Hindee, which he gladly received, putting them on his head as a mark of honour. *27th.* Vidya-nat'ha and two of his friends attended worship.

Suphulrama and Nurottuma during the month of January, visited with the gospel; Kirpara, Desgula-singha, Bhangdab, Vishoo-huri, Dhak-pota, Bhang-variya, Nnruna-poor, Hooda-Chougacha, Bhat-para, Khurinha, Chand-poor, Swuroop-dab, and Eeshu-poor.

CHITTAGONG. *Brother D'B Journal, addressed to the Brethren Serampore.*

Dec. 1st. The son of the native magistrate came for instruction and he wanted to come daily to be word. *2d.* Went to Dewan many heard with earnest attention. Here are six markets, to one of we go daily. *5th.* Six of us sat to the Lord's Supper. *6th.* G an Orissa sipahce an Orissa ment, for which he followed me the market where I had been preaching. *8th.* People come daily. New Testament: brother F brought a man for a Naguree ment. The land owner called Shoo-rama, to ask him why he to renounce his cast: He replied he saw that none but Christ save him. *10th.* A rich Hindoo Shishoo-rama and asked him the question to-day, and he gave the answer—to save his soul from. *11th.* Brother Saduk-sah arrived Serampore with his family, to be in this work. *12th.* Two or thousand people assembled before the shop of Shishoo-rama, who came to my house: they followed him and remained till night. We distributed among them near 500 pamphlets. The same crowd staid again from morning till night. They were not able to answer our arguments. *15th.* Went to Shishoo-rama's. Hundreds of people were assembled; they made us sit down in the middle of them. Brother Saduk-sah preached, and I concluded with prayer. He gave away about fifty tracts. The wife of Shishoo-rama came to us and declared that she wished to be baptized in the example of her husband. She has now daily crowds come to hear and solicit books, so that she has scarcely time to eat. *21st.* Brother Saduk-sah went to visit Shishoo-rama. *16th.* (Lord's day.) This day was baptized, in a pool, Shishoorama's daughter Anna, before many.

Jan. 2d. (Lord's day.) This day sat down at the Lord's Supper. Brethren Shanti-rama and Nurottuma were not with us.

PATNA. *To the Brethren at Serampore. Jan. 31, 1814.*

The places I have visited

following: Pat'hri, where a few pundits from Tirhoot were reading their shastras in a house adjoining the Takuriraja's temple, whose attention I solicited to the words of salvation: this brought together vast numbers, some of whom accepted tracts very gladly. Nurmooya, Sukuri-guli, the river side, Komura, Guya-ghaut, (here a dealer in fire-wood took a tract and promised to have it copied into the current Naguree character;) a temple Gooljarbag-ghaut, Baboo-gunj, Bankipoor (to sepoys,) Gosacc-bag, at the Custom-House ghaut; Alum-gunj street, and Muharaj-gunj; at which places I gave away twenty-two tracts and a hymn book in Hindee.

Besides Mr. D. I have had several others at English worship, occasionally, from Muzuffur-poor, Mungheer, Guya, and Bankipoor.

I remain, &c. J. T. THOMPSON.

ALLAHABAD. *Journal of Brother W. Smith, on his way to Allahabad.*

Dec. 1, 1813. Left Digah. Conversed with a vast number of Hindoos by the river side, and gave to those able to read, four copies of Matthew in Hindee, and a good many tracts, which they received with joy. Amongst the crowd I perceived a man much afflicted. I took him on my boat, and had a long conversation with him respecting the gospel, which gratified me much. I sent him to brother Moore with a note.

2d. Early in the morning conversed with a large body of attentive Hindoos, by the river side, and distributed eight copies of Matthew, in Hindee, and a great number of tracts. A brahman said, these words are very affecting. In the evening arrived at Chiran, and had conversation in three different places, until 9 or 10 o'clock at night. I gave away two copies of Matthew in Hindee, and a few tracts, which they accepted thankfully.

3d. Arrived at Ribil-gunj, and conversed in two different places, with crowds of people, and gave a copy of Matthew in Hindee, and a tract.

4th. Spoke to a few travellers, and gave them five tracts.

5th. (Lord's day.) In the morning preached at the river side, to a number of Hindoos, and gave them a Matthew in Hindee, and two tracts. Afterwards, at Nunayejore, in the

evening, conversed with a crowd of attentive Hindoos. A man amongst them said, all our heathen rites are vain, but Englishmen have the words of eternal life. Distributed six copies of Matthew, and a great number of tracts. They wanted more testaments, but I refused them, as I had not sufficient to spare.

7th. Arrived at Buxar: spoke to many Hindoos, and gave them books and many tracts to read.

9th. In the morning, at Dugur-poor, spoke with a crowd of people, who heard me with great attention. In the afternoon arrived at Ghazee-poor, spoke to the crowd, and distributed a great number of tracts. In the evening spoke to many Hindoos at Gora-bazar.

10th. Spoke at Goring, in three different places.

11th. Spoke to a few boat people, who heard very seriously.

12th. (Lord's day.) Spoke with rajah Uluruk-singha. He asked me for some testaments, one for himself, and some for his friends. I gave him three Sungskrit, Persian, and Hindoostanee testaments, which he accepted thankfully. I then went and preached to a crowd of phukeers.

13th. At Benares, spoke to crowds of men in five or six different places.

14th. At Murvadee, spoke to a large body of boat people who seriously attended. I then went to a brahmun, who was worshipping Shiva. I asked him what men obtained by the worship of this god. He assured me that the worshipper is never bitten by a snake, lives long, &c. nothing respecting the soul. I recommended to him salvation, from eternal pain, through Christ; he heard me seriously.

15th. Arrived at Chunar, and sat by the ghaut, waiting till the people came to bathe. I had a great number of attentive Hindoos, amongst whom I perceived Rama-singha, an invalid soobedar, who was much affected. I had a long conversation with him respecting divine things, and he encouraged me much by his attention. I gave him a Matthew, in Hindee, and a tract, which he thankfully received.

16th. Conversed with a large body of brahmuns, by the river side, who heard me with attention, and acknowledged that the pride of cast leads

to hell. I left them a few papers, and went to B hutouli, and spoke to a number.

17th. By the river side, addressed crowds of people; at Virnuvusee, I found near a temple many brahmuns, who informed me that fifty animals had been slain that day and offered to the goddesses. I reminded them that rivers of animal blood could not take away sin; that their sinful inclinations were not gone. I recommended to them the Gospel, and was much pleased by their attention. I then wandered about the fields, and spoke to numbers. In the evening, the brahmuns consulted and sent for me. They treated me very kindly, and I had much conversation with them. When it was becoming quite dark, I concluded with prayer, and the brahmuns accompanied me to the boat. I gave them a few tracts, and they returned rejoicing.

18th. This morning one of the above brahmuns followed my boat six miles, and told me the words that were spoken last night had affected him much. I spoke to him for a while, and gave him a tract, which he accepted thankfully, and returned rejoicing.

19th. (Lord's day.) Preached at Digah to a large body of Hindoos.

20th. Conversed with a few people at Sheersah. In the evening, sitting by the river side, I collected a number of people, and read and expounded a portion of Matthew's Gospel.

22d. In the afternoon arrived at Allahabad. As soon as I left the boat, the cloth merchants brought me the melancholy news of the death of my wife, which struck me to the heart, but blessed be the Lord Jehovah, who supported me, and enabled me to converse with these men respecting death, at which they seemed amazed, and paid great attention. I left them a tract and went forward.

ORISSA MISSION. *Extracts from brother Peter's Journal for January, 1814.*

Jan. 6th. Spoke with a Telinga phukeer who heard with astonishment: he ate with us regardless of cast. 7th. Went on horse-back to three villages, and on my way spoke with four brah-

muns. At Kalee-dasha-poorah about forty huts. In the centre of the village I asked an Ooriya gree, who came to beg rice, he could be saved. He said, "I don't know," and remained silent. I read an Orissa tract, and commenced reading, when a crowd of fifty women and little ones, came from various huts and sat down the ground around me, listening with attention. I finished the whole and discoursed with them upon contents. One woman in a wailing tone, began to bless God: an old man said, "We cannot approach to that God: we are sinners, our heart is corrupt; we do not understand. We never can do this: a hard thing to leave the world, cast, houses, families and relations we never can do it." I exhorted to apply to Jesus Christ, the Almighty Redeemer, for a new heart. I paid attention for three hours, and concluded with prayer. The village, Phiringee-Patna, contains about twenty huts: here I entered the house of a barber, and asked to let me sit for shade in his veranda. I spoke to nine persons. Jari-sura spoke to a few at the temple of Shiva. At Ranees garden, which is full of Mango trees, (fearing devoted to Jugunnathagrims), I found ten Mussulmans. Midna-poorah, who had come with cows, and spoke to them of the Messiah. After some time, they came once, with joined hands, cried "Christ is all: he is holy, just and true," and bowed their heads. I exhorted them to offer their prayers to God through Jesus Christ. On my way home, I found ten virgins going from Jugunnath's temple to their country, and asked them what good they had obtained from the temple. They answered, "We have the idol; after death we shall enter the heaven of Vishnoo." Am I sure of this? I asked. They answered, "We have heard so, and they act as we do." 8th. Went to Gunj, and spoke to twenty men. There was a serious enquirer, and he took a tract. Returned home and found three men who heard of me with a sound mind. After

rode to the chonki-bazar, and had a congregation at the collector's office door. An old Mussulman said, "Mahomet is the Saviour of Jesus and of all men. In the last day he will come and Jesus will be his servant." Another Mussulman said, "Except you become a Mussulman, be circumcised, and repeat our prayers, you cannot be saved." - I made a reply at some length, and put to shame these wicked followers of Mahomet. The crowd heard with astonishment. From hence I came to a Telinga merchant's door, where near a hundred persons were collected. 10th. Rode three miles to Gubooa-ga, and conversed with the villagers, thirty of whom I found dividing the flesh of a wild hog. An old man repeated the name of Jesus; acknowledged that he was a sinner, and declared he would pray to Jesus Christ. One young Ooriya, repeating the name of Jesus, went away, and promised that he would be his disciple. 12th. Went to the house of a blacksmith, where I found the women and children worshipping baskets of rice, gram, flowers, &c. being the first day of Magha. On going in they seemed all ashamed; the women ran away, but one old woman listened while I exhorted her to worship the true God. 13th. Went to Sahojee market. Some of my congregation said, "We have Radha-Krishna; we do not know Jesus Christ. We will mind the writing of Vyasa-deva, and believe nothing else. If we follow Christ, we must be united to the unclean, we will never do this." As many as five hundred men and women, brahmuns and shobdras, were sitting around me. Some poor people appeared to hear with a feeling heart. 14th. Had about fifty hearers at Bag-vrinda-vuna. I began my discourse with a brahmun who was repeating the guyatree, and counting his beads. 15th. Was present at a feast called Bhandara, at which crowds of viragrees, vishnuvas, &c. were assembled. Each one receives rice, &c. cooks it on the spot, and then eats it. When the crowd was ready to begin to eat, a headman arose, and repeated the names of the gods, by way of calling them to eat, the crowd repeating, Victory!

Victory! As soon as they sat down, one began to cry out, "I have received no curds;" another, "They have given me no split pease;" a third, "This is an abominable dinner: the rice is full of worms." When dinner was over, each one silently retired. I preached to the crowd from "Labour not for the meat which perisheth." &c. 18th. Jugunnat'ha-Mookhoojya, an Oottururahi brahmun, with whom I had conversation several times before, called on me, and declared his faith in Jesus. He rejected his cast, smoking with me in my hooka. At last, dinner being ready, I asked him if he would dine: he said, he had no objection, and came and ate with me before the servants. I asked, If any ask you, are you able to acknowledge this act in public? he said, "Not in the public roads or streets: but my whole wish and desire is to become a disciple of Jesus." When I told him, that Jesus died for sinners, he felt much, and said, "I am a sinner, I will forsake the heathen way." I went out to-day, and had nearly two hundred brahmuns to hear me at the door of the cutwal. I also called at the place where the above-mentioned feast was given, and talked to the multitude till 7 or 8 o'clock in the evening: four viragrees followed me to my house, and staid an hour talking of Jesus: they promised to come again. 19th. Talked at home with Shree-mutijumedar, and Jugunnat'ha-Mookhoojya respecting the life, sufferings, and death of Jesus. 20th. Took Jugunnat'ha-Mookhoojya, our new brother, and went to Baskungunj and Belliah; preached in both villages, and distributed a number of Orissa tracts.

COLUMBO MISSION. Dec. 20, 1813.
Dear brother Ward,

I have a young man, a son of one of the late Dutch ministers, who has assisted me a little in my school, by ruling the copy books, &c. who, in return for his services, is instructed in English, &c. He is a pleasing, amiable young man. He is one of my most constant hearers, has a great desire to be of the same profession as his father. I pay particular attention

to him, and will hope and pray that the God of providence and grace may so overrule his wishes, that he may become an instrument of doing much good in the best of causes.

I sometimes feel much cast down that the gospel is attended with no better effects in this populous town. At other times, a lively hope animates my heart. I recollect how long you had to labour and wait in Bengal before much fruit appeared to attend your labours, and what has now ensued, and it affords me encouragement. I recollect that our God is all gracious, omnipotent, and infinitely wise. He therefore knows the best time to work; and when that comes, every thing must give way; his goodness also, when the set time is come, will suffer no delay. O that it may be near, even at the doors.

JAVA MISSION. *To the Brethren at Serampore. Molenuliet, Nov. 1, 1813.*

My dear Brethren,

I still continue to preach among the soldiers without the least interruption: some of the officers have said they would come to our meeting, but they have not yet favoured us with their company. Last sabbath morning, I baptized one person; he seems to be a very pious man, and gives us much pleasure. In the evening, we buried one of our friends, who would have been baptized the month before, had he not been prevented by sickness. His end was such as to give us great hopes that he is now in glory. We have had occasion to exclude two members from our communion for evil conduct; one of them had deserted. The unchristian-like conduct of these men has been very injurious to our enquirers.

My school is on the increase, and I heartily wish it may increase more, as it will furnish me with great means of usefulness.

I have engaged a Javanese teacher, who writes both the Javanese and Malay, so that I have now two moon-shees at 20 rupees a month each. Had not my school promised fair, I should not as yet have ventured on this expense. You must not think that I am at present about to study closely the Javanese language; my object in retaining a Javanese moon-

shee was to prepare the way learning that language, and accordingly I employ him in translating a collection of Malay words into Java and this he does without any to me, as he knows both languages. By this means I shall be furnished with a rough vocabulary of the Javanese as soon as I begin to learn the same man may also copy Java books for me to read. I hope soon be able to send you a copy of Javanese characters. I could send a copy now, but I cannot rely on its being correct or complete.

I have given away a few copies of the gospel of Mark, in the Chinese. I think you should send me some of them as soon as possible.

Should my school continue in its present state, I hope that I need no farther support from you after the end of the present year. The Dutch are desirous that I should have a boarding school: in that larger house will be necessary perhaps that might occasion me to draw on you a little longer; but all, more help will be necessary in the school and in the mission; therefore pray send brother Robinson as soon as possible.

Send plenty of hymn books Watts's and Rippon's, and also other religious books, such as are cheap and easy to read. In the use of the most vigorous exertions every one on the work of God in this country, and I think you will never have our labour lost.

Remember me to all our brethren and sisters in Christ.

I remain, &c. **W. ROBILSON**

BAHAMA ISLANDS.

By letters and a messenger from the Baptist Church at New Providence, to Dr. Rippon, we are informed of an eminently gracious revival of religion, among the people of that Society. In consequence of the divine influence unusually enjoyed amongst them, it was necessary to employ all the time which possibly be spared, through the last ten weeks, to examine the candidates for baptism, and to receive testimonials of the characters of such as were slaves and had obtained permission from their respective

ers to profess religion. Towards the close of the past year, 280 persons, having satisfactorily related their experiences to the church, on the 25th of December, were baptized. The holy ordinance was administered by one person, their aged pastor, of their own colour, who entered on this pleasing service, at eight o'clock in the morning, and finished at two—remaining in the water all that time, never having employed six hours of his life, in a more delightful manner. The females were conducted down into the water, to the administration, and also out of it, by their female friends, and the men, by the brethren and other well-wishers to their felicity. The Governor of the Island, peculiarly condescending and kind to them, in their humble situation, appointed a guard of Soldiers to attend them from their place of worship to the water and in their returning, that they might have no interruption. It was an high day, it is said, and ever to be remembered. But as all the serious persons who were disposed to obey the command, and to imitate the example of Christ, in this ordinance, had not yet found time to relate what they trust the Lord had done for their souls, following days were employed in hearing their experiences, and 50 more were baptized by the same persons on New-Years-day. They consider this close of the year 1814 and the beginning of the year 1815 as forming a remarkable period in their history, which calls for gratitude and joy; and they send their Messenger to England, that the brethren in this Country may rejoice with them, and assist them, in their pleasing circumstances, with Bibles, Testaments, and Religious Tracts, and also further the several important objects they contemplate—The particulars of which, we expect, will soon be laid before the Religious public, and if not before, at the yearly meeting of the Baptist Union, in London.

RUSSIA.

Extract of a letter from Mr. Paterson to J. A. H. Esq. Edinburgh.

Petersburgh Dec. 27. 1814, O. S.

"Here I shall give you some account of our last meeting of Committee on the 2nd. inst. Besides our wor-

thy President, Prince Gallatin, were present two Russian Bishops, two Archimandrites, (i.e. Chiefs of Monasteries.) the Archbishop of Georgia, the Roman Catholic Metropolitan, several of the Ministers of State and Senators, besides others of the first rank. A more delightful and edifying Meeting I never attended. All distinctions of rank were forgotten; and what is still more, all difference of religion was swallowed up in the grand cause for which we were assembled. Two excellent letters from the Secretaries of the British and Foreign Bible Society were first read, giving an account of the progress of the Bible cause in every part of the world; then followed extracts of letters from the Missionaries at Karass, and also extracts of letters received from the London Missionary Society, giving some account of the progress of the gospel in the South Sea Islands, and in South Africa. You can scarcely form an idea of the effect produced by these letters. Joy beamed on every countenance. All seemed to say it is good to be here; and some from the fulness of their hearts exclaimed, "This is the most delightful Meeting ever I was present at; it is indeed a feast of fat things." And they immediately resolved to send a portion to those who were absent, by ordering that all these letters and extracts should be immediately published in a State Paper, that so the joyful tidings might be proclaimed in the remotest corners of Russia, and the hearts of thousands should be gladdened, as theirs had been. The extract of a letter from Dr. Carey afforded peculiar pleasure. If you for a moment consider those things in their proper light, in connection with the persons present, and in connection with Russia, you will immediately perceive their importance, and what is likely by the blessing of God to be the consequence. I have watched with pleasure the progress of my friends here in regard to the interest they take in the cause of religion: but at the last meeting I witnessed an expression of feeling, which I little expected, sanguine as my expectations generally are.

Nor was our domestic information less important, I, as usual, gave an

account of the progress of the different editions (of the Scriptures) since our last meeting; and presented to the Committee the first and second sheet of the Armenian Bible, and the first sheet of the Persian Testament, with which they were much pleased. We also received the pleasing information that three new Bible Societies were formed in Russia. The demand for Bibles is daily increasing, but we cannot at present procure a single copy of the Slavonian Bible. One Bishop in the interior of Russia, writes us that he was in need of *two thousand* Bibles, for his own Clergy!! How many then must he have needed for his flock, when his under shepherds needed so many! Mr. Mitchell informed us, when at Oxenburgh in Siberia, he conversed with many of the Bucharrians, who speak the Tartar language, but he uniformly found that they *read* the Persian. This opens a wide field for our Persian Edition when ready. They will carry it to the very centre of Great Tartary.

He mentions also a very pleasing instance of the desire the brave Cossacks manifest to hear the word of God. Four of them stationed at Karass, wished to get a Bible, which they knew was a good book, though they had never seen it. They came and borrowed the New Testament from him, to see what it contained, before they bought the whole Bible. They kept it some days, during which time they read in it almost night and day. Being told they must return it, as it was the fourth volume of the Bible, which would cost seven roubles; the poor Cossack who received this information wept; as he feared it was about to be sold to another. He went to his three comrades, when they agreed to buy it amongst them, but all they could muster was six roubles. Being determined, however, to have the Bible, they borrowed the seventh, and paid for it. They were so overjoyed, in having obtained it, that one of them wrote a letter of thanks to our Society, which was also read at last meeting. Mr. Mitchell adds, surely there is not a person of property in Russia, who would not bestow their bounty, in furnishing this brave race of men, with this treasure of great price, and I may add surely there is not an individual in my native

country, who has a penny to spare who will not give it for this purpose."

N. B. We understand there is a prospect of a Cossack Bible Society being speedily formed.

THE SWEEDISH SAILOR BOY.

At a late meeting of the Aberdeen Auxiliary Bible Society, the following pleasing Anecdote was related by the Rev. Mr. Grant of Orkney, who was an eye-witness of the scene.

"Last year," said he, "a vessel from Stockholm, in Sweden, was driven upon our coast in a tremendous gale, and became a total wreck; situated so that no human aid could possibly be administered for the preservation of the crew. In a short time after the vessel struck, she went to pieces. The spectators on shore beheld with pungent grief the awful situation of those on board; but those on shore could render no assistance. All on board perished except one man, and he, driven by the merciless waves upon a piece of the wreck, entwined among the ropes attached to the mast. *Half naked and half drowned* he reached the shore, and was disengaged by those on shore from his heart-rending situation. As soon as they rescued him, astonishment filled their minds by observing a small parcel, tied firmly round his waist with a handkerchief. Some concluded it was his money; others it was the ship's papers; and others said it was his watch. The handkerchief was unloosed, and to their surprise and astonishment it was his Bible; a Bible given to the lad's father from the British and Foreign Bible Society. Upon the blank leaf was a prayer written, that the Lord make the present gift the means of saving his son's soul. Upon the other blank leaf was an account how the Bible came into the old man's hands; and *that* gratitude to the British and Foreign Bible Society, which inspires the heart of every Christian, was undisguisedly written by the old man. The request was, that the son should make it the man of his counsel, and that he could not allow his son to depart from home without giving him the best pledge of his love, a Bible, although that gift deprived the other parts of the family. The bible bore evident marks of being often read with tears."

DOMESTIC RELIGIOUS INTELLIGENCE.

ADDRESS

Of the Baptist Society, established in London, 1814, For promoting the Gospel in Ireland,—establishing Schools for teaching the Irish Language,—circulating Bibles, Tracts, &c. &c.

Though the Society from which this Address emanates, has a denominative epithet, nothing further is intended by it, than to designate the principles of the persons by whom its affairs are conducted. Experience has confirmed the propriety of a Resolution adopted at the formation of the Baptist Missionary Society, 1792, viz. "*That as in the present divided state of Christendom, it seems that each denomination of Christians, by acting separately, may best promote the objects of a Mission, resolved, that this Society be called, The Baptist Missionary Society, for—&c.*"

Intending to act upon the principles of that Society, the Committee of the Baptist Society for Ireland, hope to prove that they are influenced by far higher than sectarian motives: that they wish to unite with other Christians to exterminate ignorance, superstition, and depravity, and that they will use no other means than "the sword of the Spirit, which is the word of God."

Notwithstanding the attempts which are now made to furnish the people of Ireland with the means of instruction, yet we apprehend it cannot be denied, "that there is very much land to be possessed." It is the intention, therefore of this Society to enter with others this field of honourable warfare, for which purpose they have already employed several ministers to itinerate through the towns and villages of this dark land; as also others to read and explain the Scriptures in *Irish* to the poor in their cabins, &c. They are happy to say, that promising appearances of success already attend these labours. To carry on this part of their plan, they look for support principally to persons of their own denomination in England and Ireland, who have given proof that they are willing to contribute towards it.

As it respects the establishment of *Schools for teaching the Irish language*, they indulge the hope that all persons who wish to promote the education of the poor in Ireland will unite with them. May they not calculate, with some degree of confidence, on the co-operation of the respectable Society of "Friends," whose zeal and liberality for educating poor children in that country have been so prominently and successfully employed? What reason can be assigned why the Aborigines of Ireland should be neglected any longer? Why should they not read in their vernacular tongue, to which they are *passionately attached*, "the wonderful works of God."

On this subject the Committee avails itself of the practical information of the Rev. Daniel Dewar, in his "*Observations on Ireland*," published in London, 1812.—"The number of people who speak this language is much greater than is generally supposed. It is spoken throughout the whole province of Connaught by all the lower orders, a great part of whom scarcely understand any English: and some of those who do, understand it only so as to conduct business; they are incapable of receiving moral and religious instruction through its medium. The Irish is spoken very generally through the other three provinces, except among the descendants of the Scotch in the north. It cannot be supposed that calculations on this subject should be perfectly accurate, but it has been concluded on good grounds, that there are about two millions of people in Ireland who are incapable of understanding a continued discourse in English. Dr. Stokes, of Trinity College, Dublin, who has written a pamphlet on the necessity of publishing the Scriptures in the Irish language, merely mentions the counties in which it is the *prevailing speech*. He states, indeed that about two thousand Irish catechisms are sold annually; and concludes from this circumstance, that there must be about twenty thousand persons in Ireland who have made

some attempt at reading their native language. The number of those who read the Irish language has of late years greatly increased; but supposing my calculation (continues Mr. Dewar) to be overrated by half a million, there remains a million and a half; a number that is five times greater than all the inhabitants of the Highlands of Scotland."

The necessity for establishing Schools for teaching the native language appears from the inadequacy of the numerous free schools which, from the reign of James the First, have existed in Ireland. These are all *protestant* schools, formed for the avowed purpose of *proselyting* as well as instructing the children of the poor catholics. From a recent Report of the Commissioners of the Board of Education in Ireland, it appears they say, "from the general returns from all the dioceses, it is evident that a large proportion of the children attending the parish schools are of the Roman catholic religion;" but says Mr. Dewar, "in some parts there seems to be a general determination on the part of the Roman catholics not to send their children to protestant schools. In addition to the prejudices which exist against schools when the protestant catechism makes a part of the system of education, there is also a strong prejudice among the Roman catholics in general against the English Language; their hostility to protestantism they transfer to the only tongue they have ever heard protestants use; and they are confirmed in their hostility by the insinuations of their priests, who uniformly address them in the endeared language of their fathers. We might expect, therefore, (continues Mr. D) *a priori*, that they would discover some prejudice against a mere English school; that all their prepossessions as to catholicism, and all their fears as to heresy, would be awakened. This accordingly has been tried: and the result confirms the truth of this opinion. 'It certainly, however, appears,' say the Commissioners, 'from our returns, that religious prejudices in too many parts of this country, but more particularly in the south and west, have operated against

the attendance on the parish schools. Now, the south and west of Ireland are those very parts in which Irish is chiefly spoken, and comparatively there are but few protestants."

To obviate the objections the Irish catholics may feel from these causes; the Committee, they teach the Irish language exclude every kind of *catechism* with the exception of elementary books, make selections from Scriptures and the *Irish Testament* the only school books. This principle of teaching the catholic child to read the Scriptures ALONE, let them to attend the place of worship their parents prefer, has been with complete success in the Giles's Catholic Charity School London, under the care of a respectable native of Ireland; and a similar schools established by this Society in Ireland will be formed on precisely the same model.

The Committee are fully aware that many objections will be against that part of their plan which relates to teaching the Irish language direct, without first teaching English. But it may be asked, could the people of England derive any benefit from being taught to read French in order to read the Bible in the English language? The task would be as hopeless as to make its accomplishment hopeless, and if not hopeless, it would be nearly useless. "The case (Mr. Dewar) is very nearly the same with that part of the population which I refer, with this difference may be, that the English population would be probably furnished with Bibles, whereas the poor Irish learning to read English, learn only to read it without understanding. For the practicability of teaching the Irish effectually, it is only necessary to mention the success which has attended teaching the Welsh in English and the Gaelic in the Highlands. But, perhaps, it will be said, to teach the Irish language will perpetuate the barbarism which in some dark counties, is said to prevail. Is it not much more evident that

the evils which may have existed among the lower orders of the Irish have arisen from their want of *education*; and not from speaking their own language? Let it too be recollected that when they have obtained a knowledge of their own language, so as to taste the sweets of information by *reading*: that they are furnished with a key, by which they may unlock the treasures of wisdom which are to be found in the English writings. The importance of understanding English they will be daily convinced of, by finding it is the only language of commerce, citizenship, and promotion.—It is a pleasing consideration, that of late considerable attention has been paid to this subject. The New Testament has been printed in the Irish language by the British and Foreign Bible Society; and there is no doubt but the Old Testament might be supplied through the same means, when it can be proved that there is a necessity for its use. A dictionary of the Irish and English languages has been compiled and published by a competent Irish scholar in Dublin. The book of Proverbs also is preparing by a gentleman in Ireland for the same purpose. The Baptist Society has in the press a small elementary book upon the same plan.—They have procured several Masters already, and have ascertained that there is no difficulty in obtaining many more, if their funds should be sufficient to enable them to form Schools in all places which open for the purpose. The whole county of Roscommon, and the Achill, and other populous islands on the western coast of Ireland, are at present destitute of Schools for teaching to read the Scriptures, and the Society would be happy to pay particular attention to those large districts.

It would be easy to dwell on the dark side of the picture as it relates to Ireland; but this has been frequently and abundantly done by other Societies. Many of our countrymen have both seen and heard of the superstitions which reign over the minds of the Irish peasantry—their strong prejudices—their impatience and impetuosity;—but who has not remarked with equal truth, as

an encouragement for this design to instruct them, their benevolent mind, their openness and generosity, their warmth of heart, their strong family attachments, their thirst after knowledge, and capacity for receiving and retaining it? In conclusion, it may be added, that (to a believer in the Son of God, whose hope is founded on his atoning blood, and who is impressed with the truth that “there is no other name given under heaven among men, whereby we can be saved,”) there is something most affecting in the towns, cities, and country of Ireland, particularly of the south and west. Can the traveller, in looking round him, suppress the deep sigh of commiseration and sympathy? Can he forbear to exclaim, And is this a part of my native country, which as a whole, has been so long united under the blessings of divine mercy and goodness? Are there within the United Kingdom, spots so dark, and so utterly void of spiritual and saving light? Are there indeed districts of more than fifty miles long, in various counties, where a protestant church is not to be found—where there are many thousands who have never seen such a book as the Bible, and who, alas! could not read it, were it put into their hand? Is it possible that among my own countrymen there are thousands who are still bowing down to stocks, and stones, and trees, performing stations and pilgrimages to particular wells, and particular mountains? All these are sad realities. It is surely high time for us to enquire what can be the reason why Christianity has not yet appeared to the native Irish in its own glory and simplicity in a shape sufficiently kind and attractive. Pure and undefiled religion they have not yet seen to be capable of association with poverty and the poor man’s cottage, nor powerful enough to produce a conscientious walk, a contented and pious mind, with habits of cleanliness and good management. The Christianity of the first age, while it was spiritual, it came home to the senses and feelings of man, to his business, and to his bosom. It visited the sick, clothed the naked, and relieved the poor; it was gentle unto all men, and reckoned

ed itself a debtor to all; it suffered long and was kind. Among those who were the subjects of great and dangerous, nay, fatal prejudices, it shone forth "by pureness, by knowledge, by long suffering, by kindness, by the Holy Ghost, and by love unfeigned."

The Missionary spirit has been darting out in almost every direction towards foreign climes; and in consequence of the attempts of modern times, both in India and Africa, it may be said, "The people who sat in darkness saw great light; and to them who sat in the region and shadow of death, light is sprung up." All this is delightful; but let us not be inconsistent; let us take care lest we be found guilty of neglecting any part of our own land. Many in it, alas! are living without God; and many are only worshipping those gods which guilt makes necessary. Considering the signal privileges we enjoy, it would be truly melancholy, if, as a nation, we had any reason to confess, "Mine own vineyard have I not kept."

The Committee strongly urge upon their brethren in Ireland to exert themselves to the utmost in forwarding the objects of the Society. They expect that the benevolent ardour of the Irish character will be again expressed in this good work. It cannot be denied, while no censure is intended to be imputed by the assertion, that as it respects *universal education*, Ireland is far behind any other part of the UNITED KINGDOM. This has not arisen from the want of capacity to obtain learning, which, perhaps, far exceeds that of the children of any other country. Let these superior intellectual endowments be cultivated; and no longer, like the soil in some parts of the country, be impoverished, in consequence of an unwise and penurious policy. To carry this design into full effect, sufficient funds must be procured; suitable agents must be employed; and above all, the blessing must be implored to give the desired success. All these things, however, may be expected. The time is come when "many run to and fro, and knowledge shall be increased."
—*For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so*

the Lord God shall cause righte and praise to spring forth before tions."

Extract of a letter from a Gen in Ireland, to his brother in L

Connell March 9th.

We have had one of your M aries here, Mr. M'Carthy. He p ed in our house twice, [the Me Meeting,] on last Sunday m and on the Wednesday evening ing: when he spent the evening my family. His sermons wer good; he seems to be a man w quainted with the Scriptures; of our friends approved of his p ing. I heard yesterday that he tized two men not many mile this town. He is expected here in about a month. If he does n tain the Court-house; he will in the street. Street preaching most suitable for this country. Priests will not let their flock g any house of worship; but in the they will often hear with the g attention, and you may see the flowing from the eyes of these deluded people. *The fields are for harvest; pray ye the Lord Harvest that he may send more ers into the Harvest.* The good sionaries may do in this country yond calculation. You can ha a very imperfect idea of the v which the Priest's lord it over Heritage: I could tell you nu instances.

PUBLIC MEETINGS.

The Churches which form the and Wilts assistant Society, in the Mission, held their Eastering at Lockerly, March 29. Mr gin preached in the morning on *lity* from *Acts* xx. 19. and Mr. in the afternoon from *Hebreu*. The devotional parts of the w were conducted by the brethren ery, Yarnold, Millard and G Mr. Millard preached at Frenc in the evening, and Mr. Saffi Romsey.

The next Association is to Downton, July 19th. The br Giles, Russell, Miall, and Bul preach. The morning Sermon Russell on Christian forbearanc On Thursday March 23, 181

first half-yearly meeting of the Baptist-Itinerant-Society for the counties of York and Lancaster, was held at Ackrington.

Messrs. Fisher of *Liverpool* and Steadman of *Bradford* preached on the occasion; the former from *Rom. x. 15*, and the latter from *Acts xvi. 9*.

After the Sermons Mr. Littlewood of *Rochdale* being called to the chair, the following resolutions were unanimously passed.

1. That Itinerant exertions are still greatly needed in various parts of the counties of York and Lancaster.

2. That such exertions have been made very useful, as appears from the reports of the society, especially the last two years.

3. That settled Ministers be requested to renew their exertions in this cause.

4. That it is the duty of our churches to look out for suitable Itinerants, and places where they may be regularly employed.

5. That Messrs. Edwards of *Ackrington* and M'Farlane of *Rawden* be requested to visit the churches with a view to stir up their attention to the objects of this Society, and obtain contributions for its support.

Mr. Steadman then favoured us with an interesting account of his first itinerant labours in some of the southern counties of this kingdom; and a few remarks on the best method of conducting such exertions. A collection was made amounting to seven pounds to aid the funds of the Society.

Donations and subscriptions for this Society are received in *Lancashire* by the Treasurer, Rev. T. Littlewood, *Rochdale*, the Secretary, Rev. J. Edwards, *Ackrington*; and in *Yorkshire* by Rev. W. Steadman, *Bradford*, and Rev. P. M'Farlane, *Rawden*.

ORDINATIONS.

On Wednesday March 29th. Mr. John Mack (who had been for some time pursuing his studies at Bristol) having been chosen to the pastoral office was ordained at Clipstone. Mr. Jarman of Nottingham introduced the service, Mr. Franklin of Coventry prayed. Mr. Hall of Leicester delivered the charge from *1 Tim. iv. 16*. "Take heed unto thyself &c." Mr.

Fuller of Kettering addressed the Church from *3 John 8*.

Since Mr. Mack has been at Clipstone his labours have been rendered very successful and the Congregation is now in a very prosperous and happy condition.

April 6th. The Rev. Arthur Tidman was set apart to the Pastoral office over the Independent Church, Endless Street, Sarum. Rev. Mr. Griffin delivered the introductory discourse &c. Rev. Mr. Sloper prayed, Rev. Mr. Jay preached from *2 Cor. 2 chap. ver. 14, 15*. Rev. Mr. Collinson closed. The whole of the service was strikingly appropriate and interesting. Mr. East preached in the evening.

April 6th. The Rev. J. Kershaw was ordained to the Pastorate of the Baptist Church at Abingdon. Rev. J. Bicheno delivered the introductory discourse and asked the usual questions;—T. Coles offered the ordination prayer;—J. Hughes delivered a most interesting charge to the pastor from *Lev. x. 3*. "I will be sanctified in them that come nigh me." &c. and J. Hinton addressed the Church and congregation from *Phil. ii. 29*. "Receive him therefore in the Lord."

The devotional parts of the service were conducted by Rev. W. Wilkins, W. Gray, R. Fletcher, and W. Welch; and Rev. J. Dyer preached in the evening from *Isa. xxxii 15*. "Until the Spirit be poured from on high and the wilderness be a fruitful field."

NEW CHAPELS OPENED.

On Tuesday, March 28, a new Baptist Chapel was opened at Kinfare, Staffordshire.

Mr. Griffin of Kidderminster introduced the morning service, by reading the Scriptures and prayer. Rev. J. Birt of Birmingham, preached from *Acts xiii 38*, and concluded in prayer. In the evening the Rev. John Poole of Bilston read and prayed. Rev. Thomas Griffin of Kidderminster preached from *Phil. iv. 19*. Mr. F. A. Waldron concluded.

Kinfare is a village that contains a population of seventeen hundred souls. It has been destitute of the glorious light of the gospel since the Act of Uniformity in 1662 ejected the Rev. Richard Moreton, M. D.* Eve-

* See the Account in Palmer's Noncon. Mem. Vol. iii. p. 235.

ry effort to introduce it failed, until about three years ago the Lord brought a pious family to reside there. Deploring its benighted situation they hired a house, got it licenced for worship; and, notwithstanding much opposition, a congregation has been raised; and the word *was* blessed to the salvation of sinners.

Thus encouraged, they resolved to erect a place of worship. It is earnestly hoped that the friends of Zion will feel interested in the success of the gospel, at a place so deeply involved in darkness and ignorance, and that they will cheerfully contribute according to their ability towards defraying the remainder of the expense incurred.

WALES.

Feb. 17th, a small neat place of worship in the Baptist denomination, was opened at Machynlleth, Montgomery; Mr. Jesse Jones, and Mr. John James, preached on the occasion.

March 28, a new and convenient meeting house was opened at Llandrenis, Montgomeryshire, for the use of the Baptists, which is well attended. Mr. Palmer of Shrewsbury preached on this occasion, from 1 Peter iii. 18. Mr. John Phillips in the evening, from Ps. xxxvii. 39. Next morning, Mr. Palmer again preached, from Heb. xii. 28, 29., and Mr. Phillips in Welsh from 1 Cor. i. 23.

March 29. The Quarterly Meeting was held at Oswestry, Shropshire; when Mr. Palmer preached in the evening, from Job xxvi. 14. On the 30th in the afternoon Mr. J. Phillips preached from Heb. vi. 17, 18. and

Mr. Samuel Edwards of Glywn, in Welsh, from Heb. iv. 14. Many found these meetings "times of refreshing from the presence of the Lord."

NORTH WALES.

We learn by a letter from Wales that in the Island of Anglesea, the Rev. Christmas Evans, and his assistants have baptized, during the last eighteen months, upwards of 500 persons, on a personal profession of their faith in Christ.

Sunday School Union. The Annual Meeting of the Sunday School Union, will be held at the City of London Tavern, Bishopsgate Street, on Wednesday Morning, the 10th of May. Breakfast to be provided at 6 o'clock, and the chair taken at half past six precisely.

The Annual Meeting of the *British and Foreign Bible Society*, will be held at Free Mason's Hall, Great Queen Street, Lincoln's Inn Fields, on Wednesday the 3d of May. The President will take the chair at twelve o'clock precisely. N.B. *No Ladies can be admitted.*

The Annual Meeting of the *Religious Tract Society* will be held at the City of London Tavern, Bishopsgate Street, opposite to Threadneedle Street, at half past six in the morning, on Thursday, the 11th of May. The chair will be taken at half past seven, precisely.

On Friday, 12th May, the Annual Meeting of the *Hibernian Society*, will be held at the City of London Tavern, Bishopsgate Street, at half past six in the morning. The chair will be taken at half past seven precisely.

BAPTIST ASSOCIATIONS.

Time and Place of their respective Meetings.

Bucks and Herts, at Great Missenden, Wed. May 24.

Essex, at Earl's Coln, Tues. May 30.

In Ireland, at Dublin, Frid. July 14.

Kent and Sussex, at Chatham, Tues. and Wed. June 6 and 7.

Midland, at Birmingham, Tues. and Wed. May 16 and 17.

Norfolk and Suffolk, at Stoke Ash, Tues. and Wed. June 6 and 7.

Northern, at Hamsterly, Tues. and Wed. June 27 and 28.

Northamptonshire, at Luton, Tues. and Wed. May 16 and 17.

Oxfordshire, at Fairford, Tues. and Wed. May 16 and 17.

Shropshire, at Shrewsbury. Wed. and Thurs. May 3 and 4.

Western, at Salisbury, Wed. and Thurs. May 17 and 18.

York and Lancashire, at Bramley, Wed. and Thurs. May 17 and 18.

Smith, Printer, John Street, Edgware Road.



THE
REV. JOHN SUTCLIFF,
late of Olney.

Published by Denton and Son, Paternoster Row March 1865.

THE
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JUNE, 1815.

A MEMOIR OF THE REV. JOSEPH WEBB,
OF BIRMINGHAM, LATELY DECEASED.

THE life of Mr. Webb does not furnish that *variety* of incident and adventure, which has usually given to biography its popularity and interest. In the very outset of his public career, he was arrested by the hand of affliction, which, in the issue, "deprived him of the residue of his years." But, for this, his talents, of the highest intellectual order, his unhesitating attachment to the truths of the Gospel, together with a goodly portion of genuine piety, would, doubtless, have introduced him to connexions more productive of incident than can be expected in the biography of a man, driven by affliction, to early seclusion, from ministerial engagements.

He, however, obtained celebrity as extensive as the nature of his pursuits and the privacy of affliction would allow. It originated purely from personal character: but his instance furnishes evidence, additional to that has been previously added, that it does not fall to the lot of *all* the good, nor of the great, to be recognised by the popular eye; that

the causes which induce or obstruct general notice, are often circumstantial, and adventitious to the sterling and personal claims to notoriety, furnished either by the intellect, or the heart. There are flowers in the world of science and of morals, as well as in that of nature, which are "born to blush unseen."

Although the life of my departed friend produced little or nothing of the romantic; but, even in its afflictions, preserved a distressing monotony; still, it was that of a man of original genius, who, emerging from the obscurities of birth, and surmounting the difficulties appended to an education commencing at a date too recent; quietly, and without ostentation, nurtured his mind by studies and meditation, till it attained a growth in learning seldom acquired, even by those who spend a much longer life than his in scientific pursuits.

Disappointed, by sickness, in the ministry of the Gospel, his first and ardent choice, he was induced to engage in the education of youth; and, from this

circumstance, his attention was principally directed to lingual research. To this he devoted the leisure which his engagements in the school room, and the repose claimed by an enfeebled frame, would allow. During the last three years of his life, his studies were chiefly directed to a topic, connected with classical literature, that does not receive general, and,

perhaps, not such marked attention as it deserves.* He began late, but, possessing a mind which would have excelled in any pursuit that allowed room for the exertion of its strength, he conducted the study with all that enthusiasm which makes difficulties but the occasion of new exertion and accelerated progress.

But, while Mr. Webb was

* This was an investigation of the English language in its Anglo-Saxon and Gothic sources. It originated at the suggestion of his physician, whose children were placed under Mr. Webb's care. This gentleman has seen the MSS. prepared by Mr. Webb, on these recondite subjects, and though fully aware that *amor scientiæ*, as well as *amor patriæ dat animum*, has expressed his astonishment that, with a constitution to which "a grasshopper was a burden," such a mass of materials should have been collected in so short a space of time. It is to be lamented, that they are not sufficiently matured to allow of any thing more than extracts, which will be sent to a miscellany adapted to the subject. The *agenda* of Mr. Webb (in all the articles of which he had made considerable progress) are subjoined for the gratification of those readers of the Baptist Magazine; who were his companions at the Bristol Academy, or who may be engaged, at present, in classical pursuits.

1. A Grammar of the *primitive, intermediate, and modern* English Tongue. The primitive, or Anglo-Saxon, and the modern English, to be made as complete as possible. The intermediate to consist, principally, of such notices of the progress and changes of the languages, as may be necessary to elucidate and connect the other two.

An *historical* introduction, deducing the genealogy of the Anglo-Saxon: its connexion with other tongues: its dialects: works written in it: the necessity of recurring to it for a full investigation of English grammar.

2. A Dictionary of the Anglo-Saxon.

A methodised work, like Mair's Tyro's Dictionary, with an index; or, a reprint of Somner, Lye, and Manning.

3. Reprints of Anglo-Saxon works, in English characters.

Saxon Gospels. Heptateuch. Psalter. Laws. Alfred's Works. Chronicle.

4. Orthographical Collections, illustrative of the grammatical history of the English language, from the Norman Conquest to the age of Milton, in two parts.

Part I. Tracing the language, upwards, to its earliest period, in one volume.

Part II. Tracing the language, downwards, from its earliest period, in two volumes.

The second part subdivided: English before Wickliffe: from Wickliffe to the Reformation: from the Reformation to Paradise Lost.

5. Grammar of the Moeso-Gothic.

6. A Gothic Dictionary.

7. Gothic Gospels, in English characters.

8. The Gothic, Anglo-Saxon, Wickliffe's, and Tyndal's Gospels, in four parallel columns, in English characters; two columns in a page.

rather secluding himself from public view, than ambitious of notoriety, while calmly and steadily advancing in science, he was acquiring reputation, as a teacher of youth, without once making those efforts to circulate the nature of his establishment, not improperly adopted by men whose qualifications are indisputable. Without a single advertisement, it was known at each end of the kingdom, that there resided at Birmingham, an amiable and accomplished instructor; and, as well as in contiguous parts, it became an object of parental solicitude, even in Scotland, so famed for its systems of education, to submit the culture of the minds of children to the superintendence of my friend.

So growing was his reputation that, notwithstanding the advance of his terms and the increased number of his pupils, there were generally applications, even down to the period of his lamented death, to fill up vacancies as they occurred by the removal of earlier pupils.

The few particulars of his life, which either my enquiries or the kindness of his friends have supplied, are as follows:

Mr. Webb was born at Andover, in Hampshire, in 1779, whence his family removed when he was about three years old. His father then settled at Quarley, in the same county; where he supported a respectable character as a farmer.

The subject of this memoir was his second son. The family had been in the habit of occasional attendance on divine worship, at the Baptist Meet-

ing at Broughton, first under the ministry of the Rev. Mr. Lewis, and subsequently under that of the Rev. Mr. Steadman, the present valuable tutor to the Baptist Academy, at Bradford, in Yorkshire. In 1793, Mr. Steadman became more intimately connected with Mr. Webb's family, by marrying his sister. At that time, Joseph was about fourteen years of age, and, as Mr. Steadman observes in a letter to the widow, "very becoming and serious in his attendance on the worship of God, and very exemplary in the whole of his deportment, and much inclined to learning. The first information of his inclination to the ministry I had from his father, in a conversation on a journey, in the autumn of 1795. Upon further enquiry, I found he had been brought to a thorough sense of the importance of eternal things, and an entire devotedness of himself to God through Jesus Christ, by means of a sermon of mine from Matt. xvi. 26, delivered, at Wallop, on Lord's day afternoon, June 29th, 1794, nearly seventeen months previous to my having any knowledge of it. In February, 1796, he was baptized and received a member of the church at Broughton; and, in the month of April following, came to reside with me at Broughton, beginning a course of study with a view to the ministry. In the subsequent months of July and August, he accompanied Brother Saffery and myself in our first excursion into Cornwall; and, if I mistake not, preached, for the first time, in the Baptist Meeting at Launceston.

Soon after his return, he was regularly called out to the ministry; and, during the remainder of his residence at my house, preached frequently in the neighbourhood. The whole of his time he distinguished himself for piety, zeal, and amiableness of deportment. He made a very rapid progress in learning, so that he entered the academy at Bristol, with some very considerable advantages. Thither he went in August, 1797."

An unfinished letter from Mr. Webb to Dr. Marsham, of Serampore, enables me to continue, with sufficient minuteness of detail, the history of his life, from the period of his leaving Broughton till that of his settlement at Birmingham, from which I will make a pretty full extract, as it refers to the part of his life most strongly marked with variety of incident. "It was in the summer of 1797, that I left Broughton, and entered Bristol Academy, where I became acquainted with you. My first vacation I spent at Broughton; my second, at Oxford, when you sailed; and my third, at Tiverton. In February and March, 1801, I supplied at Cannon Street, Birmingham. On leaving the Academy that summer, I went, by invitation, again to Tiverton; and, before the close of the year, was ordained there, and married. My dear wife's name was Chritiana Jones, daughter of Mr. Jones, Wilder Street, Bristol, belonging to Broadmead; and to her kind care and unwearied attention, I have been indebted, under God, for the preservation of my life in a thousand subse-

quent instances. It pleased God to smile upon my labours at Tiverton. When I went, the church was very much decayed, and few came to its solemn feasts. At their weekly evening meetings they had often not more than six or eight, and sometimes still fewer.

"But, in the progress of the next year, several were baptized; two or three villages had weekly lectures, and our congregation was so far increased as to render the erection of side galleries eligible; which were put up and paid for that autumn, and we had the pleasure of seeing thenceforward a pretty regular congregation of from four hundred to five hundred people, many of whom were led to declare in Zion what the Lord had done for their souls, and the prospect of usefulness was extensive and encouraging; when it pleased the Most High, by one of those dispensations, of which he giveth no account to mortals, suddenly and totally to lay me aside from the ministry! Part of May and June, 1804, I was requested to visit the church at Plymouth, destitute in consequence of Mr. Winterbotham's removal to Horsley. After the close of the service of the last sabbath of my stay there, I was a good deal disturbed by a slight spitting of blood, but it soon went off, and I little suspected the cause or the danger. I returned home, and felt no more till the end of June, when the rupture of another artery in the lungs, and a more copious discharge, began such an era of agonizing affliction to myself and my dear partner, as my pen is unable to describe, and no—

not to detail. On July 14th, 1804, after a three years' residence at Tiverton, we finally left it for Bristol. The last week of that month witnessed a very violent and hopeless relapse, to a degree hardly ever surpassed, even when the patient eventually died: but he who knoweth our frame mercifully remembered we were dust, and directed us to the advice of the late Dr. Beddoes, at a period when every hope was extinct. In a state of infantine debility, I was removed to Clifton, and there, by his recommendation of the *digitalis purpurea*, the unremitting assiduities of my dear wife, and the blessing of our heavenly Father upon their joint exertions, I began imperceptibly to amend. So far as medicine was concerned, the foxglove was the great article in checking that excess of arterial action that for so many wearisome nights and months threatened the springs of life. The progress of convalescence was so slow, that when, at Dr. Beddoes' recommendation, I left Clifton at the latter end of October, for my father's house in Hampshire; I was unable to walk across the room without help, and, for a long time afterwards, did not venture out of doors.

"In the beginning of April, 1805, still at my father's, though unable to walk any distance, I was yet capable of taking a little exercise on horseback, and appeared visibly gaining ground, when the imprudence of the surgeon, in taking blood from the arm, brought on a relapse, and retarded, for many tedious months,

the progress of convalescence. In all this season of retirement and sorrow, I had many solemn reflections. I trust I had some ground of hope, that as to my past ministry I had so declared the counsel of God, as to stand free from the blood of all men; and those great doctrines of the Gospel that were my chief topic then, were my only consolation now; nor had I ever before so clear an impression of their truth and their infinite value. And I may truly say, for my dear wife and myself, 'Unless the Lord had been our support we had perished in our afflictions.' But, blessed be his name, 'hitherto he hath helped us.'

"In the latter end of the autumn, 1805, I left Hampshire and came to Bristol, and, soon after, proceeded to Birmingham on a visit of friendship, where, in the course of the year 1806, my health having something amended, a few friends were desirous we should stay and engage in the education of youth. To this proposal we acceded, and took four pupils at the beginning of 1807; these soon increased to eight; and, by the end of the year, we proposed limiting our number to twelve, at which it still continues. The very delicate and enfeebled state of my health rendered it necessary for me to take an assistant, in whom I have been very comfortable; and, though my constitution seems now settled down into a state of permanent infirmity, with occasional variations of worse and better, that renders me incapable of any extra effort, of going much into society, of

any inclemency of the weather, and requiring unintermitted care, imposing on my dear wife the task of constant nursing, and the anxiety of constant fear; yet we have abundant reason to be thankful to that amazing mercy by which we have been supported to the present hour! My complaint is supposed, by some medical men of skill, to originate in a debility of the muscular action of the heart, and not to proceed immediately from an affection of the lungs; but, in either case, all hope of the resumption of the ministry is expired. Who shall attempt to say to the Judge of all the earth, 'What doest thou?' Rather let me say, though my hopes are crumbled into dust, 'Not my will, but thine be done!'"

We now come to the closing scenes of the life of my inestimable friend. There is but one circumstance that occurred, subsequent to the date of the above letter, of sufficient importance to be introduced into this brief Memoir. This was the intimacy formed with his physician, Dr. Edward Johnstone, a gentleman uniting great urbanity of manners with extensive classical knowledge. His professional attentions were exemplary and unremitted. His prompt attendance, the tenderness of his sympathy, and kind watchfulness to the last moment, cannot be erased from the grateful remembrance of the widow of my friend. But, while the medical skill of this gentleman greatly contributed to hold in check the progress of disease, the friendship of a person of literary taste, congenial with his own, was no

less serviceable to support a buoyancy of spirits under the accumulating load of disease.

It was, I believe, in the autumn of 1811, that Mr. Webb was first introduced to this gentleman's society. He had consulted him on professional subjects, which led to the placing of his eldest son under Mr. Webb's care. The intimacy increased, and continued to furnish Mr. Webb with one of the most interesting sources of pleasure from human society, which he enjoyed during the last few years of his life.

It was in the beginning of September, 1814, that the hæmoptissis took place, which, in six weeks, sunk him into the shades of death. His complaint, from the first, was consumption, which had its origin in the rupture of a blood-vessel, through too great exertion; and which was retarded, for many years, chiefly by his prudence, and the calmness of his temper.

This is the account of Dr. Johnstone, to which I must, in justice, add the skill of his medical attendants, and the unremitting attentions of an affectionate wife.

Mrs. W. in a letter to me, thus describes the commencement of his final attack. "The last evening that we were blessed with his dear society, in the parlour, was peculiarly pleasant; that delightful serenity of mind, and that natural cheerfulness which so constantly distinguished him, were particularly noticed by us all: little did I then know what the next rising sun would witness. We went to bed as usual, and my dear,

Joseph slept till two in the morning, when he awoke and coughed, and *it was blood*. For nearly a fortnight, during the expectoration of blood, he was delirious. In the first interval of reason, he desired me to bring his MSS. which I arranged according to his direction. He took up his Saxon grammar, and said it had afforded him many hours of pleasure, though he was not permitted to finish it. When speaking of the probability of his not continuing long, I asked him where I should look for materials for some account of him. With that modesty which always characterized him, he replied: 'Remember, I have been an obscure individual for many years; there is nothing to say of me.' But, when I urged the distress it would occasion me, for a life so valuable to sink into the grave unnoticed, he mentioned some papers, and desired me to send them to you."

Mr. Webb's extreme debility towards the last, forbade conversation, not only from himself, but by others who were with him. The usual method of intercourse was by a pencil, on a card. His death was precisely that which might be expected, from such a life, closing in these circumstances.

The state of his feelings, during the attack that terminated his life, is thus described in a letter to me from his assistant, Mr. Phipps: "The first time I saw

him after the violent attack, he put out his hand, and, with a smile, which indicated the affection and the calmness of his mind, said, 'It is the Lord; let him do what seemeth him good.' His desires were earnest and frequent, that those around him, and his friends, should make his case the subject of their prayers. On being asked what he wished they should pray for, he replied, 'That God may be glorified, whether it be by life or by death.' Soon after the fatal illness had commenced, on being asked if he experienced divine consolation, he said, 'Yes, yes, I know in whom I have believed,' &c. but added, 'I cannot talk.' Another time, on being asked whether he felt the presence of Christ precious in his afflictions, he replied, 'O yes, very precious.' In the course of his illness he frequently said, 'It is trying, but the Lord's time will be best.' Not a murmur ever passed his lips: all was submission. Once, when he thought himself better, he said, 'The Lord has been good to me: as my day has been, so my strength has been. If he had not helped me, I had perished in my affliction, and added with fervour, 'Glory to his name.' The state of his feelings, in the immediate conflict with death, may be conceived from the following account of his last interview with a highly esteemed friend;* and which occurred but

* Miss S. Thomas, the daughter of the Rev. Mr. Timothy Thomas, of Islington, a young lady whose friendship was greatly prized by Mr. Webb. The extract is made from a letter addressed to her sister, soon after the decease of her friend.

a few hours before his dissolution."

"Last Tuesday, my dear Mr. Webb breathed his last; and I was called to pass through such a scene, as I had never witnessed before, and of which I had no expectation: I had not seen him during his illness. On the afternoon of the day on which he died, I learned that he asked to see me. I entered his room with a sinking heart, but my imagination had pictured nothing equal to the reality of his wasted form. His eyes, half closed, had all the glossiness of death. He took both my hands within his; and, for some time, seemed unable to speak; after a pause he attempted it, and Mrs. Webb caught some sounds, which I could not distinguish. She heard him say, 'I could speak with rapture of the eternity I am about to enter, but my strength fails me.' I then heard, 'My sins are pardoned through Jesus Christ we shall meet again.'

After this, he placed Mrs. Webb's hand in mine, and, as he still laboured to speak, I begged him not to exhaust himself, and told him, I knew what he wished, and would be to her every thing that I could. His lips continued to move a considerable time, as he held our hands, but not a word was audible. I conjecture he was engaged in prayer. After a word or two more, he lay as if faint and exhausted, and then fell into an uneasy sort of slumber, in which state I left him; and thus ended my intercourse with one of the most amiable and

excellent of men. He died just after twelve o'clock, on the same day on which *Pearce* closed his life fifteen years before."

Thus terminated the journey of my invaluable friend through this waste-howling wilderness, on Tuesday, Oct. 11, 1814; and, on the following Saturday, his remains were deposited at the Baptist Chapel, Cannon-Street; and the event, improved by a suitable discourse, delivered from Micah, vii. 9. "I will bear the indignation of the Lord, because I have sinned against him," by his pastor, the Rev. Mr. Birt.

In his person, Mr. Webb was above the ordinary stature, and of spare habit. In his youth his countenance was ruddy, but it was not the blush of health. His appearance altogether presented what medical persons would consider as indicative of strong predisposition to consumption. When in health, there was a peculiar brilliancy and expressiveness in his eye. His manners were of the blindest kind. The tones of his voice, and a peculiarity of smile that seldom disappeared, indicated that his bosom was not often the abode of tumultuous passions. To this tranquillity, the continuance of so feeble a constitution, to the age of thirty-five years, must principally be attributed. It was "like the light of the evening, when the sun setteth; an evening without clouds."

His mind formed a complete contrast to his sickly body. It was in his case, as it is somewhere observed of Baxter, "That he was equally famous for weakness of body and

strength of mind." This mental soundness in Mr. Webb was happily combined with an inartificial humility, which, at once, veiled and adorned his other excellencies. He had a power, a flexibility of mind, which would have rendered him distinguished in whatever he had pursued. His apprehensions were quick, his judgment sound, and his taste correct. With these advantages, there was combined no *peculiarity* nor *eccentricity*, but he united great industry, without which, genius is seldom of much use. The observation is, perhaps, of pretty general application; but it certainly applies with great force to him, that the road to literary eminence was encumbered with difficulty. He built at the wall of the temple of science, like the Jews at that of Jerusalem, in troublous times.

The energy and decision of his mind continued to the end; and the remnant of bodily strength, that survived the exhaustion of repeated attacks from disease, was brought to bear to the best possible advantage.—He was great in the midst of his ruins.—He possessed the true criterion of genius; an ardour and enthusiasm in his researches, which were unquenchable; which not merely produced the most powerful influence in his own exertions, but led him perpetually to stimulate his correspondents and friends. His studies so delighted him, that they formed a *rest*, if not a *recreation*, from the toils of the school-room.

His capacious mind was filled with as much learning as

could be acquired in his circumstances; which, with a heart formed by the genuine spirit of goodness, and, in character, a rectitude of principle, united with benevolence of disposition and sweetness of temper, constituted my excellent friend.

It is probable that, if his health had allowed the experiment, he would not have made a popular preacher. His voice, though harmoniously sweet, was not powerful; a nervous temperament would, perhaps, have prevented his enjoying a perfect self-possession in the pulpit. The judicious would have always been pleased, and those, whose piety preferred sense to sound, could not have attended on his ministry without profit.

Mr. Webb possessed good conversational talents. The happy manner in which he improved the leisure of his pupils in free intercourse, on general subjects, greatly contributed to the popularity of his school. In his youth, he might have occasionally indulged in point and wit to the wounding of the feelings of his companions, but maturity of age, together with affliction, completely removed this defect, and left but the pleasantness of repartee, in which he often playfully indulged, to the gratification of social intercourse and epistolary correspondence. Several specimens would be introduced, but from a fear of protracting this article to undue length, and of stepping beyond the bounds of the subjects to which this miscellany is appropriated.

Mr. Webb enjoyed a cheerfulness of spirits, which his

afflictions could not subdue. As an illustration of which, I cannot forbear quoting from one of the last letters I received. In describing his journey from his house to the chapel, he writes: "The announced approach of winter, and the advanced guard of Eolus, oblige me, when I venture out, to put on the whole panoply of self-defence; with mouth and nose muffled up in silk, and eyes steadily fixed upon my mother earth, fearful of encountering the wrathful countenance of
'Eurus, Boreas, Notusque, . . . creberque
procellis Africus.'

I recollect of Milton's Mammon, that

'E'en in heaven his thoughts were always downward bent,
Admiring most the riches of heav'n's pavement.'

"I hope *my thoughts* are not *always* downward bent, though *my eyes* are. You, perhaps, were never so foolish as to wish yourself a bird of passage; will you forgive *me* for wishing it? especially when you recollect what Michael Bruce says of the cuckoo, that

'He has no sorrow in his song,
Nor winter in his year.'

His condition is certainly unique: very few others, either with feathers or without them, are so highly favoured. I rank with a less enviable class; with tortoises, snails, &c. who withdraw into their shells for the winter, in preference to

'Starting and shivering in the inconstant wind,'

and thus find security in torpor and stupidity."

The heart of my friend was highly sympathetic. In looking over a number of letters,

received in the course of our correspondence, I have not found one that is without expressions of tenderness; and, under some distressing bereavements and afflictions which have fallen to my lot, the sentiments of my invaluable correspondent are so just, and expressed so kindly, that nothing but a fear of swelling this article, suppresses the most ample epistolary proofs of the wisdom, piety, and sympathy of my friend.

It has been generally imagined, and the conjecture is probably supported but too powerfully, that an ardent pursuit of literary topics, especially those of a philological cast, is unfavourable to spirituality of affection, and proper pursuit of heavenly objects. Possibly my literary friend might have suffered from this circumstance, but for his afflictions, which were certainly preventatives to the decay of the cause of vital piety, while that of literature was thriving. He was punctiliously attentive to the religious concerns of the family; regularly conducted their morning and evening devotions, except when prevented by indisposition, and frequently availed himself of striking incidents that might have occurred in the neighbourhood, or were narrated in the papers, in order to produce proper impressions in the school-room, and on the minds of the domestics.

I cannot conclude, without sincerely regretting, that some masterly observer, who enjoyed and improved greater opportunities than myself, had not

undertaken to delineate a more perfect picture of the great and amiable mind of Mr. Webb. Our personal intercourse was but of short duration. It commenced, and, with the exception of a slight interview of a few hours, about two years since, it closed with our college pursuits at Bristol. I have been privileged for several years with frequent and free epistolary correspondence; and it is from this circumstance, together with the recollections I retain of college intimacy, after a lapse of fifteen years, that I have attempted this slight and feeble portraiture of my friend. It appears *late*, in consequence of the materials not coming into my possession till a few days ago; and certainly would not have appeared at all, but at the solicitation of his widow, and in compliance with a request, dictated by the partiality of friendship; and expressed in the hour of dissolution.

W. H. ROWE.

Weymouth, April 1st, 1815.

ORDINATION SERMON.

(Continued from page 183.)

I come now to the fourth, and last thing, in the doctrinal handling of the text, viz. That ministers hereafter must give an account to him that committed precious souls to their care.

Christ's committing souls to ministers' care and charge, and entrusting them with them as servants or stewards, necessarily supposes them to be accountable to their master.

He that has a treasure committed to him by the owner, and takes the care and charge of it, not as his own possession, but only to improve, or keep it for an appointed time, for him to whom the proper possession belongs, must return that treasure to the owner, when his time is out; and is accountable to him how he has fulfilled that which he undertook; and if any precious jewel be missing, he must give an account of it. So must ministers give an account of the souls committed to their care.

The office and work of ministers are not to last always; their care of souls is but for a limited season; and when that is expired, they must return to their master to give an account. After what manner they must be called to an account, may be shewn in these two things.

1. The event of things, with regard to the souls committed to them, will be enquired into. As there are so many precious souls committed to their care by Christ, so hereafter it will be enquired what is become of those souls. As if a person has a number of precious jewels committed to him to keep, when the time of rendering up the property entrusted to him arrives, the state of it will be examined, that it may be seen whether any jewel be lacking or not; and if any be missing, an account must be given, what is become of it. The charge of a minister is, in scripture, represented by that of a steward, to whom the householder, going into a far country, commits his goods,

and, when he returns, expects that the steward should give an account of his stewardship. In such a case, the householder looks into the state of the goods that he left behind under the steward's care. The master, in the parable, Matt. xxv. 14, &c. when he returns from his journey, has his goods, that he committed to the care of his servants, brought out and laid before him.

2. It will be enquired how far the results of that period have been owing to their faithfulness or unfaithfulness in the trust reposed in them. If any precious soul shall be found lacking, it will be enquired how this comes to pass; they must give an account what they have done with this and that soul that was missing, whether they were lost through their neglect or no; they must give an account what care they have taken, and what diligence they have used, and whether or no they can wash their hands from guilt with respect to them. It shall be examined by an eye that is like a flame of fire, whether the blood of souls that are lost is not indeed to be found in their skirts. We find, in the parable of the great supper, that the servants that are sent out to invite guests, return from time to time to their master, to give him an account, both of the event in their success, with respect to some to whom they were sent, and unsuccessfulness with regard to others, and also of their own doings and faithfulness, whereby they are clear of the guilt of their unsuccessfulness, and are commended to

the gracious reward of their success. Luke, xiv. 20, 21. I come now to the

APPLICATION,

in which I shall only address myself to those who are principally concerned in the great and solemn affair of this day, viz. to *him* who is now to be solemnly set apart to the work of the ministry in this place, and to *those* whose souls are to be committed to his care.

First, I would apply myself to you, dear Sir, to whose care the great Redeemer, and Head of the church is this day committing a number of precious souls in this place. I beseech you now to suffer the word of exhortation on this solemn occasion; suffer me to put you in mind how great the person is, with whom you are immediately and chiefly concerned in the affair of this day, even the great Shepherd of the sheep, and glorious Lord of heaven and earth, who is to be your and our judge. You present yourself this day before him, to receive at his hands a sacred deposit, a great treasure, a number of souls that are to exist through all eternity, each of which is infinitely more precious than all the precious gems that the earth affords. And I beseech you to consider to how great a purpose he is about to commit them to your care and keeping; it is, that they, by means of your faithful care and watchfulness, may be saved with an everlasting salvation. You may judge how much Christ will insist upon it that you should exercise great

Diligence and strictness in the care you take of them, by the value he himself has manifested for the souls of men, by what he has done and suffered for them; he has shown how precious he has judged immortal souls to be, in that he, though a person of infinite glory, did not think his own blood, his life, his soul, too precious to be offered up as a price for them, to redeem them, that they might obtain that salvation, in order to which he now is about to commit a number of them to your care, and to entrust you with the means he has provided for that end; committing to you his holy oracles, and the food of his house, which is his own body and blood, that therewith you might feed these souls; and, in some sense, committing to you the keys of his stores and treasures, that you might supply and enrich them, and be a means of their eternal wealth and glory.

Consider, dear Sir, how great an honour is conferred on you by him, whom God the Father hath made head of the whole universe, and Lord of all things to the church; that after he has provided for the salvation of souls, by his dying pains and precious blood, and the Father has committed to him all power in heaven and earth, that he might actually bestow eternal life on them for whom he died, he should call you to be a co-worker with him, and should commit precious souls to your care, that you might be the instrument of bringing them home to him, and bringing that to

pass with respect to them, for which his soul travailed in the agonies of death, and in inefable conflicts with the dreadful wrath of God. You are now about to receive the precious treasure at his hands, which you are to keep for him; you present yourself here before the Lord for this end, that you may, as it were, reach forth your hand and take this great deposit, with solemn vow, diligently and faithfully to keep it, and devote yourself to that service; so that, if it be possible for you to prevent it, no one of those infinitely precious jewels may be lost; but that you may return them all safe to him from whose hands you receive them.

Consider the example of your glorious Lord and Master: There were a number of the souls of men committed by the Father into his hands, that he might take care for their salvation. And after what manner did he execute his office? How did he lay himself out for the salvation of these souls? What great things did he do? And how greatly did he deny himself? How did this great Shepherd of the sheep behave himself, when he saw the wolf coming to destroy the sheep? He did not flee to save his own life, and so leave the sheep to become a prey; but from pity and love to the sheep, interposed himself between them and their enemy, stood between them and harm, and encountered the wolf, and, in the conflict, gave his own life to save theirs. John, x. 11—15. We read of Christ's *travailing for souls*,

Isa. liii. 10, 11. "It pleased the Lord to bruise him, he hath put him to grief; when thou shalt make his soul an offering for sin, he shall see his seed: he shall see of the travail of his soul and be satisfied." And how did he travail for this seed of his? Look into the garden of Gethsemane, and there behold him lying on the earth with his body covered with clotted blood, with his soul exceedingly sorrowful, even unto death, and offering up strong cryings and tears, together with his blood: and look to the cross, where he endured far more extreme agonies, and drank up the bitter cup of God's wrath, and shed the remainder of his blood. Thus he travailed in birth with his seed; thus he laboured and suffered for the salvation of those souls that the Father had committed to him. This is the example of the great Shepherd. And though it is not required of under-shepherds that they should endure sufferings of such a degree or nature, (for Christ has suffered them for that end, that both ministers and people might escape them,) yet surely he expects that, as they would approve themselves his disciples and followers and co-workers with him, in seeking the salvation of the same souls, they should not be backward to go through any labours or sufferings, which may be requisite in them, in order to their most effectually promoting the great end of his sufferings, with regard to the souls he has committed to them.

And as you, dear Sir, are to

stand in Christ's stead towards this people, and to act as his ambassador, should you not shew the like spirit, the like love to souls, and imitate him in his readiness to labour, and deny yourself and suffer, yea, be ready to spend and be spent for them, like the blessed apostle? 2 Cor. xii. 15.

The case with you, Sir, is as if the head of a family, that was a great prince, with a number of children in a strange land, when going home to receive a kingdom, should leave his children behind him, and commit them to the care of a servant, safely to conduct them through a dangerous wilderness, and bring them home to him; in which case, he has their health and lives committed to his care, as well as their future glory in his kingdom. With what care and watchfulness would it be expected of a servant, that he should execute his office in such a case! And, surely, if he fails of being thoroughly careful and watchful, after he has taken upon him so great a charge, and any disaster should be the consequence of his unfaithfulness, it will be most justly required of him, that he should answer for it, and he will inexcusably fall under his master's heaviest displeasure.

And suffer me, Sir, to put you in mind of the account you must give to your master, of the souls he seems this day to be about to commit to you. You are to watch for these souls, as one that must give an account. If any one of these souls should be missing hereafter, it will be

demanded of you another day, by your great Lord, "What is become of such a soul? Here are not all the souls I committed to you, to bring home to me; there is such a one missing; what is become of it? Has it perished through your neglect?" If you are able to say at that time, "Lord, it was not done through my neglect; I have done what in me lay for his salvation. I ceased not to warn, and counsel, and reprove him, and faithfully set before him his danger, and have not forborne to declare thy whole counsel to him. I have not neglected this and other souls that thou didst commit to me, to gratify my sloth, or pursue my worldly interest. I have given myself wholly to this work, labouring therein day and night. I have been ready, Lord, as thou knowest, to sacrifice my own ease and profit, and pleasure, and temporal convenience, and the good will of my neighbours, for the sake of the good of the souls of which I had the charge: I have not led this soul into any charge by my ill example. I have neglected no means of thy appointment, either public or private, to turn him from sin to God; I sought out acceptable words, and studied for the most likely means to be used for his saving good; but he would not hearken, but turned a deaf ear, was stupid and obstinate under all, and went on carelessly and frowardly in the imagination of his own heart." If you are able to say, in like manner as Christ did to the Father, with respect to the souls committed

to him, "Those that thou gavest me I have kept, and none of them is lost but the son of perdition," you will be able to hold up your head with comfort before your Judge; your account will be accepted, you shall be acquitted, and your unsuccessful faithfulness shall be rewarded. But if, when it shall be demanded of you, What is become of such and such souls? you shall be dumb, having nothing to say, your conscience testifying against you, and it shall appear that it has been much owing to your unfaithfulness, Oh how dreadful will your case be! What confusion and astonishment will fill your soul, before your great Master and Judge! And, remember, that the blood of such souls will be required at your hands. Ezek. xxxiii. 8.

And suffer me, dear brother, to tell you, that you must, another day, meet these souls, of which you are now going to take charge, before the judgment seat of Christ; and if, by means of your faithfulness towards them, in your work, you shall meet them at the right hand of Christ in glory, how joyful a meeting will it be to you! They will be indeed your crown of rejoicing in that day. But if you behold them with devils at your left hand, in horror and despair, your conscience accusing you of unfaithfulness towards them, and it appear that they are lost through your neglect, how distressing will the sight of them be to you!

Your master and mine is this day calling me to resign the

pastoral care of a number of souls into your hand, that have hitherto been committed to my care. It is with cheerfulness that I can now resign them to the care of one concerning whom I have so much hope that he will be faithful in his care of them. May the Lord of the harvest enable you to discharge your duty towards them more faithfully than I have done, and make you a far greater blessing to them, and may you come with them at the day of judgment before Christ, with exceeding great joy, and in robes of glory, and then say, as Christ himself will say to the Father, when he shall come with all the souls that were given him of the Father, and present them before him in perfect glory, "Here am I, and the children which thou hast given me."

(To be continued.)

ON WOMEN SPEAKING IN THE CHURCH.

To the Editor of the Baptist Magazine.

MR. EDITOR,

I AM astonished, beyond expression, at the inference which a correspondent, in your Magazine for April, has attempted to draw from the 34th and 35th verses of the 14th chapter of St. Paul's first Epistle to the Corinthians, which, I think, is not warranted from the words themselves; as, the *speaking* in the churches, which the apostle prohibited in the Corinthian women, was that kind of loquacity, or female inquisitiveness, which, in

the early days of Christianity was, perhaps, but too common amongst them, of asking questions in the churches respecting the new doctrine; hence, the apostle took occasion to say, "if they will *learn* any thing, let them ask their husbands at home, for it is a shame for women to *speak* in the church." Had the inhibition referred to *praying or prophesying*, (which latter epithet is synonymous with *preaching*,) what an inconsistency would this great apostle have been guilty of, who, in the 11th chapter, verse 5th, of the same epistle, absolutely laid down rules for the proper deportment of women in these solemn acts; for after giving his instructions, as in verse 4th, in these words: "Every man *praying or prophesying*, having *his* head covered, dishonoreth his head;" he then adds, in verse 5, "But every woman that *prayeth or prophesieth* with *her* head uncovered, dishonoreth her head, for it is even all one, as if she were shaven."

Could Paul, therefore, have acted thus, in laying down rules for a practice, which he almost in the same breath forbade; it might with more truth have been said of him on this than was said by "*the most noble Festus*" on another occasion, that, "he was beside himself, and that much learning had made him mad."

But, independent of all speculation on this point, this same apostle speaks of a woman who laboured with him in the gospel; and, in the 21st

chapter, verse 9th, of Acts, it is mentioned that Philip, the evangelist, had four daughters, "which did prophesy." Your correspondent, I trust, will be satisfied with testimonies from holy writ; or, I would refer him to Martin Luther, who hath affirmed, "that every good Christian, (not only men, but women also) is a preacher."

Finally, and what must put beyond all doubt the warrant under the Christian dispensation for women, as well as men preaching, is the declaration in scripture, that "*male and female are all one in Christ.*"

I am, your's, &c. S.

THOUGHTS

ON I. COR. XI. 5.

"Every woman that prayeth or prophesieth with her head uncovered, dishonoureth her head."

To understand the meaning of the apostle here, it is necessary, first, to ascertain "the prophesying" of the woman. Public, not private worship, is discussed; and the rules are applicable to the former only. In private, the female may worship God as she pleases; but, when she "prayeth or prophesieth" in public, she is to do so in a way not dishonourable to her head. In a well-known passage she is forbidden to teach or to *speak* in the church: here she is directed how to pray and to prophesy in the church.

To prophesy, commonly signifies to foretell future events: this gift was bestowed on females both under the Old Testament, and at the commencement of the New. Prophets and prophetesses foretold future events,

where, and when, and in what manner they were excited by the Spirit, and could not be subjected to rules. In this sense, prophesying formed no part of regular public worship, and cannot therefore be supposed as referred to in this direction.

To prophesy, denotes, very frequently, "to explain in an infallible and edifying way, the spiritual meaning of the Old Testament prophecies, and their accomplishment in Christ." He who exercised this gift, spoke to edification, and exhortation, and comfort. In the judgment of the apostle, this gift occupied the highest rank, and, consequently, he who possessed it, occupied an elevated station in the church. To *prophesy*, in this sense of the term, is forbidden a female, because it would be to teach, and to usurp authority over the man.

To prophesy, denotes, in some places, to *sing hymns* in the praise of God. I shall produce some places, where, I judge, it must be so understood, and then leave it with your readers to judge whether such an interpretation is not applicable to the passage under discussion. 1 Chron. xxv. 1—7. "Moreover, David and the captains of the host separated to the service of the sons of Asaph and of Heman, and of Jeduthun, who should *prophesy* with harps, with psalteries, and with cymbals. And the number of the workmen, according to their service was, &c. *who prophesied according to the order of the king.*" Ver. 3. Of the sons of Jeduthun, six, under the hands of their father Jedu-

thun; who prophesied with a harp, to give praise to the Lord. Ver. 4. Of the sons of Heman, fourteen. Ver. 6. All these were under the hands of their father for song in the house of the Lord. Ver. 7. So the number of them, with their brethren, that were instructed in the songs of the Lord, was two hundred and eighty-eight." The meaning of the term, in this full and clear passage, is beyond controversy. If the same meaning be given it in some other places, much light will be thrown on the sacred volume. I subjoin one or two examples: 1 Sam. x. v. "After that, thou shalt come to the hill of God, and thou shalt meet a company of *prophets* (*i. e.* men divinely appointed and qualified to conduct the *praises* of God) coming down from the high place, with a psaltery, a tabret, and a pipe, and a harp, before them; and they shall prophesy. The Spirit of the Lord will come upon thee, and thou shalt prophesy *with them*." Another example is taken from the contest between Elijah and the prophets of Baal. 1 Kings, xviii. 26—30. "They called on the name of Baal from morning to noon, saying, O Baal, hear us! But there was no voice, nor any that answered. And they leaped upon the altar that was made. They *cried aloud*, and cut themselves. When mid-day was past, and they *prophesied* until the time of the evening sacrifice, there was neither voice, nor any that answered."

If such be the meaning of the term in the Hebrew Scriptures, it may be expected to be em-

ployed, in the same sense, in the Greek. And this expectation is heightened by the well-known fact, that God did qualify individuals, in the early stage of the Christian church, to compose and sing hymns adapted to public worship. 1 Cor. xiv. 26. "How is it, brethren, when ye come together, that every one of you hath *a psalm*, a doctrine, let all things be done to edifying." To conclude this long induction of proofs, let the 15th verse of the xivth chapter of this epistle, be contrasted with the words under discussion, "every woman praying and prophesying;" and, "I will pray with the Spirit, and I will sing with the Spirit."

The meaning of the first part of the text appears, then, to be this: "every woman praying or singing with her head uncovered, dishonoureth her head."

Having been so tedious in examining the import of this first clause, I shall subjoin, in a few words, what has carried the greatest conviction, to my own mind, on the last clause. The apostle declares, that the head of every man is Christ, and the head of every woman the man. The male, being first created, was made in the image of his Maker, and is, therefore, the glory of his God. The female, being next fashioned, sustains the same likeness, and is, therefore, the glory of the man. The man is not to cover his head in worship, because his head is pure, spotless, sinless. The woman is to cover her head, because her head has fallen and become depraved.

Thus have I written freely

the result of my inquiries on this difficult text. And your female readers may, perhaps, think that this result has been communicated to confirm the doctrine advanced in a late essay on the silence of women in the church. Candour compels me to give the above interpretation of the passage: but truth obliges me to enter my protest against the length to which your unknown correspondent has carried his statements.

Controversy is altogether unpleasant to me. But I do think, that the doctrine of the essay, in its full extent, is unsupported by scripture. It is built chiefly on three passages of scripture, in all which the apostle has one object in view, namely, *public teaching*. It is this which is forbidden to the female. She is to engage in no such exercise as involves superiority. But I decline the discussion in this paper, and shall communicate my thoughts on that important and practical subject in a subsequent essay, should it remain unanswered.

J. L.

ANECDOTE OF MR. BOOTH.

SOME years before the death of Mr. Booth, a particular friend said to him, "I find, Sir, that you have lost a valuable member of your church." "Yes," he replied, "and she has left me a legacy;" at the same time adding, "There are of her own family, who stand more in need of it than I do." He then asked his friend whether, under such circumstances, he thought it would be right in him to receive it;

for that he himself thought it would not. The legacy was, nevertheless, transferred to him, in conformity with the Will of the deceased. Some time afterwards Mr. Booth went to the Bank of England, and, without saying any thing more upon the subject to his friend, executed a transfer of the legacy to one nearly related to the family of the executrix, for whose benefit he relinquished it."

THE IMMUTABILITY OF CHRIST THE CAUSE OF THE PRESERVATION OF HIS CHURCH

WHILE we would not undervalue the divine goodness in raising up instruments for the good of his church, nor be insensible of their loss, the following extract from Luther, as quoted by Rutherford, in his book against Antinomianism, may communicate wholesome consolation to the friends of Christ, under the sorest bereavements which can befall us: that eminent reformer says, "Alas, what are we, that we should be conservators of the church? Our fathers could not sustain this character, nor can they that come after us. Thou and I were nothing a thousand years ago, when the church of God was preserved without us. He did it, who is called, *He that was*, and who is *the same yesterday*; nor can we do it now. The church might be ruined before our eyes, were it not for *Him who was*, and who is *the same to day*: nor can we do ought for the preservation of the church when we are dead; but He will do it, who is called, *He who is to come*, and who is *the same for ever*."

Miscellanies.

ON THE FIRST SETTLERS OF NEW ENGLAND.

IN a popular periodical publication for January, 1814, a writer remarks, "That the founders of American society brought, to the composition of their nation, few seeds of good taste, and no rudiments of liberal science." This unfavourable opinion, concerning our transatlantic brethren, may be thus accounted for. A number of superficial travellers have lately visited the United States; and, on their return to England, they have given their crude journals to some mercenary scribbler. A book is produced, wherein the writer, indulging in a national propensity, draws a caricature, rather than a picture, of the manners of the Americans: the work is replete with falsehood and scandal. The mercenary receives his ill-gotten wages, and the expenses of the traveller are reimbursed by the sale of the book. Thus the credulity of the public is taxed, to refund the expenses of some superficial and splenetic traveller. If the people of the United States, who are descended from England, be really so contemptible as some late travellers describe, it follows, that as an impure stream cannot flow from a pure fountain, England must also be far gone in depravity; an inference which, perhaps, they did not consider as naturally drawn from their own premises.

In conformity to ideas thus disingenuously imposed on them, *some persons have been accustomed to entertain the most unfavourable opinion of the first settlers*

of New England. These they consider to have been an ignorant, factious, and fanatical set of men, banished from England for crimes; while the transatlantic churches, established by the puritans, they consider to have been a mere colluvies of error and superstition. It is to be apprehended that there are too many persons in Great Britain, who look on most of their American brethren in the same light, even to this day. It is the misfortune of Great Britain and America, that they are not better acquainted with each other; and that their liberality in subscribing to pious institutions, is not seasoned with that charity, which thinketh no evil.

It is not my intention to defend the first settlers of New England, in that persecuting spirit, which disgraced too many of them; but, with respect to their ignorance, I apprehend the charge cannot be made good against them. The first ninety-four ministers who crossed the Atlantic, and settled in New England, chiefly before the year 1640, were all educated in the English universities, and were mostly ordained presbyters by the bishops in England. Of these, Hooker, Chauncey, Lee, Davenport, &c. were well versed in theological literature, in the writings of the Greek and Latin churches, the councils, historians, and fathers. If they were such ignorant fanatics, as they have been represented, it may be asked, why did the universities of England confer degrees on them?

why elect them as fellows of their learned bodies? why did the learned bishops of England ordain them? how could they have acquired a knowledge of the difficult Indian languages, and have published translations of the scriptures in them? The charge sufficiently refutes itself by its own absurdity.

With regard to their errors and fanaticism, it may be observed, that if the first settlers of America were in an error, in refusing to submit to the decisions of Archbishop Laud, the people of England erred not less; for they not only refused to submit to his arbitrary mandates, but brought him to the scaffold. Many of the early ministers of New England resigned their fellowships and livings here, or were suspended by Laud, for preaching according to the dictates of their consciences. They sought a sanctuary in the western wilderness; religion being their primary object, they established civil government for the sake of religion. Their system of evangelical doctrines, the instituted ordinances, and ecclesiastical polity, did not vary much from the purity of the apostolic ages; their preaching of the word was attended with the best effects; baptism and the Lord's supper were duly administered. And if their history had ended here, it might be truly said, that the puritans were a race of men of whom the world was not worthy. But though they fled from persecution themselves, yet no sooner were they settled in America, than they commenced a system of persecution not less culpable than that of Laud himself. If a comparison should be instituted between that prelate and the presbyterians of Massachusetts-bay, the latter will, per-

haps, be found to have been the most intolerant. The English prelate expiated his offences with his head; the presbyterians of Massachusetts triumphed for a time, but, by changing their appellation to congregationalists, they prove, that they are ashamed of their persecuting and intolerant spirit.

One of the most extraordinary men, who ever left England to settle in America, was Mr. Roger Williams: this gentleman was born in Wales, A.D. 1599. Lord Chief Justice Coke saw him when very young at church, taking notes; and finding them judicious, he patronized young Williams, and sent him to Oxford. Having finished his studies at the university, he first became a minister in the established church, and subsequently joined the puritans. Soon after, the Laudian persecution forced him to quit his native country, when he fled to New England. America is under great obligations to this intemperate prelate, for, by his intolerant spirit, he peopled her wilderness with some of the most learned and pious men, which England (*magna parens virum*) has produced.

Arriving in New England in 1631, Mr. Williams settled in the ministry at Salem, in the state of Massachusetts. He was by no means reserved in expressing his opinions; his manner of delivery was full of ardour and vehemence, while he openly and boldly declared whatever appeared to him to be the truth: this undisguised frankness soon brought him into difficulty. In 1635, he was summoned before the general court, and was charged with maintaining eighty-two *erroneous* opinions. If a man has the misfortune to err on eighty-two points of his religion, a question arises, on what points can he be expected to be ortho-

dox? Two of Mr. Williams's supposed *errors* are these: 1st, "That there ought to be an unlimited toleration of all religions. 2d, That to punish a man, for following the dictates of his conscience, is persecution."

Mr. Williams would not retract his new and dangerous opinions, as the court was pleased to call them, in consequence of which, the sentence of banishment was passed upon him. He took leave of his wife and children; his heart was wrung with the keenest sensations of anguish, but he trusted in God. In the depth of a severe winter, when the ground was covered with ice and snow, he was driven among the hostile tribes of Indians, who inhabited the borders of the Narranganset-bay. A wilderness was before him, intersected with broad and rapid rivers, a wilderness infested with beasts of prey, and inhabited by men still more savage and dangerous. They who are acquainted with the inclemency of a New England winter, where the cold is supposed to be not less intense than in Russia, will readily conceive the hardships he must have suffered. Such was the extremity of his distress, that for fourteen weeks, as he himself observes, "he knew not what bread or bed did mean." The savages, however, treated him with respect and kindness; they considered him as their father and instructor, and permitted him to settle among them. Here Mr. Williams founded the colony of Rhode Island and Providence plantations, the government of which is characterized by allowing freedom of conscience to all. This man, who was thus twice driven into exile, has the honour of being the founder of the first free government the world ever knew. Here also, amidst the soli-

tude of the desert, he founded the first baptist church in America; that church so distinguished by the number of men it has afforded to the state, and to the cause of learning and religion; that church, the singular character of which it is, never to have disgraced itself by persecution. Thus "the stone, which the builders rejected, has become the head of the corner."

It would be desirable to trace the origin of those principles which Mr. Williams advocated, but, at this distance of time, we must be content with mere probabilities and hypothetical induction. Drawing his first breath amidst the mountains of Wales, and receiving his first impressions among a people who were never subjected to the Roman yoke, it was natural that he should be a lover of the pure principles of liberty. Mountainous countries have ever been considered as the peculiar abode of freemen; thus the Cantons of Switzerland, among the Alps, not less than Wales, have been supposed to be the cradle of liberty. His mind being well stored with good learning at the University of Oxford, it was reasonable to suppose that his original principles of religious and civil liberty would be there improved and confirmed. That celebrated University, about half a century afterwards, produced the great Mr. Locke, the champion of civil and religious freedom. Whether the course of study, formerly presented by that University, was more than ordinarily favourable to the principles of toleration, I am not able to say; but Mr. Williams, Mr. Locke, and others, who have successfully advocated the doctrine of liberty of conscience, having issued from that school, afford a sort of presumptive evidence in favour of the Oxford system of instruction.

The oppressions of Laud, operating on a vigorous mind, like that of Mr. Williams, must of course produce an effect the reverse of what the archbishop intended. The sentence of the general court of Massachusetts, approved by the ministers as well as the magistrates, could not be expected to alter sentiments of such a man as Mr. Williams: rather than retract his opinions, he chose to go into exile. Thus it appears from the history of his life, that the origin of those principles, which it is the glory of Mr. Williams to have advocated, and to have been the first to reduce to practice, as soon as it was in his power in America, was derived from the principality of Wales. The pure ideas of liberty were his birthright, inherited from his ancestors, those intrepid mountaineers, who defied the yoke, which the Roman emperors in vain sought, for hundreds of years, to impose on them. Those principles were fostered and brought to maturity by the learning and religion derived from the alma mater of Oxford. The Laudian persecution of England, and the not less fiery persecution of the presbyterians of Massachusetts-bay, might have shaken the firmness of an ordinary man: a timid spirit, in all probability, would have yielded to such fiery trials; but thanks to the unshaken constancy of Mr. Williams, he persevered in defending his doctrine, and finally established it. To his wisdom in conceiving, and hardiness in executing, the United States owe the grand principle which characterizes their government, viz. that no man shall be molested on account of his religion.

*Justum, et tenacem propositi virum
Non civium ardor prava jubentium,
Non vultus instantis tyranni
Mente quatit solidâ.*

Hitherto the character of Mr. Williams has been drawn by his enemies, rather than by his friends. The reason is obvious; the presbyterians of New England established colleges, and cultivated literature, more than an hundred years ago. The baptists have but lately established an university, and began to cultivate literature; so that the American writers and men of education were, till of late, mostly on the side of the presbyterians. Notwithstanding the cavils of his enemies, I may venture to assert, that among all the eminent men, which this kingdom has sent forth to adorn and cultivate the western wilderness, hardly one can be named who is equal to Mr. Williams; unless, indeed, William Penn, the founder of the great and opulent state of Pennsylvania, be excepted. In comparing Williams with Penn, we find the same degree of learning and discernment, which enabled them to investigate the truth, the same undaunted spirit which prompted them to defend it, the same enthusiastic love of liberty; Williams, however, preceded Penn by many years. Penn, with superior advantages of wealth and influence, went to America about fifty years after Williams: he appears to have emulated his predecessor in the liberality of his principles. He settled in a milder climate, with a much greater extent of territory and more fruitful soil. Posterity has been more grateful to Penn; the state still retaining his name. Williams has shared the fate of Columbus. When he founded an asylum for men persecuted for conscience' sake, he intended the states should have been called Providence, but it is called Rhode Island, Providence being the name of one town only in the state. Whatever may be

their comparative merit, the names of Williams and Penn will be respectfully remembered by the latest posterity, while the sanguinary monsters, who, under the mask of liberty, have disgraced this age by their crimes, will be forgotten, or recalled to mind with abhorrence. It seems to be a species of impiety, to wish the destruction of institutions, originally derived from this nation, and established with so much difficulty in the western world. Happy will it be for them, if they keep themselves uncontaminated by the pernicious influence of French politics and French morality.

Mr. Williams was well acquainted with the manners, customs, and languages of the Indians, and was strenuous in his endeavours to convert and civilize them. In their wars with the white people, when his persecutors were hardly pressed, Mr. Williams, who had great influence over the Indians, restrained them, and rescued his persecutors from the effects of their vindictive spirit; in this, as in other things, proving himself to have possessed a truly Christian spirit, which commands us to overcome evil with good.

By some writers, Mr. Williams is called "a rigid Brownist, precise, uncharitable, and of most turbulent and boisterous passions;" by others he is denominated "a godly and zealous preacher:" Let us hear him speak for himself. In his address to the clergy of Old and New England, Scotland, and Ireland, p. 319, he says, "What I have suffered in my estate, body, name, spirit, I hope, through help from Christ, and for his sake, I have desired to bear with a spirit of patience and of respect and love, even to my persecutors. As to particulars, I have and must (if God so will) further debate

them with my truly honoured and beloved adversary, Mr. Cotton."

After his settlement in Providence, he complains much of straightness of his time, "being constantly drunk up by necessary labours, for bread for many depending on one, the discharge of engagements, and wanting helps of transcribing." These straightness of time were such, as prevented him from publishing his papers.

This extraordinary man died at the age of eighty-four; his body was buried at Providence, the town which he founded, by the side of his daughter Patience Ashton. Though no monument has been erected to his memory, yet his merits will not soon be forgotten. His posterity may say, "*si monumentum quæris, circumspice.*"

However, an ingenuous mind may wish to draw a veil over the foibles of eminent men, yet the stern muse of history forbids, and demands, that strict and impartial justice be done. Whoever is elevated above the common level of mankind, must expect that his motives and actions will be scrutinized; and, as the best of men have their weak sides, it follows of necessity, that eminence will ever be attended with some exposure of foibles or weakness. It is objected to him, that he founded several churches, and afterwards ceased to walk with them: the reason is not assigned, but it is easy to infer, that his own ideas of the perfection of a Christian church were far from being realized. His book against Mr. Fox has been quoted, as shewing a want of charity towards the Friends. Why he should write against that respectable denomination of Christians, it is not easy to say; especially as they had never injured him.

Mr. Williams, during his life,

was hardly and unjustly dealt with; and, since his death, much odium has been cast upon his memory; but the day is not far distant, when the liberal doctrines which he advocated in religion, will be more generally acknowledged: then will it be discovered, though late, that the soundest ecclesiastical polity, is that which secures freedom of conscience,

*Libertas quæ sero, tamen respexit inertem,
Respexit tamen, et longo post tempore venit.*

Much has been said with respect to the obligations America is under to Britain, but Britain is also under obligations to America. The nature of those benefits, which the two nations have reciprocally conferred on each other, it is not my intention here to discuss fully. I shall but barely touch upon the subject. If the doctrine of religious freedom originated in Great Britain, it was not reduced to practice in this kingdom. Here it remained a dead letter; but to America, the world is indebted for reducing this great principle to practice. If the abstract proposition, that freedom of conscience is the soundest church policy, was borrowed from England, the demonstration of the proposition comes from America. Mr. Williams could not reduce his refined ideas of religious liberty to practice in this kingdom; here he was not even allowed to divulge his sentiments: he sought a sanctuary in the solitude of the western wilderness, where his speculative ideas were subjected to the test of experiment. His trials, it must be confessed, were the *experimentum crucis*, and fully established the truth of his principles. He denied, that Christ had appointed the civil sword against false teachers; and he is the first governor on record, who ever maintained, that liberty of con-

science is the birth-right of man, and granted it to those who differed from him in opinion. An apology may be made for the vehemence of his delivery, and want of requisite caution in declaring his sentiments. It was very natural for a man who, in England, had been compelled to keep silence, when he arrived in America, to exceed the bounds of prudence; and it was mean in the general court of Massachusetts, to take advantage of the ingenuous frankness of Mr. Williams.

PHILELEUTHERUS.

A VIEW OF THE WISDOM OF GOD,

As manifested in those arrangements of providence, which paved the way for that unexampled support, by which the British and Foreign Bible Society has been distinguished.

To the Editor of the Baptist Magazine.

WE live, Mr. Editor, in peculiarly eventful times, in which, while we behold, on the one hand, much to fill us with alarm, and to rouse every feeling which is capable of being affected by the melancholy details of suffering humanity; we are also called to contemplate on the other, scenes fitted to diffuse the purest joy through the breast of every man who receives the scriptures as containing a revelation of mercy to our guilty world. Of this description, particularly, are the numerous Bible Societies which have lately been formed in every county, and almost in every town, in the kingdom, the accounts of which have occupied the pages of almost every provincial newspaper, while more extended reports of their proceedings have issued from the press in a separate form, many of them containing some of the most splen-

did displays of eloquence which our language can boast.

There is, however, one remarkable feature in the history of Bible Societies which, though it cannot fail to strike the attention of the most careless observer, I am not aware that it has been particularly noticed in any of the periodical publications of the day; I mean, the way in which they have received the countenance of persons, of all descriptions, and in many cases, even of those who, without breach of charity, we have reason to conclude, do not live under the practical influence of that book, on which they have heard so many fine eulogiums pronounced, and which they professedly wish to disseminate. This fact is notorious to all: but it may be useful to contemplate those events in the history of the times which have led to it. We have, I think, in this part of the history of Providence, a luminous display of the wisdom of God in bringing good out of evil, and in taking the wicked in their own devices.

In attempting to illustrate this point, permit me, Mr. Editor, to lead back your attention to the commencement of the French revolution, or, rather, to one of the features in the history of that nation, which was intimately connected with this event. This, it is well known, was the prevalence of an infidel philosophy in France: that philosophy which denied the existence of a First Cause: which taught that death was an eternal sleep: which made all human actions merely a calculation of expediency; which not only poured contempt on the authority of revelation, but confounded all moral distinctions, and thus prepared the public mind for those scenes of plunder, barbarity, and car-

nage, by which that unhappy country was so long and so deeply afflicted. Here, then, the grand enemy of human happiness appeared to have gained a signal triumph. A great nation, in the centre of Europe, whose example was likely to be extensively imitated, distinguished by the celebrity of its literary characters, who were the avowed patrons of infidelity, seemed prepared effectually to banish the influence of revelation; nay, to blot out the Christian name from the face of the earth. But, what was the result? "He that sitteth in heaven did laugh: the Lord held them in derision." Not only were the machinations of the wicked defeated, but defeated by the very weapons which they themselves had prepared.

It was soon seen, that if the influence of moral obligation be destroyed, the security of life and property is gone, and human society could be expected to present nothing but one unvaried scene of misery and horror. But it was also found, that there was no solid basis for moral obligation but the revealed will of God; the authority of Him, in whose hand our breath is, and whose are all our ways; and who both can, and assuredly will, call us at last before his tribunal, to give an account of the deeds done in the body, whether these have been good or bad.

Hence, many who felt merely an interest in the present life; who wished to enjoy their houses and lands in safety; who trembled at the thought of the midnight assassin, felt their present security and happiness intimately connected with the diffusion of that system which teaches men to look forward to a judgment to come.

From this quarter, then, arose

a powerful recoil against the principles of infidelity in the minds of many, merely on account of the pernicious influence of such principles on social order; nay, I may say, on account of their obvious tendency, to destroy that mutual confidence on which the safety and comfort of civil life is suspended. How wonderful are the ways of Providence! Here we may, indeed, see the finger of God, in bringing good out of evil: in counteracting the designs of the grand enemy of human happiness, and of his emissaries, among men; and in turning their most malignant machinations into foolishness; nay, in making the most unblushing avowal of the most horrid impiety, and of the rankest atheism and infidelity, ultimately instrumental in promoting the dissemination of the revelation of mercy. In contemplating such a wonderful revolution, how justly may we exclaim, "O, the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his way is past finding out!"

But while some, we have reason to fear, are influenced by no other motives in supporting Bible institutions, than because it is obvious, that the diffusion of religion among the lower orders, is intimately connected with the present safety of society; thousands, we believe, have a far higher aim, and rejoice in such institutions, as a means of opening up to millions the road that leads to eternal

Let it, however, be recollected, that even those who are influenced only by the inferior motive just mentioned, indirectly bear their testimony to the excellence of the Word of God. Even the inferior, worldly, and selfish cannot exist without an

admission of the value of the book, from the principles of which such important practical consequences flow. Is not this, calculated to strike all who reflect upon the subject, as furnishing one powerful argument in support of the divine origin of the Bible? Was ever error, was ever a deep laid scheme of deceit and imposture, found to produce effects so eminently conducive to human happiness?

But, to conclude, Mr. Editor though we cannot take the comfort of thinking, that all who have come forward in support of Bible Societies, are influenced by enlightened views of the value of the Word of God, we may derive some consolation from the hope, that where men thus publicly commit themselves as the avowed patrons of the Bible, they may be struck with the inconsistency of their conduct if they be found, in their personal habits, strangers to its practical influence. They may thus be led to examine, with serious attention, that book, which, according to their own public acknowledgment, produces effects so transcendently beneficial, and with which the best interests of human society are so intimately connected.

W. INNES.

Edinburgh, March 15.

Such are the scarcity of Bibles in some of the counties in Ireland, and the anxiety of the people to read them, that a poor man has been in the habit of giving the sexton of the parish, in which he resides, *three days' labour*, in the harvest season, (the busiest time of the year,) for the privilege of admission to the church, in order to peruse the Sacred Scriptures.

Obituary.

REV. ANDREW FULLER.

NEVER have we had a task so distressing to our feelings, or that will produce so much sorrow in the hearts of our readers, as that of recording the lamented death of the wise, the zealous, and disinterested Secretary of the Baptist Missionary Society — **ANDREW FULLER**. This eminent and laborious servant of the Lord Jesus, was called to his Master's joy, on Lord's day morning, the 7th of May, in the sixty-second year of his age, after only a few weeks' illness of a most distressing kind; but, under which, the grace and power of the Saviour mercifully preserved him from that despondency and despair, which, we understand, the nature of his complaint tended greatly to produce.

The following letters will give our Readers some information of the last days of this faithful minister, till a more detailed account can be prepared.

In prospect of his dissolution, Mr. Fuller thus writes to the Rev. Dr. Ryland:

Kettering, April 28th, 1815.

MY DEAREST FRIEND,

We have enjoyed much together, which, I hope, will prove an earnest of greater enjoyment in another world. We have also wrought together in the Lord's vineyard, and he has given us to reap together in a measure in his vintage. I expect this is nearly over; but, I trust, we shall meet, and part no more. I have very little hope of recovery; but I am satisfied to drink of the cup which my Heavenly Father giveth me to drink! Without experience, no one can conceive of the depression

of my spirits: yet I have no despondency. I know whom I have believed, and that he is able to keep that which I have committed to him against that day. I am a poor guilty creature; but Jesus is an Almighty Saviour. I have preached and written much against the abuse of the doctrine of grace; but that doctrine is all my salvation, and all my desire. I have no other hope of salvation, than what arises from mere sovereign grace through the atonement of my Lord and Saviour: with this hope, I can go into eternity with composure. Come, Lord Jesus! Come when thou wilt, here I am; let him do with me as seemeth him good! If I should never more see your face in the flesh, I could wish one last testimony of our brotherly love, and of the truth of the Gospel, to be expressed by your coming over and preaching my Funeral Sermon, if it can be, from Rom. viii. 10. I can dictate no more;

But am, ever yours,

very dear Sir,
ANDREW FULLER.

Mr. Burls having witnessed the last hours of his highly valued friend, thus writes:

Kettering, 10th May, 1815.

The funeral of our departed friend, is to be on Monday next. Mr. Robert Hall is to speak at the grave, and Dr. Ryland to preach the Funeral Sermon. Respecting our dear friend, many will be disappointed as to his dying experience; so little being known of the feelings of his mind. While he was able to converse, the substance of what he said,

was,—He had no *raptures*, no *despondency*. His *feelings* were not so much in exercise as his *judgment*. A short time before he was so ill that he could not see, or converse with any one, he said to one of his deacons, "I am a great sinner, and if I am saved, it can only be by *great and sovereign grace*:" repeating the words very emphatically, "*by great and sovereign grace!*"

In the early part of the morning of the day, on which he died, he said to one of the family, just loud enough to be heard, "I wish I had strength to worship with you." By this he knew it was the Lord's day. He added, "My eyes are dim:" and he appeared to be nearly blind. For nearly half an hour before he expired he was thought to be in fervent prayer. Nothing could be made out of what he said, except two words, which were supposed to be, "Help me!" He then struggled, sighed three times, fell back, and in five minutes expired. I have thought that the *peculiar* trait of his character was manifest in death. You know, that when he had an important object before him, he steadily pursued it, looking neither on this side nor on the other; but steady to that one object he pursued it with all his might. It was so with him, even in death. He had to grapple with the King of Terrors: he could think of nothing else: he felt he had nothing to do but to die; and, in his case, it was hard indeed: his sufferings were inexpressibly great: added to this, the lowering nature of the disorder, and that he suffered the more because of his great remaining natural strength to struggle with the fatal complaint. He was heard to say, putting his hand on his breast, "Oh, this *deadly wound!*" At another time, "*All*

misery centres here." His son said, "*bodily misery, father?*" "O yes," said he, "I can think of nothing else!" Well, my brother, it is over, *all is over* with him. The conflict is done. His *rest* and his *reward* were to be entered upon together. 'Of him' it may be said:

"The labours of this mortal life
End in a large reward!"

I was the first person who announced his death to Mr. Robert Hall. He said, "A *great man* is fallen! I scarcely knew a man whose whole life has been so entirely, and laboriously devoted to the cause of God."—O, my brother, may our lives, through the divine blessing, be humbly, constantly, and zealously devoted to God, and our death we may well leave with him. *Precious in the sight of the Lord is the death of his saints*, whatever may be the circumstances attending their dying.

Yours, &c. W. B.

The remains of Mr. Fuller were interred on Monday, the 15th of May. The Rev. Mr. Toller, pastor of the independent church at Kettering, began in prayer; Dr. Ryland preached the funeral sermon according to the request of Mr. Fuller, from Rom. viii. 10: "*If Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness:*" and Mr. Hall delivered the oration.

At a meeting of the committee of the Baptist Missionary Society, held at Luton, 17th of May, 1815, it was unanimously resolved, "That, in consequence of the lamented death of our invaluable secretary, the Rev. A. Fuller, Dr. Ryland be requested to discharge the business of secretary until the annual meeting of the society, to be held at Northampton in October next."

MRS. SARAH AINSWORTH,
Of Wicken-Hall, Cheshire.

WHEN young she experienced some convictions of conscience, which, as far as my observation extends, is a general case with those whom God ultimately brings to himself. These convictions were not such as to prevent her entering into the fashions and amusements which prevailed in the circle in which she moved. While under her parents' roof, she attended the established church; but it pleased God, by her marriage, to bring her into a respectable dissenting family. She did not, at the first, much admire the strictness of conduct and devotion she now beheld. However, her father-in-law, with whom the new-married couple resided, continued his religious exercises, with uniform steadiness, like the sun in the heavens. Some time after her marriage, the meeting-house at Ogden was erected. The ministers who came to supply there, found a home at Mr. Ainsworth's, and Mrs. Ainsworth attended upon them, with civility and respect, though she did not, as yet, much value their religion. At the opening of the chapel, God was pleased to speak to her heart, by the ministry of Mr. Hirst. Possessing strong powers of mind, yet capable of the finest feelings, she experienced very keen sensations of sorrow or joy. Hence, her religious feelings were, generally, rather in the extreme. The current of her griefs and pleasures, was rapid and strong.

After many elevations and depressions of mind, she joined the church, October 15th, 1786, being then about twenty-four years of age. From that period, she had a diversity of experiences,

sometimes fervid, sometimes rather cool, and, at times, leaning too much to a covenant of works; seeking for comfortable frames of mind to support her faith, instead of applying directly to Christ, as revealed in the Gospel. But her knowledge was like the light of the morning, shining more and more unto the perfect day.

For years before her death, her afflictions were very great; and it would be difficult to say, whether those of her body, or of her mind, were the greater. In her body she had a complication of disorders, and was thrice the subject of a paralytic stroke; the last of which released her spirit from her afflicted frame. For many months, she laboured under great darkness of mind, sore temptations, and much unbelief. But, during this struggle, religion was her great concern, and, on all occasions, the constant topic of her conversation. She desired the company of the godly more than gold. No serious character could be with her many minutes before she made some inquiry respecting Christ, or faith, or the best evidence of faith, and of an interest in the Saviour's love; or of preparation for death and eternity. What is faith in Christ? How must I do to believe in Christ? Do I believe, think you? If I believe, why do I feel such evil and wandering thoughts, such coldness and indifference, so little love to Jesus, so little relish for divine and spiritual things, and no more delight in religious exercises? These, and similar expressions, were dropping from her lips almost continually. Some times she concluded she never had believed, and then, her distress was beyond expression. Once, when in this state of mind, a friend did not think it right to

persuade her that she *had* believed, but rather urged her, *then*, to believe, without attempting to discover, whether she had or had not believed before; directing her to the Lamb of God, with an assurance, that he will cast out *none* who come unto him. She was harassed, to a great degree, with these unbelieving fears, and with divers temptations, for a considerable time. However, the Lord, in his own time and way, appeared for her relief. Grace prevailed, and triumphed in her rich experience. Light dawned again upon her mind, unbelief was conquered, her doubts fled, her confidence revived, and her hope in Jesus became, like an anchor to her soul, sure and steadfast. Months before she died, she could "*read her title clear to mansions in the skies.*" She longed to be with Jesus, that she might praise him for his redeeming love. Many of her remarks respecting herself, as a poor, lost, self-ruined sinner; the person, work, righteousness, and blood of Jesus; and her reliance on him exclusively for her whole salvation, might be recorded, but my limits forbid enlargement. The messenger of death arrived in an unexpected hour. She had been better for some days, than for weeks before.

On Sunday morning, November 20th, 1814, as the family were preparing to go to the chapel, she said, "You will not leave me, will you?" on which Mr. Ainsworth and daughters staid with her. Before eleven o'clock, she had another stroke, and spoke no more. She lingered, but apparently sensible, till about two o'clock in the afternoon, when she quitted this world of woe, and entered upon eternal rest, in the fifty-third year of her age.

The church at Ogden, and the poor of the neighbourhood, lost in her one of their best friends. For twenty-eight years, her house and her heart were open to receive the supplies, and ministers who visited the neighbourhood. Blessed be the Lord! he had, before her death, provided another, in her daughter, to fill her place. The deceased was remarkable for her attendance upon the sick, for administering advice, and relieving their necessities.

Her funeral sermon was preached, the 27th of November, 1814, from a text she had chosen many years before, namely, Psalm xciv. 19. "In the multitude of my thoughts within me, thy comforts delight my soul."

At Dudley, aged Seventy-five,

THE VENERABLE
BENJAMIN MASON.

ABOUT a month previous to his departure, he buried one of his sons; and a fortnight before, he followed his beloved wife to the grave. The evening preceding his death, he was conversing largely with a friend, on the divine glory of the Saviour, and after commending his family to God, he retired to rest, without any mark of indisposition. Delaying to rise at his usual hour, his son went to call him: but, alas! his ear was closed, no more on earth to listen to the voice of relative or friend. The happy spirit had left the church below, and joined the family of the Saviour in heaven. It is supposed that his death was occasioned by the rupture of a blood-vessel in his head. He was an excellent man, has "come to the grave in a full age, and has been gathered, like a shock of corn, in his season."

Review.

The Voice of Years, concerning the late Mr. Huntingdon, being an impartial recollection of his ministerial Character and Conduct, humbly designed to excite imitation and caution: imitation as to what was right; caution as to what was wrong. By a Disciple of Jesus.

THE late Mr. Huntingdon was, beyond all doubt, an extraordinary man; and his labours have produced extraordinary effects. Whatever opinion we entertain of their good or evil tendency, all know that he has gathered together a great body of people, and impregnated their minds with principles which will not soon become extinct. And as he not only preached, but wrote, his labours may be expected to produce effects for many years to come: on this account, it becomes a duty to ascertain their nature and their tendency.

The author of the piece before us, appears to have been well qualified for his undertaking, both as to his means of knowing Mr. Huntingdon, and the unprejudiced state of his mind towards him. He is also evidently a man of close observation, and serious reflection.

There are two questions, however, which, on reading his performance, have arisen in our minds. First, Whether the account which he has given of Mr. Huntingdon's "good qualities," supposing it to be just, includes any indications of personal religion? Secondly, Whether the account of his good and bad qualities can be made to consist with each other?

If our object were to ascertain whether, in a judgment of charity, Mr. Huntingdon was, or was not, a true Christian, justice would require us first to ascertain, as far as possible, the correctness or defectiveness of these accounts of him; but this not being our object, we may suppose them to be correct, and, as far as human observation can ex-

tend, perfect. Our inquiry, then, is simply this: Whether those "good qualities," which are here ascribed to him, and weighed against his evil ones, have any thing truly good in them? If they have not, and yet are allowed, notwithstanding all his faults, to prove him a good man, the consequence may be fatal to thousands, who shall venture to follow his example.

To us it appears, that the good qualities ascribed to Mr. Huntingdon, taken in connexion with the comments by which they are explained, are of an *equivocal* character: they may accompany true religion, or they may not. There is not a Christian grace, nor the exercise of a Christian grace, necessarily contained in any one of them. No one will say, that a "plain and natural" manner of speaking, has any religion in it. If there be any thing of this, it must be looked for in his being "scriptural, experimental, and evangelical: yet, when by the first of these terms, is meant little more than that his discourses abounded in Scripture quotations, supposed to be gathered out of a Concordance; by the next, that, in preaching, he was wont to tell of his own feelings, which corresponded with those of others like-minded with him; and, by the last, that he dwelt on *some* of the great truths of the Gospel: what is there, in all this, indicative of true religion? The same may be said of his being "independent, contemplative, and laborious:" they may be connected with true religion, or they may not. They are not the things which prove "the root of the matter to have been in him."

It may be said, that the author does not profess to give Mr. Huntingdon's character as a Christian, but as a minister. It is an unhappy circumstance, however, in a case wherein the good and the bad are to be weighed one against the other, that his good qualities, as a minister,

should prove nothing for him as a Christian, while his bad qualities, as a minister, prove every thing against him as a Christian. His good qualities contain nothing decisive of his goodness: but his bad qualities are indications of the predominancy of a spirit which is not of God.

We proceed, secondly, to inquire, Whether the account of Mr. Huntingdon's good and bad qualities can be made to consist with each other?

It has long been common for some, who have disapproved of Mr. Huntingdon's spirit and conduct, to speak of him, notwithstanding, as preaching *the pure Gospel*. And our author, though he will never allow him, he says, to have preached it *fully*, yet seems willing to grant, that he preached it as far as he went, and that, upon the whole, he was "evangelical." Nay, more; he represents him as often expatiating upon the truths of the Gospel "with a cheerfulness and fluency which sufficiently testified his own interest in them, and his ardent desire that his hearers should be partakers with him in the blessings of a new and everlasting covenant." Yet he is described, at the same time, as being conceited, overbearing, vindictive, proud, inaccessible, covetous, and, we may add, blasphemous, continually swearing to the truth of his dogmas, by the life of God!!! We do not understand how these things can be made to agree.

It is true, as Mr. CECIL observes, that the preaching of Christ is "God's ordinance; and that although Christ may be ignorantly, blunderingly, and even absurdly preached by some; yet God will *bless his own ordinance*." But we think there is a material difference between these failings and those *moral* qualities which are ascribed to Mr. Huntingdon. We can reconcile the former with true religion, but not the latter.

Allowing, however, that God may bless his own truth, let it be delivered by whom it may, yet, is there no reason to suspect, whether doctrine imbibed by such a mind is free from impure mixture; whether, if the vessel be tainted, the liquor will not taste of it?

One thing is clear: they who

"lack virtue, temperance, patience, godliness, brotherly kindness, charity;" or are "lovers of their own selves, covetous, boasters, proud, blasphemers, unthankful, unholy," are not allowed, by the Scriptures, to understand or believe the truth. The first are described as "blind, and such as cannot see afar off;" and the last, as "ever learning, but never able to come to the knowledge of the truth;" nay, as "resisting the truth; men of corrupt minds, reprobate concerning the faith." 2 Pet. i. 9. 2 Tim. iii. 1—8. How far men may preach the truth without understanding or believing it, in the scriptural sense of the terms, we shall not decide: but, certainly, we should suspect, whether truth from such a source, or through such a medium, is likely to be very pure.

The Scriptures do not acknowledge men of unholy lives as ministers of the Gospel, but declare, in the most peremptory terms, that "He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him." 1 John, ii. 4. Our Lord himself, when warning his followers against false prophets, assured them, that "a good tree could not bring forth evil fruit," any more than an evil tree could bring forth good fruit; "wherefore (saith he) by their fruits ye shall know them." Matt. vii. 18—20.

We do not say, that such was Mr. Huntingdon's character, but barely, that *if the account given of him, in this performance, be just*, we do not perceive what else it could be. We suppose, therefore, that either Mr. Huntingdon's character must have appeared to this observer of him much worse, or his preaching much better, than it really was.

We should apprehend, merely from this performance, and without any reference to his publications, that whatever portion of truth his preaching might contain, there was a vein of false doctrine running through it, which tainted it to the bone and marrow, buoyed up himself and his admirers in false hope, and rendered his ministry unworthy of the character of "evangelical." And if this were to be suspected,

without any reference to his publications, how much more likely does it appear, when they are taken into the account. In all that we have seen of them, the object of the writer appears to have been to exhibit *himself*. How this can comport with the character of a Christian minister, we do not understand. "We preach not ourselves, but Christ Jesus the Lord, and ourselves your servants, for Jesus' sake." And if the obedience and death of Christ were in honour of the divine law, we do not understand how Christ could be either believed in or preached, while the law was degraded. We may degrade *the works of the law as a ground of justification*; this the apostle did: but he that thinks meanly of the law itself, must think meanly of the Gospel, as doing honour to it. If there be no glory in the law, there is none in the Gospel.

To allege, that there are things in the precepts of the New Testament which are not *specifically* required by the decalogue, is mere evasion. This was not the question between Mr. Huntingdon and "other ministers:" but whether the divine law, as summed up by our Lord in love to God and our neighbour, does not comprehend all duty, and be not binding on all men, believers and unbelievers? It was not the *defectiveness* of the decalogue, in comparison with the precepts of Christ, that led Mr. Huntingdon to degrade it. Had this been the case, the subject of "Christian duty," as inculcated in the New Testament, would have occupied a place in his ministry: but Mr. Huntingdon, it seems, "NEVER SAID ANY THING OF THAT KIND!"

We doubt whether the Apostle Paul would have acknowledged such a doctrine to be the Gospel, or such a character as that which is ascribed to him, to consist with Christianity; and whether, instead of selecting things out of it for imitation, he would not have sought them in other characters. "Brethren, (said he to the Philippians,) be followers together of me, and mark them which walk, so as ye have us for an example. For many walk, of whom *I have told you often, and now tell*

you, even weeping, that they are the enemies of the cross of Christ." We have no doubt, however, of the truth and importance of our author's remarks on preaching Christ. Whatever be our "qualifications," or talents, if the person and work of Christ be not the favourite theme of our preaching, we had better be day-labourers than preachers.

Memorial on behalf of the native Irish, with a view to their improvement in moral and religious knowledge, through the medium of their own language. By Christopher Anderson. Gale, and Co. London. Price 2s. 6d.

THERE are a few good people even now to be found in England, who refuse to give any assistance to promote missions to the heathen. This most formidable objection has been, "Are there not heathens enough at home?" We need not go beyond our own country to find great numbers of persons who stand in need of being instructed in the knowledge of the gospel of Christ. This objection has been generally parried by the reply, "This thing ought ye to have done, and not have left the other undone." Though we are of those who think that greater attention is due to the evangelical instruction of our own countrymen, than they have hitherto received, yet we are fully convinced that the *re-action* produced by foreign missions has more efficiently excited compassionate feelings and zealous exertions on behalf of our fellow creatures at home, than any *direct* attempts could have produced, before the missionary spirit was so generally prevalent. It is indeed surprising, that the attention of British Christians has not been more directed to the neglected condition of the inhabitants of Ireland. We have hailed, with much delight, the formation of different societies in England, Scotland, and Ireland, whose object is to send these, our fellow subjects, the words of eternal life; and to enable the children of the poor to read the Sacred Oracles of God. With similar feelings, we have perused the interesting pam-

phlet before us, and congratulate the pious author for the very important service he has performed, in bringing so many affecting facts respecting the condition of the native Irish, before the public,—facts that, we are persuaded, will surprise the majority of those who peruse this memorial.

Could it have been imagined, for instance, that 1,500,000, or 2,000,000 of our fellow subjects in Ireland were daily conversing in *their own language*, and unable to receive religious and moral instruction in any other, and yet that no more than three thousand copies of the New Testament, in that language, are in circulation; and that, perhaps, a copy of the whole scriptures could not have been purchased in Europe?

The following statement of our author will give the necessary information concerning the manner in which the native Irish have been neglected by Christian benevolence, compared with the Welch and the Scotch highlanders, who speak dialects of the same language,—the ancient Celtic.

“If the reader has not been in possession of previous information, it must occasion surprise, and certainly his astonishment will not be diminished, on perusing the following comparative statement:—”

Dialect.	Computed Population.	No. of Copies of the Old and New Testament now in circulation.
GAELIC	400,000	about 50,000
WELSH	600,000	above 100,000
	2,000,000	not above 3,000
IRISH	or say only 1,500,000	

of the New Testament. As for the Old Testament, there has not been any edition of the Irish Bible published for more than a hundred and twenty years; so that the whole Scriptures in their vernacular tongue, are scarcely to be found, even in the cabinet of the Antiquarian.”

The design of the writer is to direct the public attention to the importance of teaching the native Irish to read the Scriptures, upon the same plan as the Welch and the Gaelic, have been so successfully taught by the plan of circulating and ambula-

tory schools. On this subject, he certainly feels quite at home, as he produces the evidence of facts to silence all the objections that may be raised against the practicability of the attempt.

We could very readily present our readers with many interesting extracts, if the limits of our work permitted; we can, therefore, do little more than exhibit the contents of the different sections into which the work is divided, hoping that the pamphlet itself will be extensively circulated and read.

“Section 1. Brief Statement of what has been done towards the instruction of the Native Irish, through the medium of their own language, chiefly by means of the press; including an Account of the translation of the Scriptures into Irish, their printing and circulation.—Sect. 2. Of the present extent of the Irish language; and of the counties or districts in which it is spoken.—Sect. 3. Answers to the most prevalent and plausible Objections against teaching the Irish Language.—Sect. 4. Plan recommended for Adoption.—Sect. 5. Encouragements to proceed upon the plan recommended.—Appendix. *Armorican, or Bas Bretagne. The Basques. Waldensian.*”

The historical account of the attempts that have been made to convert the native Irish, by the medium of their own language, forms an important part of this work. These, however, were avowedly for the purpose of proselyting them to the established protestant church; but being always embarrassed by convocations and parliaments, their best efforts were frustrated.

For upwards of a century no concern has been paid to the subject, till, in the year 1810, the committee of the British and Foreign Bible Society determined to print a version of the New Testament, in the Irish language, and have since resolved to print an edition of the Old. Hence, as there are very few capable of reading the Irish, the necessity of supporting schools becomes increasingly apparent.

“It is with pleasure,” says Mr. Anderson, “that I now introduce to the notice of the reader, a Society formed in London, the Committee of which, in July last, unanimously resolved, “That in the schools to

be established by this Society, the *Irish language be exclusively taught*; and that such schools be on the *circulating or ambulatory plan*. This excellent resolution, it will be observed, is not only fraught with kindness to the interesting people whose cause we are now pleading, but it excludes the idea of interference with the labours of antecedent Institutions, none of whom have taken this precise and exclusive ground. And this is one of the finest features of the benevolence of the present day. One Society might embrace all the objects connected with education, or the improvement of man; but, on the principle of the division of employments, separate societies, each devoting itself to one of these objects, are productive of greater good: they do more business upon cheaper terms. Instead of one society, overpowered with the extent, and embarrassed with the multiplicity of its concerns, we have many, each cultivating one department, and giving the labours of its committee to one assigned object.

"If, therefore, the society alluded to, while they regard all other Institutions formed for the benefit of Ireland, as so many friends and brethren, simply keep to their own specific object, and pursue it with prudence and zeal, there can be no doubt of their ultimate success. In the

true spirit of their resolution, they, with their corresponding committee in Dublin, have already been engaged for some time, and at every step of their progress, they are assured of its being a right path. One or two schools are already opened, a number of Irish readers are under training for schoolmasters; and, in the meanwhile, the accounts of the spirit of the people for even *hearing* the Irish read, are most animating."

Religious Books lately published.

A Review of Mr. Norris's Attack upon the British and Foreign Bible Society. By the Rev. Wm. Dealtry, B. D. Rector of Clapham.

The Legend of the Cushion.

Brief Account of the Translation of the Scriptures at Serampore, with specimens of the Eastern languages.

The True Christianity of the venerable John Arndt, a New Edition, edited by Mr. William Jaques, private teacher; and translator of Professor Franck's Guide to the Study of the Scriptures.

Missionary Retrospect.

BAPTIST MISSION.

Church in the 24th Regiment, at Calcutta.

ON the 9th of January, the brethren of the 24th regiment, in Fort-William, having formed themselves into a separate church, consisting of 83 members, chose from their number, brethren, James Gibson, John Worrell, and John Brit, as their pastors; and brethren Michael Kermody, William Miles, James Munns, G. Parker, James Parkinson, and John Robinson, as Deacons. These brethren were designated to their office by the laying on of hands on the same day, when brethren Marshman and Ward addressed them on the duties of

pastors, deacons, and church members.

On the 27th instant, were baptized at Calcutta, Mrs. Lyons, and two soldiers of the 24th; the latter belong to the church now formed in that regiment.

A note from brother Leonard to brother Ward, dated the 17th instant, says, "Our brethren from the Fort came into the school this morning to teach the boys to sing, and informed me, that they had received permission from the colonel, adjutant, and serjeant-major to hold their meetings as often as they pleased, in the public barracks, and that a place had been set apart for the blessed work accordingly."

AN
ACCOUNT OF MANIKA,
One of the Native Itinerants,
 WHO WAS
 KILLED BY A MAD JACKALL
 ON
December the 7th, 1813,
 AND
 ON February the 7th, 1814;
 COMMUNICATED BY
 R. WM. CAREY, JUNR.

On the 3d of February, Kanta and Manika, with their wives, and some of Manika's relations, left Beerbhoom; that night lodged at Payunda. On the 4th, Manika being seized with the symptoms of hydrophobia, Kanta advised him to return to Cutwa, but his relations insisted upon his going on. In the evening, they arrived at Kalapapuree, where Manika began to grow worse. Here he engaged some bearers, for rupees eight annas, to carry him to Beerbhoom, and so went on. In the evening of the 6th, not being able to get a house, they remained in an open field for the night. On the morning of the 7th, they proceeded on their way, but Manika grew worse and worse; Kanta perceiving this, expressed a wish to go before, to procure some assistance when Manika began to weep, and said, "Ever since I have been received a member of the church of Christ, I have been committing many great sins;" Kanta interrupted him and endeavoured to comfort him by saying, "O, brother, do not fear, whether living or dying, we are in God's hands. If you are called to your heavenly Father's house, do not be afraid, but be strong in the faith which our heavenly Father has bestowed. Gird up your loins, and be ready. If you believe in our Lord and Saviour Jesus Christ, you have no reason to fear, even though you should be called to-day, but resign your spirit with joy and thanksgiving: we must all soon die." In

the course of the day, while they were proceeding, Manika jumped out of the litter, and began to throw stones at the bearers, and ran about attempting to bite all around him, excepting his wife, towards whom he was affectionate to the last. A little before his death, he spoke in the following manner to her: "I have not had the happiness of sitting with you in the church of Christ, neither have I been able to instruct you in the ways of God as I wished; but never leave the ways of God: be instructed by the brethren and sisters: believe on the Lord Jesus Christ, and be baptized. Take care that you do not fall into sin, as I have, after being a member of the church. If you are a true handmaid of the Lord Jesus Christ, his people will try to make you comfortable." After saying all this to his wife, he began to lament that at such a time he could not see brother Wm. Carey, junr. nor Mrs. Carey, nor any of the brethren or sisters in Christ; but told his wife to give his love to all. Soon after he had thus spoken, he died.

"About a year ago," adds Mr. Wm. Carey, "our departed brother was cut off from the church, and gave us a great deal of pain for some time; however, in five or six months, he expressed sorrow for his conduct, and wished to be received into communion again; but the church not thinking his repentance genuine, put him off for some time longer. Between that time, and his being bit by the jackall, he several times expressed his wish to me to rejoin the church; his conduct also appeared to be more upright and Christian-like than formerly; but we still had our fear; yet after this melancholy providence, he was very earnest, and shewed his repentance by weeping night and day, fearing that God had brought this calamity upon him for his sins. We all endeavoured to comfort him, by shewing him the willingness of our Lord to receive every repenting sinner. After two or three days, he was received into the church, and, I hope and trust, lived near to God to the end.

Domestic Religious Intelligence.

THE
FIFTEENTH ANNIVERSARY
OF THE
CHURCH MISSIONARY SOCIETY,
WAS HELD ON TUESDAY, MAY 2.

THE Rev. E. T. Vaughan, of Leicester, preached before the Society, in the morning, at Blackfriars' church, from 1 John, v. 11, 12; and argued, very ably, *that the reception of Christ is essential to salvation*; thence urging the lost condition of the heathen, and the duty of attempting to enlighten them by the Gospel. The collection amounted to 219*l.* 4*s.*

At two o'clock, the *annual meeting* was held at Freemasons' Hall, the Right Hon. Lord Gambier, President, in the chair. This great room was completely filled, by a most respectable assembly of the members and friends of the Society; from twelve to fourteen hundred of whom were present.

It appeared, from the report, that the income of the Society had advanced from 11,000*l.* which was the produce of the 14th year, to 16,000*l.* and that the exertions of the committee were keeping due pace with the augmentation of the funds.

The Dean of Wells, Mr. Wilberforce, Mr. Stephen, the Rev. Dr. Thorpe, of Dublin; the Rev. Messrs. Simpson and Cowan, of Bristol; the Rev. Mr. Simeon, of Cambridge; the Rev. Mr. Beachcroft of Blunham; the Rev. Daniel Wilson, the Rev. Basil Woodd, Mr. Lewis Way, and Mr. John Thornton, took a share in the business of the day.

Mr. Wilberforce was more than usually elevating and impressive; and Mr. Stephen made a most powerful address on the retributions of divine justice against the nations which obstinately persist in the slave

trade. The spirit of all the speakers was most truly Christian, and diffused itself over the whole assembly. These are seasons, as one of them well remarked, when Christians meet, not to inflame one another with a false and furious zeal; but to kindle and cherish a sacred fire, which may animate them through the year in their private devotions and retired exertions.

A measure of great promise was brought forward at this meeting. The magnitude of the Society's concerns in Western Africa, and the still greater efforts which it is about to make on that coast, requiring more regularity and commodiousness of intercourse than can now be obtained, a separate fund has been opened for the establishment and maintenance of such intercourse, by a *missionary ship*, to be named after the distinguished friend of Africa—The "WILLIAM WILBERFORCE."

This fund was opened at Bristol, which, with its characteristic magnificence, has already contributed to it nearly *nine hundred pounds*. The Society's objects will be attained, by the proper application of this fund, without entering into any mercantile pursuit, or incurring any shipping risks: so that the friends of Africa may contribute to this fund, with the fullest confidence that their charity will be applied directly to a great and most important missionary purpose.

This fund will be kept distinct from the general funds of the Society. About 90*l.* was collected in aid of it at the doors of Freemasons' Hall. The President has given 30*l.* and various clergymen ten guineas each. All contributions thereto will be thankfully received by the Secretary, the Rev. Josiah Pratt, at the Church Missionary House, Salisbury-square, London. A list of all contributions to this fund will be printed, and sent round to the respective parties.

THE
ELEVENTH ANNIVERSARY
OF
THE BRITISH AND FOREIGN
BIBLE SOCIETY.

THE Eleventh Annual Meeting of this Society was held at Freemasons' Hall, on Wednesday, the 3d of May. At twelve o'clock, his Lordship, the President, took the chair; and, with the occasional assistance of the Rev. William Dealtry, read to the Meeting the principal parts of the report, it being found necessary, from the great extension of the Society's exertions during the year, to reserve many of the details for the press.

It appeared from the report, that the issue of copies of the Scriptures from March 31, 1814, to March 31, 1815, had been

126,156 Bibles. | 123,776 Testaments.

Making a total issued from the commencement of the Institution to that period, of

516,479 Bibles. | 718,778 Testaments.

In all, 1,235,257 copies, exclusive of a very considerable number circulated, at the charge of the Society, abroad.

The receipts of the year have been,

Annual Subscriptions	L. 3278	10	6
Donations and Life Ditto	2469	9	11
Congregational Collections	1408	7	8
		7108	8 1
Legacies	1318	18	0
Dividends, &c.	1703	10	0
Contributions from Aux. Societies	61848	11	9
Sale of Bibles and Testaments, the greater part of which were purchased by Bible Associations	27560	6	5
Sale of Reports, &c.	361	1	3
		27921	7 8
Total	99094	15	6

The expenditure of the year	£1021	18	5
Religions of the Society, including orders given for Bibles and Testaments, about	38000	0	0

The Report having been read, his Lordship, after stating that the Lord Bishop of Salisbury would have attended, but for urgent business, and the Lord Bishop of Cloyne but for sickness, addressed the Meeting with

his accustomed judgment and piety, asserting, in strong terms, the elevation of the Society above all interference with the politics of the world, and its proposal to all the friends of man, to unite in one common effort of mercy. "Wherever," said his Lordship, "the British and Foreign Bible Society moves, it confers and receives blessings. It is holy in its object: it is pure in its means: and it is charitable in its ends—for its object is, the glory of God: its means, the Bible: and its end, the temporal and eternal welfare of all mankind."

The various motions at this interesting meeting were ably supported by many highly respectable persons, ministers and others; among whom were His Royal Highness the Duke of Kent, the Bishop of Norwich, the Dean of Wells, &c. &c.

There was one feature of the Report which highly delighted us, viz. *the increasing importance of Bible Associations*; both for reducing expense to the parent Society; and in circulating the scriptures among those poor persons, who value the Bible sufficiently, to purchase it from their small weekly earnings.

The immense and increasing scope of the Society's operations in every quarter of the globe during the past year, manifest the necessity and importance of such an Institution, whose sole object is to benefit mankind by diffusing throughout the habitable globe those sacred Scriptures 'which were given by inspiration of God, and are profitable for correction, for reproof, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto every good work.'

LONDON
FEMALE PENITENTIARY.

THE Annual Meeting of this Institution was held on Tuesday, 9th May, at Freemasons' Hall.

The Right Hon. Lord Carrington, President, took the chair. The Meeting was numerously attended.

The report of the Committee was most satisfactory and encouraging.

The following is a statement of the occurrences of the last year:

Women who have applied for admission	300
Received	74
Reconciled and restored to their friends	16
Placed in respectable situations of service	23
Died	2
Remain in the Penitentiary	78

It appears, that the pecuniary concerns of the Penitentiary are in an improving state; that the industry of the females in the asylum are increasingly productive; that good order and a rigid regard to economy prevail in the house; and these circumstances have been satisfactorily ascertained by 2681 persons, who have visited the Penitentiary, on the days appointed for inspection, since the last report.

IRISH EVANGELICAL SOCIETY.

THE first anniversary of this society was held on Tuesday evening, the 9th of May, at the New London Tavern, Cheapside, and was numerously attended. It appeared, from the report, that auxiliaries had been formed in Dublin, Belfast, Sligo, Cork, and Youghal; that many preachers had been engaged in different parts of Ireland; that several persons were ready to enter the Theological Academy; and that the Rev. T. Loader, formerly of Fordhugbridge, was already on his way to superintend this institution. The different resolutions were moved, and seconded by the Rev. Dr. Smith, Messrs. Waugh, Hill, H. Townley, Davies, of Dublin, Wilks, Bogue, Roby, Townsend, Brown, of Belfast; Slatterie, Blackburn, Griffin, and others.

BAPTIST ITINERANT SOCIETY.

On Thursday, April 27th, the Annual Meeting of this Society was held at Elm Chapel, Fetter Lane, James Pritt, Esq. Treasurer, in the Chair. The report stated, that, in the past year, pecuniary aid had been afforded to about thirty ministers, in England, Scotland, and Wales, engaged in itinerant and village preaching, and to several county associations, which had been supplied with Bibles, Testaments, and Tracts, at an expense of little more than 200*l*.

The Subscribers and Friends to the Society purpose breakfasting together, at the New London Tavern, Cheapside, on Wednesday morning, June 21st, at half past six precisely.

SUNDAY SCHOOL UNION.

On Wednesday morning, May the 10th, the annual meeting of this society was held at the City of London Tavern. Joseph Butlerworth, Esq. M.P. in the chair.

The Rev. Mr. Hartley, of Lutterworth, opened the meeting with prayer; after which a pleasing report of the transactions of the society, during the past year, was presented, and extracts of a very interesting nature were read from the reports. Auxiliary and country Sunday School Unions, forming a most animating body of intelligence, and proving the flourishing state of Sunday Schools in this kingdom, and their progressive establishment abroad.

MEETINGS OF THE LONDON MISSIONARY SOCIETY.

THESE meetings commenced on Wednesday morning, the 10th of May, at Surrey Chapel. The prayers were read by the Rev. Rowland Hill. The Rev. Angus McIntosh preached from John, xii. 3. The Rev. H. Townley, of Paddington (who is about to proceed, in the service of the society, to Calcutta, for five years) and the Rev. Mr. Davies, of Dublin, engaged in prayer.

At the Tabernacle, in the evening, the Rev. Mr. Boden, of Sheffield, preached from Ezek. vi. 13. Messrs. Prankard, of Sheerness, and Burder, of Stock, prayed. In consequence of the crowd of persons who could not get into the chapel, Mr. Griffin, of Portsea, preached at the same time in the chapel-yard.

On Thursday morning, at 10 o'clock, the report of the directors was read: Mr. Roby began in prayer, and some excellent addresses were delivered by the Rev. Messrs. Bogue, James, Culliver, Elias, of Wales, H. Townley, Waugh, G. Burder, and others.

The present report exceeds, in importance, any former one that has been presented to the public. It commences with an account of the missions to the South Sea Islands. The missionaries state, April 23. 1814, "That the good work of conversion appeared to be going forwards, and that the number of those who had renounced their idols, and desired to be considered as the

worshippers of Jehovah, amounted to fifty."—"The gods," says Mr. Nott, "have fallen into great disrepute, and the people scruple not to call them 'bad spirits—foolish spirits,' while they acknowledge Jehovah to be the good Spirit."

The society has missionaries in the East, at Java, Isle of France, China, Madras, Virigapatam, Ganjam, Chinsurah, Belhary, Travancore, and Ceylon. The most important information relates to China, from which we copy the following paragraph: "The directors have received, during the last year, a number of printed copies of the New Testament, translated by Mr. Morrison into the Chinese language. With inexpressible delight, they view these fruits of his successful labours, and humbly anticipate from their dispersion, the most beneficial effects. It affords a gratification of no ordinary kind, that the Holy Book, on which their eternal hopes are founded, is, by their laborious missionary, translated into a language which may be read by hundreds of millions in China, and other countries—perhaps by more than one-third of the human race."

There are missions, it appears, also in Africa, at Bethelsdorp, Theopolis, Vanderwalt's Fountain, Griqua Town, Betheds, and Pella. The account of a general meeting of these missionaries at Graff Reynet, is peculiarly pleasing. At this meeting "six converted natives, Griquas and Hottentots, were solemnly designated as assistant preachers of the Gospel;—their names are Berend, Jan Hendrick, Andries Waterboer, Peter Dand, Jan Goodman, and Cupido. On the next day Waterboer preached on Acts, xvii. 30, 31, the first sermon, probably, ever delivered by a Hottentot, preaching from a pulpit."

The society has a missionary in Quebec, and another at Trinidad, in the West Indies. Some attention has been paid to the Lascars, at Blackwall, by a committee, in union with this society.

Note.—Bangalee tracts have been sent by the Baptist Missionaries at Serampore, for distribution among these people.

There are upwards of fifty missionaries, either employed among the heathen, or on their voyage, for that purpose. The expenditure of the society, during the last year, amounted to about £16,000; and the receipts by subscriptions, &c. to upwards of £19,000.

On Thursday evening, a sermon was preached by the Rev. John Hyatt, at Tottenham-Court Chapel, from Isaiah, lv. 10, 11. Mr. Jones of Edinburgh, and Mr. Tracey, engaged in the devotional exercises.

On Friday morning, at 11 o'clock, the last sermon, on this anniversary, was preached at St. Luke's Church, Old Street, by the Rev. M. R. Whish, A.M. Rector of St. Mary, Redcliff, Bristol, from Matt. xxviii. 19. In the evening, the ordinances of the Lord's Supper was administered at Zion, Silver Street, and Orange Street chapels. We understand the amount of the collections to be upwards of £1100.

RELIGIOUS TRACT SOCIETY.

THE friends of this institution assembled at an early hour, at the City of London Tavern. It is computed, that nearly 1500 persons breakfasted together. It was a very pleasant meeting, though we think there were fewer facts stated of the utility of the tracts, than at some former meetings. The Rev. Drs. Winter and Smith, Messrs. James, Campbell, Hillyard, Blanchard, Watkins, Hughes, Steinkopf, and Innes, of Edinburgh, proposed the various resolutions. The funds of the society have much increased;—and we understood that nearly one million of the *Hewlett's* Tracts had been circulated during the past year, principally by pedlars, &c.

We were particularly pleased to find, that the Society had printed two tracts in the Irish language, viz. "Poor Joseph," and "James Covey," and that 1000 of these had been kindly voted to the Irish Baptist Society.

HIBERNIAN SOCIETY.

On Friday morning, the 12th of May, at seven o'clock, the London Hibernian Society held their ninth annual meeting at the City of London Tavern. It appears, there are in the schools of this institution, upwards of 11,000 children; an increase of 3000 during the last year.

PROTESTANT SOCIETY FOR RELIGIOUS LIBERTY.

This society met at the New London Tavern, Cheapside, on Saturday, the 13th of May, at 12 o'clock. The resolutions passed at this meeting having reached us too late for insertion here, we are compelled to refer the reader to the *correl.*

ON THE
APPROACHING ANNIVERSARY
OF THE
BAPTIST DENOMINATION.

THE month of May has again witnessed the anniversaries of many important Institutions, formed for the purpose of alleviating the miseries of our fellow-creatures; and, we hope, destined to exterminate the contagious diseases of ignorance and vice. These Societies are some of the beneficial effects of pure Christianity; which, as an Angel of Mercy, descending from heaven, enlightens the earth with its glory! Infidelity, the genuine offspring of Superstition, had, for ages, under the direction of the Prince of Darkness, eclipsed her lustre and obscured her rays; but she is now "looking forth as the morning, clear as the sun, fair as the moon, and terrible as an army with banners!" Christians, of several religious communities, enlisted under the "Captain of Salvation," though their uniforms differ, and they have rallied in different parts of the field, have, notwithstanding, marched onward together in the same honourable warfare, under a banner, bearing a motto descriptive of the feeling of every heart, *Pro Christo et Patria—For Christ and my Country!*

The Crusades of the eleventh century, were undertaken to recover the Holy Land from the power of the infidels! Hundreds of thousands followed Peter the Hermit, each with a cross affixed to his shoulder! Nobles, artisans, and peasants, even priests, enrolled their names, thinking to open, with the sword, a way through the Holy City; and thus to enter Heaven! "It is the will of God," said the infatuated multitude; and under this impression, no sacrifice, either of money or of life, was thought too great, that their pious design might be accomplished. The nineteenth century has opened with a somewhat similar scene: but spiritual in its objects, and holy in its means! A truly *Christian crusade* has commenced, and the only distinguishing badge is that of the cross! Europe and the world already feel its liberating influence; and the benignant smiles of heaven beam on the road it opens to peace and glory!

The present month will, we trust, be again gladdened, by the Annual Meeting of our Denomination in London. For several years past, many of our ministers, and others of our brethren from the country, have united with their brethren in the metropolis, in objects common to the Denomination, and have found, by experience, "How good and how pleasant it is for

brethren to dwell together in unity." It is expected, that representatives from each of the Country Associations, and from other churches, will meet this year also. Some of the most eminent for piety and usefulness, who have thus united, (Sutcliff and Fuller—revered names!) are now numbered with the dead! After a Prayer Meeting, last year, at Mr. Upton's, in which Mr. Fuller engaged, he said, "Such meetings as this will unite you."

Let it be recollected, that many very important Societies will then assemble, especially the Missionary Society, which, from recent events, has a more than usual claim on our united exertions and prayers. Christians of another denomination have cheerfully granted us the use of their commodious chapels for our accommodation. Let us give proof that we have not requested them in vain; but that the friends of the Baptist Missionary Society are sufficiently numerous to fill them, and have zeal enough to meet its increased, and increasing, necessities.

Times and Places of Meeting, &c.

Tuesday Evening, June 20th. Missionary Prayer Meeting. Dr. Ryland is expected to deliver an Address, at Dr. Rippon's.

Wednesday Morning. Baptist Itinerant Society. Breakfast at half-past six. Chair to be taken at seven. New London Tavern.

At Eleven. Missionary Sermons, Spaxfields Chapel: Rev. J. Hinton, of Oxford, to preach.

Evening, at six. Sion Chapel. Rev. J. Birt, of Birmingham, to preach.

N.B. A Report will be read, of the latest accounts from the Missions, and a collection will be made after each Sermon.

Thursday Morning, at eight precisely. Union Meeting of Ministers and Messengers at Mr. Ivimey's, Eagle Street.

Noon, at 12. Stepney Academical Institution. Eagle Street. Rev. J. Hughes, of Battersea, to preach. Collection after the Sermon.

Evening, at six. Adjourned Meeting of the Union, at Dr. Rippon's.

Friday Morning. Anniversary of the Baptist Society for Ireland. New London Tavern. Breakfast at eight. Chair to be taken at nine.

N.B. Ministers from the country, who wish to be accommodated with Lodgings during the approaching Anniversary, are requested to send their names to Messrs. Button and Son, Paternoster Row, where a book is provided for their insertion.

OXFORDSHIRE ASSOCIATION

held, May the 16th and 17th,

AT FAIRFORD.

A loss of the churches, by death, year, has been very considerable; there has been no actual increase: accounts, in several instances, however, are very satisfactory, and the prospect highly encouraging.

Wednesday morning, the service introduced by Brother J. H. Hinton, prayer and reading; and the general prayer was offered by Brother Gray. Mr. Cooke preached from Acts, viii. "There was great joy in that city." The second sermon was preached by Brother Hinton, from Rev. i. 18. "Behold, I am alive for evermore!" with immediate reference to the recent and deeply lacerated death of the Rev. A. Fuller. The lively and powerful emotions were excited, through the whole assembly, by solemn and affecting event.

In the evening, Brother Phillips ended in prayer, and Brother Kershaw preached from Psalm ii. 18. "Do good by good pleasure unto Zion; build the walls of Jerusalem." Brother Hinton concluded the public services of Association.

At a very numerous company, assembled at dinner, it was stated, that 67*l.* had been distributed, from the Association, for the assistance of distressed churches and ministers; and that upwards of 60*l.* had been contributed by the churches, for similar purposes, during the same year.

The continued and increased support of Baptist Magazine was also warmly commended, as calculated to promote interests of Evangelical truth, and to afford important and seasonable relief to churches belonging to the denomination.

Under an impression of the very affliction which the Baptist Missionary Society has sustained, by the removal of its valuable Secretary, it was unanimously resolved, That, at a double lecture, to be held in the Autumn, at Bourton-on-Water, there shall be established,

the churches of the Association, and in the neighbouring district, an AUXILIARY MISSIONARY SOCIETY.

ASSOCIATED CHURCHES

OF THE

TOWNSHIP OF ELY AND ITS VICINITY.

THE First Half-yearly Meeting was held at Soham, May 2, 1815. The services were remarkably well attended, and the effects of Christian union very apparent.

ORDINATIONS.

April 26, 1815, Mr. W. Payne was ordained over the Baptist Church at Coggeshall, Essex. Mr. Shuttleworth commenced with reading and prayer. Mr. Garrington, of Barnham, asked the questions. Mr. Pritchard, of London, gave the charge from 2 Kings, xvii. 23. Mr. Wear, of Ipswich, addressed the church, from Phil. ii. 16. Mr. Fielding, Independent Minister of Coggeshall, concluded in prayer.

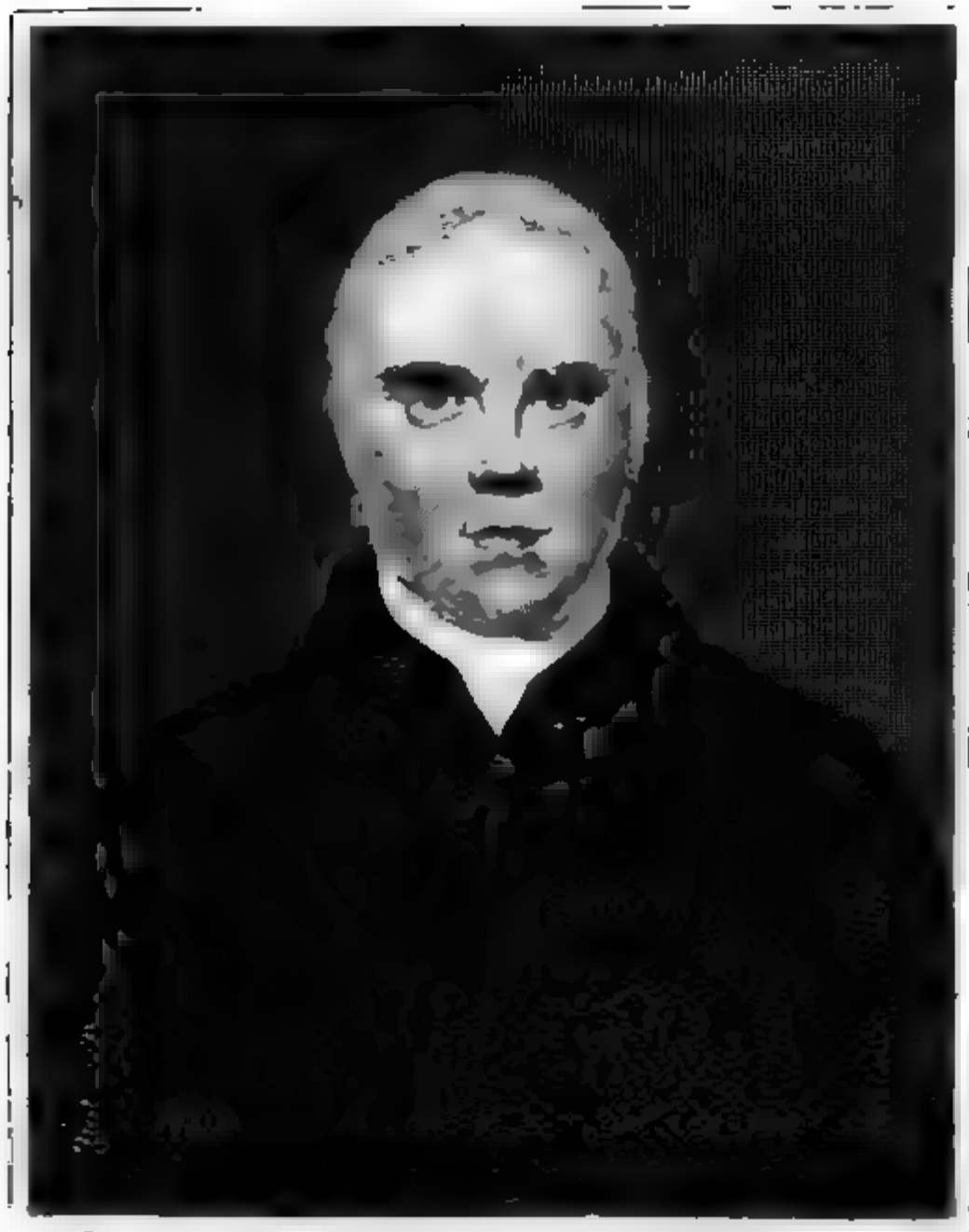
On April 26, 1815, Mr. Thomas Gladwish was ordained Pastor of the Particular Baptist Church, at Matfield Green, near Brenchley, Kent. Mr. Martell, of Bournemouth, commenced the service of the day. Mr. Stanger, of Bessels Green, offered the Ordination Prayer, and addressed the Minister from Titus, ii. 1. Mr. Rogers, of Eynsford, preached to the people, from Psalm cxviii. 25. Mr. Martell preached in the afternoon, from Luke, xiv. 17. And Mr. Rogers again in the evening, from Numb. xiii. 27.

NEW MEETINGS OPENED.

Oct. 26, 1814, a new Meeting House was opened, at Deal, in Kent, and a church formed, consisting of eighteen members, who had formerly been under the pastoral care of the Rev. John Giles, of Eythorn, at the distance of seven miles. The separation was most amicably conducted by all parties. Dr. Rippon, of London, preached in the morning, from Psalm xc. 16, 17, and the Rev. Mr. Young, of Margate, in the evening, from Gen. xix. 19. The brethren, Attwood, of Folkestone; Giles, of Eythorn; Atkinson, of Margate; Mather, of Dover; and Cramp, of St. Peter's, engaged in the other services.

The station at Deal, is important, and the prospect encouraging. The expenses incurred by the erection of the building, amount to 800*l.* of which 200*l.* have been defrayed. For the residue, an appeal will be made, and we hope successfully, to a liberal public.

On Wednesday, April 19, a new Baptist Meeting House, erected between Spencer Street and Upper Ashby Street, Goswell Street Road, was opened; on which occasion, Sermons were preached by Messrs. Chis, Freer, and Shenton. The devotional parts of the service were conducted by Messrs. Kean, Marrett, and Ivinoy.



Reynolds print

1858

THE REV. ANDREW FULLER,
late Secretary to the Baptist Missionary Society

Pub'd by Dalton & Co. Portman St. B.A. 5

THE
Baptist Magazine.

JULY, 1815.

A MEMOIR OF THE REV. ANDREW FULLER,
SECRETARY TO THE BAPTIST MISSIONARY SOCIETY,
LATELY DECEASED.

MR. ANDREW FULLER, was born February 6th, 1754 at Wicken, a village in Cambridgeshire, seven miles from Ely, and about the same distance from Newmarket; in which village his paternal ancestors had resided from time immemorial.

His father, Robert Fuller was a farmer: he removed in 1758 from Wicken to Mildenhall; in 1761, to Soham; in 1773, to Bottisham, until which time, his son Andrew assisted him in his business; and, in 1780, to Isleham; places at no great distance from each other; in each of which he rented a small farm, and at the last of which he died, in January 1781, aged 58.

His mother, Philippa, daughter of Mr. Andrew Gunton, a farmer at Soham, is a member of the Baptist Church there,

but has resided for many years at Kettering. She survives to lament his loss, but hopes to dwell for ever with him in a better world. She had in all three children; two of whom are still living; viz. Mr. Robert Fuller, a farmer at Isleham; born in 1747; and Mr. John Fuller, a farmer at Little Bentley, in Essex, born in 1748. They are deacons of Baptist Churches.*

Mr. Andrew Fuller received an English education at the free-school at Soham. An opinion prevailed in the town, that he was more learned than his master. Though this might not be true, it contributed, in no small degree, to the respect with which he was treated by the inhabitants.

As this brief sketch will be followed by memoirs of his life,

* Mr. John Fuller had a son named Joseph, who was a student at Bristol, having been called to the ministry out of his uncle's church at Kettering, of which he was a member. He was a youth of the most gentle manners, and promising talents. He died of a consumption when about twenty years of age, after having made a remarkable proficiency in literature.

which are preparing by some of his oldest and most intimate friends, we shall pass over his early years; the manner of his conversion, which took place in November, 1769; his baptism in April, 1770; his joining the Baptist Church at Soham under the care of Mr. John Eve; and the debates which took place in that church, and which terminated in Mr. Eve's leaving it in October, 1771. These debates were the occasion of his turning his thoughts to many of those subjects which afterwards occupied his pen.

Mr. Joseph Diver, a gardener at Isleham, a member and a deacon of the church at Soham, used, at the request of the church, to expound the scriptures every Lord's day. He was a man of considerable reading, and of great piety and prudence. The destitute situation of the church was however distressing, and occasioned no small uneasiness to our young friend, who looked forward with great anxiety to the time when they should again be blessed with a pastor. Under the pressure of this anxiety, as he was riding, on a Saturday in November 1771, to a neighbouring village, his mind fell into a pleasing meditation upon Psalm xxx. 5, *Weeping may endure for a night, but joy cometh in the morning.* He was astonished at his flow of thoughts, and said within himself, "If I had any body to hear me, I do think I could preach." On his return, his mother said to him, "You have often wished for a trade; if you will go to London, I have heard of a situation, which I

think would suit you." Notwithstanding he had always been desirous of learning a trade, he now felt no inclination to fall in with his mother's proposal, but said he would take time to consider of it.

The next morning, as he was going to meeting, one of the members said to him, "Friend Andrew, brother Diver has sprained his leg, and cannot be at meeting to-day; but he wished me to say to you, that he hopes the Lord will be with you!" He was a little surprised at this message, but still more when, after singing and prayer, Thomas Irons, the other deacon, said, "Brother Andrew, will you read some part of the word of God, and try to drop some remarks as you go along?" After some hesitation, however, he stood up, and addressed the congregation for about half an hour, from that text upon which he had been meditating the preceding day. After this, Mr. Diver invited him to speak again; but not enjoying the same liberty as before, he discontinued his addresses till the beginning of 1773, when, in Mr. Diver's absence, he spoke from Luke, xix. 10. This time he spoke with very great liberty: the congregation listened with much attention; and several young persons were impressed, who afterwards joined the church.

His talents for public speaking having now become conspicuous, he was called to the work of the ministry January, 26, 1774. The first sermon which he preached after this was a funeral discourse, for an elder-

ly lady, at her own request, a member of the church.*

On the third of May, 1775, he was ordained pastor. The Rev. Thomas Pilley, of Luton, began the service; the Rev. Robert Hall, of Arnsby, near Leicester, delivered the charge, from Acts, xx. 28; and the Rev. John Emery, of Little Stoughton, near Kimbolton, addressed the people, from Gal. 3. 13, latter clause.

When Mr. Hall, who had not been at Soham previously to his ordination, was near the town, he fell into conversation with one of its inhabitants, and asked him the name of it. The man replied, "Soham." Mr. Hall then said, "There are to be great doings at Soham to-morrow, are there not?" "Yes," answered he, "they are going to qualify a young man to give the sacrament." "And pray," said Mr. Hall, "what kind of a man is he?" "A very good kind of a man," answered the other; "but he holds with predestination: what say you to that?" "Say to that?" replied Mr. Hall; "I have somewhere met with an old author who held the same sentiment: his name, I think, was Paul." The man looked at him with some surprise, and said, "I do think you are one of them."

In 1776 he became acquainted with Mr. (now Dr.) Ryland, who then lived at Northampton, and Mr. Sutcliff, who had lately come to Olney. These mini-

sters, partly by reflection, and partly by reading the works of President Edwards, Bellamy, Brainerd, &c. had begun to entertain doubts concerning the Pseudo-Calvinistic system, or rather to be satisfied that it was antisciptural.

The new system has been strangely misunderstood and misrepresented. It has been supposed to be not so far removed from Arminianism as the old one was. This is a great mistake. It maintains, that election is eternal, personal, absolute, and unconditional; that the peculiar blessings of redemption, purchased by the death of Christ, are limited to the elect only, every one of whom shall certainly enjoy them; that mankind are so universally and totally depraved, that they cannot be brought back to God without the drawings of the holy Spirit; that the special operations of the Spirit are invincibly efficacious, and cannot be frustrated by the rebellious will of man; and that all who are truly regenerated shall persevere in grace until it terminate in glory. In fact, the new system is little more than a revival of the old Calvinism, which subsisted before the time of Hussey and the other founders of Pseudo-Calvinism.

In December, 1776, he married a young woman, of respectable family, named Gardiner, a member of the church. His income from the church and

* *Minute from the Church Book.* "February 26, 1774, Brother Fuller baptized two persons." Conversion work now went forward, and, July 17, the Church requested him to take the pastoral care of them. This request was repeated four times; and, on February 19, 1775, it was accepted."

congregation, and other sources, being very slender, and his little property gradually diminishing, he set up a school by the advice of his friends, in April, 1779, which he hoped would answer if he could procure about twenty children. But the free-school being open to all the parishioners, he had only seven or eight scholars, and therefore relinquished his school in April, 1780.

Having had four children in less than four years, he now found himself under the necessity of informing the church that his salary was insufficient for his subsistence. It was, therefore, a little increased. The people do not appear to have been parsimonious towards him; but they were poor: and so great was his affection for them, that, though his talents, which his obscure situation could not conceal, might have commanded a far more comfortable situation, in a worldly point of view, he was determined to continue with them as long as he could gain a subsistence for himself and his family. He was not, however, without great discouragements. One member of the church, and two or three of the congregation, were dissatisfied with his preaching; real religion appeared to be at a low ebb; private meetings were with difficulty kept up; and very little was said of edification under the word. All these things, united with what he deemed the unkind behaviour of a few of his friends, greatly affected him; and, in the spring of 1781, he was brought down by sorrow, and

by sickness, almost to the grave.

The church at Kettering had been destitute of a pastor from August, 1779. Mr. Fuller had preached at different times amongst them; and his character and talents were held by them in the highest estimation. A correspondence was kept up between him and Mr. Beech Wallis, a deacon of the church; and although Mr. Wallis, and the church at Kettering did not act improperly towards the church at Soham, it could not but be known to Mr. Fuller how great an affection and esteem the former had for him, nor could he avoid feeling a considerable affection for them. He was therefore under the influence of conflicting motives. On the one hand was his love for a people amongst whom he had resided from his early years, and in whose communion he had passed the whole of his religious life; and, on the other hand, were his inability to maintain his family where he was, and the hope of greater usefulness in a more extended field of action. His judgment inclined him to choose the latter; but his feelings, and the strong attachment of his people, inclined him to prefer the former.

In this difficulty, he laid his case before nine ministers at Kettering, who were unanimously of opinion, that it was his duty to leave Soham. In consequence of this advice combined with other circumstances, he requested the church to expect his departure. He was obliged to summon all

resolution in order to do this. His intention had been suspected some time before. "It seemed to me," says Mr. Fuller in a letter to Mr. Hall, "as if they were for reading my heart by my looks and carriage. One person, who had said much evil against me, came and humbled himself; and this set all my feelings a going in away of compassion. I wept some hours after he was gone, till I could scarcely weep any longer. I had many outgoings of heart to the Lord for direction. At length we had a church meeting, July 12, 1781. I was distressed, not knowing what to do. However, I ventured to desire the church to expect my departure from them in three months. The place was a Bochim! I can only say, I was utterly overcome. However, I then told them I was resolved, if I knew it, to do right. If any of them could prove it wrong for me to depart, I would not do it, be the consequences what they might. I said, that I did not desire to be my own judge, but was willing to submit to be determined by any two or three honest, judicious, impartial persons. The next Lord's day they consulted, and proposed to accept this plan. I was agreeable; and did not desire them to confine themselves in the nomination to ministers. They, however, nominated three ministers, who had not, that we knew of, heard of our case, and who, therefore, could not be prepossessed. I acquiesced; and proposed, as we could not have an interview with them, that the church and

I should each write our tale, and should each sign the other's letter. I was desired to write mine first. I did so, and read it to them last Lord's day. A few expressions to which they objected, I corrected: they then acknowledged it to be a fair and candid relation of facts, but, I think, gave over answering it, or writing any thing on their part. And now the whole design of settling things by arbitration seems by them to be dropped. Poor hearts! they say, 'We wish you would stay, and let us have no writing about the matter.'

"Since I have given them this notice, I have been at times very unhappy; sometimes I am afraid lest, after all, I should displease God in it, and that, though the way in which I go may seem right to me, the end thereof should be death. Not long since I wrote to Mr. Booth for special advice. He says, that mine is a case of right, and that that right respects my neighbour. As such, he recommends Matt. vii. 12. as my rule. He advises me to put myself in the church's place, and some other minister in mine, and then to judge impartially, and to act accordingly. I am not quite satisfied how I should judge in such a case. Several of the people will not believe that I shall go, after all. I remain very unhappy, and suppose I shall continue so, at least, till the three months are expired, and I either go, or determine to stay."

In a letter to another friend, he writes thus, "I was requested to write my case first; I did

so, and read it before the church the following Lord's day. But when they had heard my tale, which they owned to be candid, they despaired of writing, and so the design of settling things by arbitration from that time dropped.

"They have since used measures more powerful: they have tried to draw with the bands of love and prayer. Silent sighs, significant looks, tender carriage, and fervent prayer. Ah! here I lose all my resolution. My heart melts, and I am utterly overcome. O what an arrow pierced my heart about a week ago, when I heard one of them in prayer, with weeping eyes, thus express himself, 'Father, if it be possible, let this cup pass from us.'*

"I am a very unhappy man. Oh! would it had never been my lot to have had to undergo the trial of a remove! such things not only kindle my affections, but my fears. I am not without my fears after all, that, if I do remove, I shall sin against the Lord, which, I think, I would

rather go softly all my years, in the bitterness of my soul, than do. Truly his favour to me is better than life. On the other hand, I am not without thoughts that I should not offend the Lord in so doing. One day I had a most melting season for about two hours, consisting of many reflections and earnest ejaculations to the Lord. I then thought it seemed right for me to go. Yet, even that thought filled me with fear and trembling. I thus thought; If I go, I am going to take upon me a greater charge than I have hitherto had: That greater charge is attended with proportionably greater obligations to diligence, faithfulness, &c. I thought, that when greater opportunities of doing good are put into our hands, it is but having more talents put into our hands to improve; more souls to be accountable for. These things made me, as I said, fear and tremble."

We have not room here for the case of Mr. Fuller; nor for that which the church after-

* We here behold what the author of the *Velvet Cushion* calls the *Religion of Barns*;—an appellation which also suited that of the Waldenses, and of the primitive Christians.

The last sermon which Mr. Fuller preached was on April 2, 1815, from Isaiah, lxvi. 1, 2. "Thus saith the LORD, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest? For all those things hath mine hand made, and all those things have been, saith the LORD: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word."

"If God overlook the heavens and the earth, the work of his own hands, in order that he may look on his despised servants, surely he will not be detained from looking upon them by the most magnificent building erected by men. Christians, worshipping God in a barn, are themselves 'a building fitly framed together, and grow unto a holy temple in the Lord; in whom they are builded together for a habitation of God through the Spirit,' Eph. ii. 21, 22. The same apostle also says, 'Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?' 1 Cor. iii. 16. 'It is a dangerous thing to despise the servants of God; for the Lord is their avenger.' 1 Thess. iv. 6."

wards drew up for themselves; nor for the opinions of the arbitrators; nor for the advice given by the umpire, Mr. Robinson of Cambridge; nor for the remarks upon the whole proceedings by Mr. Hall; &c. Suffice it to say, that Mr. Fuller concluded to stop at Soham another year.

In October, 1782, he came with his family to reside at Kettering. In the preceding August, he wrote to a friend as follows: “* * * * The most unfeigned sorrow, I believe, prevailed in almost every heart. For my own part, I found it exceedingly difficult to go on in preaching, and to keep from weeping quite out. I hastened, as soon as worship was over, to get alone, and there to give a full vent to all my sorrows. We had a private evening meeting, which was more trying to me than the day. I saw a spirit in the church in general, which had I seen half a year

ago, I could never have left them come what would, whatever I do now. I went home to my house with a heart full of distress, and my strength nearly exhausted with the work and weeping of the day.*

“The next day, August 12, I devoted to fasting and prayer, and found special outgoings of heart, and encouragement to pray from many scriptures. I scarcely remember such a day for tenderness, and importunity in prayer in my life. Two days after, I felt my spirits all the morning exceedingly depressed; but I got alone, and found a heart to pray, with, I think, greater importunity than I had done before. It seemed as if I must have my petition granted, or I could not live. The last sabbath was a tender day, but not like the sabbath before.

“Truly, Sir, nothing but the thoughts of an open door for greater usefulness in Christ’s cause (surely this is not an illu-

* Is not this a practical comment upon Philip. i. 7, 8? “Even as it is meet for me to think this of you all, because *I have you in my heart*;—for God is my record, *how greatly I long after you all in the bowels of Jesus Christ.*” And upon 2 Cor. vii. 3? “Ye are in our hearts *to live and die with you.*”

There was much in the church at Soham to engage his affection. “During the little while,” say they, in their case, “he hath preached the word among us, about thirty have joined us. Out of these, about twenty were converted under his preaching. Four were baptized and added in the last year. And we hope the word hath been blessed to the conversion of several more, to whom we are ready to say, ‘Come in, ye blessed of the Lord; why stand ye without?’”—And again, “On July 12, our pastor told us, that we must expect his departure from us. A mournful day was that! That word, ‘to see his face no more,’ sounded in our ears so much, that it caused our hearts to be full of sorrow, and the tears to gush out on our cheeks. ‘There were weeping and lamentation heard that day in Israel!’ We are all well satisfied with his preaching, and have no itching ears to hear any other preacher when we can hear him. This is fairly seen from some of our brethren, who live six or seven miles off, and have a convenience of hearing a great deal nearer. Some live about two miles off, where the gospel is preached. Yet these, with many others, scarcely ever miss coming all weathers. We think this shows love to him, and to what is delivered by him.”

sion) and my having been so much engaged to pray for the coming of Christ's kingdom, could have kept me from dropping all opposition, and yielding to the church's desire."

In another letter, he says, "My mind is not happy, yet not so distressed as it has been. I do hope the hand of God is in all this. I feel a secret longing to have my time, my soul, my all, devoted to Christ's interest, in some respects different from what I can here."

How these desires have been fulfilled, let the plains of India tell!

On the seventh of October, 1783, he was set apart to the pastoral office over the church at Kettering. He received a second charge from his revered father, Mr. Robert Hall, of Arnsby, from the last words of Paul to Timothy, *The Lord Jesus Christ be with thy spirit.** Mr. (now Dr.) Ryland addressed the church.

On the second of April, 1792, died his friend Mr. Beeby Wallis, in whose house some of the most early meetings were held relative to the Mission to India, and in which the Society was formed.

The following Epitaph for him, was written by Mr. Fuller.

KIND sycamore, preserve, beneath thy shade,
The precious dust of him who cherish'd thee:
Nor thee alone; a plant to him more dear
He cherish'd, and with fost'ring hand uprear'd.
Active and generous in virtue's cause,
With solid wisdom, strict integrity,
And unaffected piety, he liv'd
Beloved amongst us, and belov'd he died.
Beneath an Allon-Bachuth Jacob wept:
Beneath thy shade we mourn a heavier loss.

Mr. Fuller's first wife died on the twenty-third of August in this year. She was an excellent woman.

On the thirtieth of December, 1794, he married his second wife, Miss Ann Coles, daughter of the Rev. William Coles, of Ampthill. She was dismissed in May, 1795, from the church at Maulden, to that at Kettering, of which she is now a member. Her affection and prudence greatly contributed to his happiness.

It was in the year 1792, that the Baptist Missionary Society was instituted, in which he undertook the office of secretary, how laboriously and successfully he discharged the duties of that office for twenty-three years, by long and painful journeys, by incessant preaching, and by his admirable writings, our readers must very well know; but we mean not to enter into particulars of this (confessedly the most important) part of his life, as this will be done hereafter.

The following extract of a letter from himself to Mr. Burrows, contains a specimen of his persevering labours in this great work, in which he spent so many years of his valuable life, and in which, that life was at length sacrificed!

Kettering, May 11, 1814.

"I have much journeying before me; first, to Olney and Bedford next week; then to the association at Leicester, in Whitsun-week; then into Essex,

* Mr. Fuller delivered the funeral oration for Mr. Hall, March 17, 1791; as did the son of that great and good man for Mr. Fuller, May 16, 1814. Dr. Ryland preached the funeral sermon for both.

on June 6th, where I must be at a Missionary Meeting of that county, at Bocking, on June 8th, and collect what I can between that and our London Annual Meeting, which I suppose is on Wednesday, 22d of June; then I must return and be at Kettering by the 26th, which is our Lord's supper day. Then I must set off and be out all July in the North of England, viz. the first sabbath at Liverpool, second at Manchester, third at Leeds, fourth at Newcastle, and fifth at Hull. May the Lord strengthen me for these labours!

Affectionately yours,

A. F.

We hasten to the concluding part of his life. The following is an extract of a letter, dated October 20, 1814, to a young lady, member of an Independent church, who resides not far from the borders of Wales: "It was addressed," says she, "in his own kind words,—to the child. Every line of his letters was valuable to me; so also was his blessing, which, when he took leave of me last * * * *, he laid his hand upon my head and gave me. May that prayer be heard and answered. Amen."

"Kettering, Oct. 20, 1814.

* * * * On my return from London to Kettering, I had a very serious attack of an inflammation in the liver, from which I have not yet recovered. (This attack was after his morning sermon, on Lord's day, September 4. He was unable to attend in the afternoon.) I have preached only twice for the last five or six weeks, but am gra-

dually, though slowly, recovering. Since I was laid by from preaching, I have written out my sermon, and drawn up a memoir, for my dear brother Sutcliff, which is just gone to press. Your partiality for the memoir of dear Pearce, will insure me one reader, at least, for that of Sutcliff. I hope the great and good Mr. Charles (of Bala) will find some one who will do justice to his memory. Mrs. Sutcliff died on the 3d of September, less than eleven weeks after her husband. Death has swept away almost all my old friends; and I seem to stand expecting to be called for soon. It matters not when, so that we be found in Christ."

In March, 1815, his death evidently drew near. He was, however, at the ordination of Mr. Mack, as pastor over the church at Clipstone, twelve miles from Kettering, on the twenty-ninth of that month, and addressed the people from 3 John, 8. His last sermon was preached in his own pulpit on Lord's day afternoon, April 2:

In a letter to a friend at Kettering, who was prevented by illness from visiting him, he thus writes, April 19. "I am ordered to go next Monday for Cheltenham. I should be happy to come and see you before I go; but whether the weather and my affliction will permit, I know not. When I shall return is uncertain. The Lord's supper must be suspended. My times are in the Lord's hand: but to me all is uncertainty."

In prospect of his dissolution, he wrote to Dr. Ryland the

letter which appeared in our number for last month.

On the afternoon of the same day, he told a deacon of the church, that his bodily depression was so great, that he appeared to himself as if he could not live. His friend replied, "I do not know any person, Sir, who is in a more enviable situation than yourself; a good man on the verge of a blessed immortality." He modestly acquiesced. He then lifted up his hands, and exclaimed, "If I am saved, it will be by great and sovereign grace," which last words he repeated very emphatically—"by great and sovereign grace."

His dear friend, Mr. Burls of London, saw him the day before his death; but, on account of his almost unintermitted bilious vomitings, with which he had been afflicted for some days, he could scarcely speak to him.

A few days before this, he said to his son, Mr. John Fuller, "All misery is concentrated in me." "Bodily misery only, I suppose, father?" answered he. "Yes," said he, "nothing else."

On the morning of the Lord's day on which he died, he said to one of the family, just loud enough to be heard, "I wish

I had strength to worship with you." From eleven till about half-past eleven of that morning, he was engaged in fervent prayer. He sat up in bed, and, at the close, fell back, and in five minutes expired. His daughter, Mrs. Levet, distinctly heard the words, "Help me," whilst he was praying. His hands, at his death, were clasped as in prayer.

Thus expired Mr. Andrew Fuller; a man, unpolished in his manners, but kind and benevolent in his disposition; who paid no reverence to greatness, unless it was accompanied by goodness; who would have exercised all the faithfulness of a Latimer to an irreligious Henry; but who behaved with all the sweetness of a Melancthon, or a Sutcliff, to the bruised reed, and the smoking flax; a man, in whom the intellectual vigour of a Johnson, was united with the indefatigable industry of a Gill; and whose name will be transmitted to the latest posterity, in union with those of Carey, and the other chieftains of the Indian band.*

We have been favoured by Mr. Toller, with an extract from his sermon, on the occasion of Mr. Fuller's death, which we insert as an appendix to the preceding memoir.

* Since writing the above, we have received the following extract from the minutes of the British and Foreign Bible Society:

May, 22, 1815, this committee learn, with deep regret, the decease of the late Rev. Andrew Fuller, Secretary to the Baptist Missionary Society; and, impressed with a sense of the valuable services rendered by that excellent individual, in promoting the translation and publication of the Scriptures in the East, desire to unite their condolences, on this afflictive event, with those of their Baptist brethren, to whom he was more particularly allied; and of the Christian world, by whom his memory will deserve to be held in affectionate and grateful veneration.

EXTRACT

FROM THE

Rev. Mr. TOLLER'S SERMON,

AT KETTERING,

Lord's Day Morning, May 14, 1815.

1 Kings, xiii. 30,

"ALAS! MY BROTHER!"

[Communicated by Mr. Toller, to Mr. Newman, of Stepney.)

With regard to the much respected friend and Christian Minister, lately removed, it might appear unbecoming and indelicate in me to enter far into his character and case, particularly as this will be done to so much greater advantage on the approaching day; but thus much I could hardly satisfy myself without advancing on this occasion.

I trust I am sincerely disposed to join in the general and just tribute, which his friends and the public are disposed to pay to his abilities, his sound sense, and solid understanding; and to his unwearied diligence and unconquerable ardour, in supporting and pursuing the interests of the best of causes; and that, not only in the common duties of his profession, but more particularly in the propagation of christianity in the foreign climes of India. Perhaps no individual, next to the unequalled *Carey*, no individual; least at home, has done so much to promote that cause; and, considering the few advantages of early education which he enjoyed, the eminence to which he has risen, the influence he had acquired, and the means of usefulness which he has collected and secured, are

so much the more extraordinary, and reflect the greater credit on his memory. The variety and compass of his writings, though all bearing on one grand point, yet serve to shew what sheer abilities, sound principle, ardent zeal, and persevering application can do. I have read his works, (some of them more than once,) with much satisfaction, and, I trust, some improvement,—that that improvement has not amounted to more, ought to be attributed to myself. I have not a doubt but that they have been of real and extensive use in the christian church, in support of the radical principles of evangelical religion, and will continue to be so after his dust shall mingle with the clods of the valley. It is a satisfaction to me to reflect, that, in the great leading views of vital christianity, he expresses very nearly my own sentiments; though it is not to be expected that persons who think for themselves on sacred subjects, should, in every point, "see eye to eye;" you will not therefore expect, that I should profess myself able to subscribe to every article in his theological creed; still, however, it is a pleasure to me to reflect now, that differing only on points of subordinate importance, wherever that was the case, we always *agreed* to differ.

Though living in the same town, engaged in the same profession, and that under the banners of different denominations, for about thirty years, I do not recollect that ever an angry word passed between us, or a single jar occurred, by our means, among our respective

connections; at the same time, I would not mention this in the spirit of a vain compliment, either to him or to myself, but desire to be deeply sensible of a thousand deficiencies and errors in other respects; nor would I be understood, in a servile spirit of fulsome flattery, as representing him as a *faultless* character, or holding him up in all respects as a model of the christian temper and disposition; for, alas! of whom can you say, "be ye followers of him," unless you insert the restrictive clause, so far as he was a follower of Christ."

While, then, I think him an eminent loss to his family, a general loss to society and the church of Christ, and, perhaps, an irreparable loss to his own denomination, I trust I can, with truly christian cordiality, follow him up to the footstool of his Master's throne, and congratulate him on that "well done good and faithful servant," which I have no doubt he has received.

I conclude, with remarking, that in no one point, either from his writings which I have read, or the sermons I have heard from him, or the interviews and conversations I have had with him, in nothing can I so fully join issue with him, as in the manner of his *dying*. Had he gone off full of rapture and transport, I might have said "Oh let me die the triumphant death of the righteous," but it would have been far more than I could have realized or expected in my own case; but the state of his mind towards the last, appears to have been, if I may so express it, "after

my own heart." He died *as a penitent sinner at the foot of the cross*. At my last parting with him, I shook hands with him twice, and observed, with some emotion, not expecting to see him more, "we have lived harmoniously many years in the same place; I trust we shall one day meet above." I think the last religious sentence he dropped to me, was, "Looking for the mercy of our Lord Jesus Christ to eternal life." He said to a young minister, "I have no religious joys, but I have a hope, in the strength of which I think I could plunge into eternity." Being reminded of his missionary labours, he replied, "Ah! the object was unquestionably good," but adverted to the *mixture* of motives, to the influence of which we are liable in supporting the best of causes; and to another friend, who was congratulating him in a similar style, he replied, "I have been a great sinner, and if I am saved at all, it must be by great and sovereign grace." Here the dying minister—the dying friend speaks all my heart; here I come nearer to him at his death, than I have ever done through the whole course of his life. The testimony of a christian conscience is at all times invaluable; but, in the dying moments of a fallen creature, it can afford no more than auxiliary support; the grand prominent hold of the trembling soul, must be "*the golden chain that comes down from heaven*." 'Tis the immediate, personal, realizing application: 'tis the broad palpable hope of salvation for penitent sinners;

through the riches of divine grace in Christ Jesus our Lord, that throws every thing else into the shades. 'Tis not the voice of congratulation on the best-spent life, (however just,) that is most acceptable, in those awful moments, to pious minds; *that* is often heard with trembling diffidence and conscious apprehension, of contaminating motives and counteracting defects. The sweetest music, in the ears of expiring piety, must be struck from another string; "This is the record, that God hath given unto us eternal life, and this life is in his Son." "The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord."

In all probability, my bones will be deposited not far from *his*: God grant that I may die in the same temper, and the same hope; and that our spirits may be united in the day of the Lord! Amen.

ORDINATION SERMON.

(Continued from page 236.)

Secondly, I would apply myself to those, whose souls are now about to be committed to the care of that servant of Christ who is now to be ordained to the pastoral office in this place.

Beloved brethren, and dear children! it is your immortal souls that are the precious treasure, which the great Creator and Saviour of souls seems now to be about to commit to the care of him, whom you have chosen to be your pastor.

And, indeed, it is a great charge, wherein he ought to use his utmost care and diligence, that you may not be eternally lost. But if your pastor should exercise such that you may be saved, surely you ought to take care for the salvation of your own souls. It nearly concerns *him*, that you should be saved, but much more nearly does it concern *you*. Let your minister be ever so careful and watchful, if you take no care for yourselves, his faithfulness and diligence will signify nothing, unless it be to harden you, and aggravate your damnation, in such a case, the more care and pains he takes for your salvation, the greater will your eternal misery be; for all will only be a savour of death unto death. Those people are likely to sink deepest into hell, hereafter, who go to hell from under the care of the most faithful ministers, with whom the most pains are taken to save them from going to hell. The preciousness of your souls has now been made use of, as an argument with your chosen pastor, to take care for your salvation, but much more may it be used as an argument with you, to seek your own salvation; for therein lies the preciousness of your souls, in their being of infinite worth to yourselves, appearing in the infinite loss you will sustain, if they are lost; and your infinite gain, if they are saved: herein lies the preciousness of the soul, of which Christ speaks, in Matt. xvi. 26. "For what is a man profited, if he gain the whole world, and lose his own soul?"

or, what shall a man give in exchange for his soul?"

It is not only your minister that is concerned in the work that he is to perform among you, but *you* also are infinitely concerned in the account that he has to give of the discharge of his office among you. You must, all of you, hereafter, meet your minister at the judgment seat of Christ, and if then it shall be found, that he has been faithful, and that you have made an ill improvement of his ministry, and so failed of the grace of God, the sight of the devil will not be so terrible to you, in that day, as the sight of your minister, for he will rise up in judgment against you; and your pastor, that above all other persons in the world, excepting yourselves, is concerned to effect your salvation, will then, above all other persons, appear against you, and condemn you. But how joyful will it be to you, as well as to him, if he renders his account with joy, for these reasons, that he has been both faithful and successful with respect to you, and appears with you in glory at the right hand of Christ, and has to say to the great Judge, concerning himself and you, "Here am I, and the children thou hast given me." What a joyful meeting of ministers and people will there be! and how will they be each other's crown of rejoicing! But if your souls perish, you will be present when it shall be required, by Jesus Christ, of your minister, to give an account of such and such souls that are lost, which were committed to his care, and how

dreadful will it be to you, if you shall then hear him boldly, and truly say before the judge, "Lord thou knowest I have sincerely and faithfully strove for their salvation; I have not been slack or negligent towards them; I have earnestly watched for their souls, and diligently and unweariedly used all the means with them that thou didst appoint: they perished not through my neglect, but through their own obstinate negligence and wickedness."

In such a case, your minister will be acquitted and justified, but *you* will be condemned with a most aggravated condemnation, and your blood will be upon your own head, Ezek. xxxiii. 2, 3, 4. "Son of man, speak to the children of thy people, and say unto them, when I bring the sword upon the land, if the people of the land take a man of their coasts, and set him for their watchman, if when he see the sword come upon the land, he blow the trumpet, and warn the people; then, whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come and take him away, his blood shall be upon his own head." The good account your minister has to give of his own faithfulness, will increase the displeasure of the Judge towards you. Luke, xiv. 17. "So the servant came and shewed his Lord these things. Then the master of the house, being angry, said to his servant, Go out quickly," &c.

And if you would have the account which your minister has to give of his own faith-

fulness concerning you, to be profitable and joyful to you, do not neglect your duty towards him. Endeavour, by all the means in your power, to put him under the best advantage, for serviceableness and success, among you. Do what you can to encourage his heart, and strengthen his hands. This I know to be a thing of vast importance, as you would have your pastor to be a blessing to you, and the successful instrument of the salvation of your souls, and the souls of your children. Therefore, suffer me to be a little particular on this head: I may be the more bold to you, as you hitherto have been of the flock that Christ has committed to my care, and I hope some of you my spiritual children; therefore, my beloved children, I counsel and warn you.

If you would meet your minister with comfort another day, do not neglect what belongs to you, as to his support; so as to enable him to carry on his work without distraction, and to give himself wholly to the business of seeking and promoting your eternal welfare and happiness, and that of your children, without being disheartened by the difficulties and hinderances of straightened circumstances, or being diverted by exercising care, and taken off by involving himself in worldly business, for his necessary support. While we are

in the body, our heavenly Father knows that we have need of these things, and the way he has provided for ministers' supply is, by their partaking of temporal good things of the people to whom they minister spiritual things: See 1 Cor. x. 4. to the 14th verse, and 1 Tim. v. 17, 18. 2 Tim. ii. 6. Gal. 6.* Christ would not have ministers' time and thought taken up about providing temporal good things for their own support, but would have them wholly provided for by the people. Matt. x. 9, 10. "The workman is worthy of his meat." Agreeable to these directions which he gave to the twelve apostles, are these which he gave to the seventy. Luke, x. "The labourer is worthy of his hire."

You see what great care Christ has taken in this matter and how full and abundant the scripture is, in commands and directions concerning the support of ministers. I know you are small, and, in your new beginning at this place, are not able as many congregations; but if we give credit to the word of God, to support your pastor well and comfortably is not the way to be poor. Prov. iii. 9, 10. To give to the Lord is not the way to be poor, but the way to be supplied by the Lord. Christ is not now, personally, and in human nature here upon earth to be supported by tempo-

* These passages were printed at length in the original Sermons, though omitted here. Yet some in our churches have need to read them, and think more closely upon them than they have yet done, who pay more to their *shoe-cleaner*, in the course of a year, than to their *minister*.

good things from his disciples, as once he was. But though he is now gone from hence into a far country, yet he has not now left his disciples without opportunity, in this way of shewing their love to him; for there are two sorts of persons that he has appointed to be his receivers, viz. his indigent members, and his ministers. As of old, God appointed the poor and the Levite to receive the tithes and the other offerings that were made to the Lord. Deut. xvi. 11, 14. xiv. 28, 29, xxvi. 10—12. What is given to ministers is a sacrifice to God, and so the apostle represents what was sent to him by the Philippians, (iv. 18.) "Having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God." And Christ, when he sent forth his disciples to preach, and had directed that they should take no provisions for themselves, because the labourer is worthy of his reward, says, "He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me," Matt. x. 40. And since, what is given to your pastor is given to Christ, you may be assured that you cannot consult your temporal, as well as spiritual interest better, than by liberally supplying him; for he that lendeth to the Lord shall be repaid again, with large interest. And as to your ability, if there be but a cheerful, ready mind, the greatest difficulty is got over; if you find this, there is no doubt but that God will make the duty of supporting

your minister, in other respects, easy to you. God loves a willing offering, and a cheerful giver; if you will do your part, in opening your heart and hands, God will do his part in finding you wherewithal. But if a people grudge what they do, are always full of fears how they shall pay their rates, and excessively cautious, lest they should run themselves into difficulty, and straighten themselves and their families by giving to Christ, it is no wonder it proves difficult: it is the way to meet with nothing else but difficulties in their outward circumstances, for, "There is that scattereth and yet increaseth, but to withhold more than is meet tendeth to poverty." Prov. xi. 24.

The Jews, in the days of the prophet Haggai, were few in number, and were in difficult and straightened circumstances, and they made it an excuse, why they should not be at the expense of building the house of the Lord, and of setting up his worship, and so for a time neglected it, and in the meanwhile, none of their affairs prospered; they sowed much, and brought in little; they ate, but had not enough; they drank, but were not filled with drink; they cloathed themselves, but there was none warm; and he that earned wages, earned wages to put it into a bag with holes. They looked for much, and, lo! it came to little, and the heaven was stayed from dew, and the earth from her fruit. Hag. i. So in the days of Malachi, it was a time of scarcity, and the people thought themselves

thereby excused from paying their tithes, for the support of the Levites, and so robbed God of his due: but got nothing by it, for God cursed them with a curse; they made that scarcity and want the excuse for their backwardness to support God's ministers, which was its punishment, and God tells them by the prophet, that if they would cheerfully do their duty, in that respect, it would be a sure way to have their wants plentifully supplied. Mal. iii. 1—9. "Ye are cursed with a curse, for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." What can God say more to encourage a people cheerfully to run the venture of expending what is necessary, for the comfortable and honourable support of the ministry?

And here let me warn you, in particular, that you do not only do pretty well by your minister, for a while, at first, while the relation between you and him is a new thing; and then, afterwards, when your minister's necessities are increased, begin to fail, as it too frequently happens.

Some may be ready to say, It is no wonder ministers should be forward to urge such a duty as this, wherein their temporal interest is so much concerned; a covetous disposition will

make them love to harp upon this string. I have not been much in insisting on this duty in my own pulpit, where it would especially concern my own temporal interest, and blessed be God, that I have had no more occasion. But whatever any judge of the secrets of my heart, with regard to the principles by which I have been influenced, in what I have now said; it is enough for you, to whom I have spoken, that I have demonstrated what I have delivered to be the mind of God; and also, if there be any truth in his word, that what I have recommended is not only for the temporal interest of your minister, but also for your own interest, both temporal and spiritual.

Another article of advice that I would now give you, is, to beware that you do not weaken your minister's hands, and wound yourselves, by contention. You are but a small people, and you will be a very foolish people, indeed, if you are divided against yourselves. Contention among a people hinders all sort of comfort and prosperity, either of soul or body; it makes them a torment to themselves and to one another; it puts them every way under disadvantages, and weakens the whole body, like a consumption.

There are two sorts of contention, against which I would warn you.

(1.) Avoid contention among yourselves about your own temporal affairs. This will exceedingly tend to render a minister's labours ineffectual; and is what greatly damps the spirit

and discourages the heart of a minister, to see his people divided into parties, and envying one another, and entertaining mutual prejudices, jealousies, and grudges, and so backbiting and reproaching one another, and carrying on secret plots and designs against one another.

(2.) Avoid quarrelling with your minister in matters of church discipline. This is a common thing, but a most unchristian thing, which tends greatly to weaken the hands of a minister in the whole of his work, and to render all to no purpose. The exercise of the discipline of God's house is the most difficult part of that great work which a minister has to do, and it becomes a christian people, to their utmost, to strengthen their minister's hands in this difficult business; and to say, as the people said to Ezra the priest, with respect to the affair of purging the church of Israel from the scandal of those that had married strange wives, Ezra, x. 4. "Arise; for this matter belongeth to thee; we also will be with thee: be of good courage, and do it."

To conclude, if you would have your minister successful among you, and a blessing to you; and if you would be a happy people, then love one another, and love your minister. There are some professors in some of our towns, that are antiministerial men; they seem to have a disposition to dislike men of that order; they are apt to be prejudiced against them; to be suspicious of them, and to talk against them; to

be unkind and unfriendly towards their own ministers, and to make difficulties for them. But I do not believe there is a true christian upon earth that is of this character; on the contrary, the feet of them that bring good tidings, and publish the gospel of salvation, are beautiful in the eyes of the true children of Zion; and every one that receives Christ, and whose heart is governed by a supreme love to him, has a disposition to receive, love, and honour his messengers. It was the distinguishing mark by which God manifested the person he had chosen to be the wife of Isaac, that type of Christ, that it was the damsel that should give the kind and friendly entertainment to Abraham's servant, or steward, who was sent to espouse her, and bring her home to Isaac, and who therein was a type of the gospel ministry. See to it, that you thus entertain the steward of the house of God, who comes on this blessed errand to you.

If you and your minister thus live in peace, it will be the way for you to be a happy society; to flourish and prosper with all manner of prosperity; to have Christ dwelling among you; and for things to be brought to so blessed an event at last, as that he who is the great Shepherd of the sheep, who purchased the souls of men with his blood; and your pastor, who has the care of your souls committed to him; and yourselves, and your children, should all rejoice together in another world, agree-

o John, iv. 36. "And he reapeth receiveth wages, sowereth fruit unto life: that both he that soweth and he that reapeth, may be together."

THE
NANCE OF INFIDELITY
AND
SOCINIANISM.

My Friend,

The subject of your last letter much occupied my mind. I vow your unqualified belief in revelation, and express decided opposition to its principles, but unite with a declaration of partiality at you call unitarian sensibility. You are much content with the deistical controversy, and have perused the writers on it, in the English and German languages. It surprises me, that my friend, so acute and penetrating, has not observed the proximity of unitarian and deistical views. This proximity must surely have attracted your notice, or you would have embraced your presentiments with greater confidence. My regard for your welfare,—my desire to draw you from the whirlpool of error into truth,—I believe you have fallen, obliges me to perform an unpleasant task, in stating the grounds of infidelity and socinianism, in several momentous particulars—

Socinianism undermines the necessity of revelation. If the all-wise God should communicate his will to us by extra-

ordinary means, and, to accomplish this, should raise up a succession of inspired writers, supposes that ordinary means are insufficient. And any system which teaches that the knowledge of salvation is attainable by the strength of reason, or the dictates of nature, is hostile to the necessity of revelation. But, my dear friend, socinianism, to which you lean, looks very coldly on the great principles, on which the necessity of a revelation from heaven must rest.

1. She denies human depravity. She does not credit, that all men are born children of wrath, dead in sins, and alienated from the life of God, from their ignorance. No, in her creed, men have suffered little from the fall of Adam, and are able to keep themselves from wilful transgression, and to perform the duties, to God and man, enjoined in the divine law. Men are such as God has made them, and are criminal in his sight, only when they comply with appetites, which ought to be rejected, and with examples which ought to be shunned.—If such be the condition of human nature, the Bible may be useful, but cannot be necessary to our eternal interests. Pause, my dear sir, and consider whether the whole frame of christianity does not involve the humiliating fact, that men have destroyed themselves, so that, without regeneration by the Spirit, and justification by the faith of Christ, none can be saved.

2. Socinianism allows the sufficiency of natural religion

to lead men to the enjoyment of the divine favour. I grant you that nature and providence do reveal, to every creature, the power and godhead of their Author. And the work of God's law is so deeply written on every heart, that all men know, or may know, the essential differences of moral good and evil. If the character of the Supreme, and the rule of duty, were not thus unequivocally made known to them, men could not be accountable to their Maker, nor the subjects of retribution in another world. But if men by nature, can follow the light which shines in God's works, and can fulfil the law written on their hearts, so as to please their Governor and Judge, the atonement and Spirit of Jesus Christ may be dispensed with, and that book which reveals them, may be unknown with perfect safety.*

3. Socinianism exalts reason even above revelation. Is it not so when she employs reason not merely to examine the evidences of revelation, and to ascertain what tenets are there disclosed, which are legitimate and commendable exercises, but even to *judge* of the truths discovered in the scriptures? Yes, socinianism erects a tribunal for reason, to which all the truths of God's word are summoned, and their claims on our belief are canvassed and decided. Reason, then, is our chief guide, and the inspired volume is a handmaid design-

ed to point out, with all humility, some trifling errors into, which reason, from the imperfections inseparable from all created things, has inadvertently fallen. Beware, dear sir, of mounting the seat of judgment to correct the inaccuracies of revelation by the infallible dictates of reason!

2. Socinianism weakens a part of the evidence on which the truth of christianity is built. As you are a decided enemy to infidelity, I expect you to examine what I advance on this charge with great severity. It shall be stated to you in all the simplicity of friendship.

1. According to evangelical writers, judaism and christianity make constituent parts of one system. The altar, the sacrifice, the priest, the temple, the incense, under the law, were shadows of the priesthood of the true Messiah. They were shadows of a *substance* to be found in the sufferings and mediation of God's Son. Now, socinianism, by denying the atonement and intercession of Christ, sets aside the correspondence between the ceremonial law and the work of the Redeemer; removes the truth of the figure, the original of the prophetic profile, the substance of the jewish shadows.—She destroys the grand uniting links of that chain which binds together the Old and New Testament churches.

2. The miracles of Christ and his apostles are another

* They can, if they will; but their depravity consists in such a radical love of sin, and hatred of God, as Divine Agency alone can cure.

evidence of their inspiration. One class of these miracles is the expulsion of demons from the bodies of men. You need not be informed, my dear sir, that some leading socinians have adopted such sentiments respecting demoniacs as are, at least, hard to be reconciled with the plain language of the New Testament. Is not our Lord introduced, in the gospels, as "addressed by these depraved spirits, who tremble before him, deprecate his wrath, and submit without an attempt to resist the decisions of his power." When this apostle, John, gives an epitome of his Master's undertaking, is not this his style,— "the Son of God was manifested to destroy the works of the devil." Infidels laugh at the devil and hell, and demoniacs, modern illuminati, look down with contempt on the ignorance and fanaticism of a Jewish Carpenter, who cast out demons from the bodies of his countrymen. They place the narrations of the evangelists, on this topic, upon a level with popular tales of fairies, and witches, and apparitions—beware, sir, of the scorner's chair! and socinians should seriously consider, whether, by their forced comments on the evangelists, they do not expose themselves to the sneer of the deist, for impenetrable obscurity, or popular error.

III. Socinianism attacks the very life and soul of revelation. If the scriptures be a revelation from heaven, and be the standard of faith and practice, inspiration must, necessarily, be the basis of this authority.

Remove this, and the scriptures fall to a level with the compositions of pious and intelligent men; of their superiority to all other writings, in the decisions of truth and duty. Let a man's faith in the inspiration of the sacred volume be shaken, and he is launched into a boundless ocean of conjecture.

Some writers admit a partial, and explode a plenary inspiration; the thoughts were suggested by the Spirit; the language was the offspring of mere human intellect and taste. Others contend that the *facts*, and the leading doctrines, were communicated by the divine Spirit, but that the minor parts, the reasonings, the deductions, the exhortations, were mingled with the imperfections of their authors. By the aid of a critical apparatus, they often excommunicate a stubborn text, or paragraph, or chapter, which cannot be melted down in their theological crucible. If such things be so, how shall plain illiterate men separate the uninspired from the inspired parts of the scriptures; the *mind* of God, from the blunders of his penmen? Some modern critics have done more service to the pride and sophistry of infidelity, than can be expressed in moderate terms of disapprobation.

Socinianism injures the majesty of revelation in another way. It admits christianity as a whole, and explains away every part in detail. The unity of the Godhead is credited; the Trinity rejected: the divinity of the Redeemer denied; his humanity defended: the righteousness is separated from

the obedience, and the atonement from the sufferings of Christ: the total depravity of the heart, and the necessity of the generation by the spirit: the impossibility of justification by the works of the law; the reality and glory of justification by faith in the work of Immanuel: the security of all who believe these, and such tenets which are interwoven in the texture of the sacred scriptures, are rejected as the offspring of human invention, and the result of corruptions, long prevalent among the professors of christianity.

The great religious tenets of an enlightened theist, and a hardy socinian, are nearly the same. They unite in their views of the character of God; the condition of men; the terms of acceptance, and the necessity of retribution in a future world. The minutiae, connected with their general topics, may be subjects of discussion: and the *evidence* on which their respective creeds are founded, is different. But their general system is the same:—built, by the one, on the dictates of reason only, and, by the other, on the united dictates of reason and scripture.

IV. Socinianism weakens the sanctions of revelation. “Go,” said the founder of christianity, “preach the gospel to every creature: he that believes, and is baptized, shall be saved; he that believeth not, shall be damned.” When the apostles went forth, to execute their commission, they proclaimed war against every system of idolatry and philosophy in the gen-

tile world, and firmly stated, that the gospel had exclusive claims on the faith and obedience of men. “To us there is *one* God, and *one* Lord.” “Neither is there salvation in any other.” “If he who despised Moses’ law, died without mercy, of how much sorer punishment shall he be thought worthy, who tramples under foot the blood of God’s Son.” They boldly declared, that *none* could escape, who even neglected the great salvation. Does socinianism repeat these primitive declarations? No; she falters—pauses—stammers—hesitates—questions if any can be *lost*, eventually, under the government of so gracious and merciful a God. If I am not much mistaken, your favourite authors do deny the *eternity* of future punishment. But if you once admit, that even the sinners who now die in their sins, and die in actual rejection of the Saviour, shall finally be delivered from the pains of hell, and be brought by any, the most circuitous route, to the presence and enjoyment of the great Redeemer, you strip the law of all its terrors, and rob the gospel of all its distinguishing characters. The gospel is no longer *salvation*, no longer a *remedy*, seeing that men who reject it shall finally enter the realms of infinite and eternal bliss. Do weigh seriously and candidly the above statement, and, if it be on the whole tolerably fair and correct, retrace your footsteps without delay, abandon your new associates, and return into the good old paths, that you may find rest to your soul. . . . L.

Miscellanies.

MR. EDITOR,

THE following minute description of a widow's burning with her deceased husband, has been communicated to me by Mr. Lawson, of Serampore. He, with several of the mission family, was present at the melancholy spectacle.

I would fain hope, that the publication of this case, in addition to many preceding ones, will not be lost on a commiserating public, I might say on a British public; for, comparatively speaking, they only view these things as they deserve. I would hope, that ere long, the British legislature itself will interpose on behalf of our Asiatic subjects; for, as the solemn sanction of the law is necessary ere this immolation can take place, it cannot be a boon too great for humanity, to ask that a negative should be put to all such applications. "If leave cannot be obtained for burning the widow alive, what would be the consequence? The nearest relation will lay down his burning brand, and reply, with the greatest *sang-froid* "Why, then, we must burn the dead body alone, that is all."

If the thing be taken up by wise and prudent men, and firmly persevered in, the object of our desire must be obtained, and the blessings of the widow and the fatherless, of those that are ready to perish, will come upon us, down to the latest generations.

I am, Mr. Editor,

Yours, respectfully,

WILLIAM JOHNS.

Birmingham, Feb. 20, 1815.

PARTICULARS

OF A

WIDOW BURNING ALIVE

WITH HER

DEAD HUSBAND.

On Friday morning, July 1st, 1814, about six o'clock, Mr. John Marshman gave me the information, that a woman was just going to be burnt with the corpse of her husband. I agreed to accompany him, to witness a scene, from which a missionary cannot retire without more compassion for souls, and a deeper conviction that the Gospel is a real blessing to India, notwithstanding the opposing sentiments of modern times.

We hastened to the spot, fearing we should not be in time to see the whole of the preparatory ceremonies; but, on our arrival, we found that the order from some petty native magistrates had not yet been granted, *without which the poor woman could not legally put herself to death*. The people not being assembled, we had time to rest ourselves, and contemplate surrounding objects. It was near a ghaut, adjoining the estate of the late Rev. Mr. Brown. Many natives were engaged in their different occupations, such as carrying bricks, mending boats, &c. quite unconcerned, as though the circumstance of a woman being burnt alive, was of no moment whatever. Just on the brink of the Hoogley, lay the corpse of the poor woman's husband, covered with cloth. A small branch of the toolsee (a sacred plant)

was placed in a ball of clay at his head. At a little distance lay logs of wood, bamboos, and the dried leaves of the cocoa-nut tree, all which were materials for the funeral pile. Nearer the corpse was a burning brand, kept alive by occasionally supplying smaller sticks and leaves; this was propped up by a cutting hook. To watch this little fire, stood a young man, brother to the deceased. We asked him, why he was at the trouble to watch this fire so carefully, as more could readily be procured? He answered, that he was obliged to bring their own fire, as *no one would give fire on such an occasion*. This appeared extraordinary. They venerate a woman for burning, and yet will not give fire for the purpose. From this young man we learnt, that his brother had died the preceding day. He lived three or four days' journey from Serampore. His calling was that of an oilman. His connections respectable. He had left home to attend the festival of Juggernaut. The weather was extremely hot; the poor man complained of a severe pain in the head. He had been sun-struck (*coup de soleil*). His wife was immediately sent for, who, on hearing of his situation, cried out, perhaps in the excess of grief, "If my husband dies, I will eat fire;" that is, she would be burnt with him. Thus, as they say, "she is given to God," and she must not retract.

There is a law, lately established, which forbids a woman to burn, if she has a child at the breast. This was the ground of difficulty in her getting leave to burn. Her brother-in-law told us, she had two children; the youngest of them only nine months old. We asked him, "If leave cannot be obtained for

her to burn, what would be the consequence?" He carelessly replied, "Why, then, we must burn the corpse alone, that is all!" I thought within myself, that if it be a matter of such indifference to the natives, whether or not they may be allowed to burn their widows alive, it is not probable that the effectual interference of a humane legislature to suppress entirely these human sacrifices, would be attended with any bad consequences.

Understanding that she was not likely soon to obtain *license to burn*, we retired from the disgusting place, sincerely hoping, that as this was the mother of a helpless infant, her death would be prevented. But, about mid-day, we found that the permission had been granted, and on this shocking pretence, viz. "Though the child was at the breast, it *could* subsist without it." We, then, with others of the family, took the mission boat, and again repaired to the spot, to witness, from the beginning of the detestable ceremonies, to the final catastrophe.

The tide being high, our boat came up within three or four yards of the corpse, which was still lying on the bank. A large multitude were hastening towards us, leading the deluded victim to the place of her immolation. Her appearance was striking: in age, about twenty; very agreeable in her person, more so, indeed, than any other I have seen among the natives. She looked stout and healthy; well dressed, and much ornamented with roses, jewels, bangles on her wrists, and a large spot of red paint on her forehead. Her countenance was pensive, yet betrayed no fear; but, at times, I thought I discovered absence of mind; on the whole, she seem-

ed to possess herself. Her mother, who attended her throughout the whole scene, supported her on one side. She was led to the corpse of her husband.

Before I relate the various ceremonies, I will mention one circumstance which affected me much. During the time the poor woman was performing her last gloomy rites, if any thing was heard beyond the general clamour, it was the noise occasioned by the driving the stakes into the ground to form the pile. To me it was a heart-affecting sound, but she seemed insensible to it.

The first thing she did was to uncover the feet of the deceased; then putting her hands in a supplicating attitude, she bowed to the earth, touching the ground with her forehead. Again, she covered the feet, went to the head of the body, and performed the same service. She then sat down by it, and, with a branch of some sacred plant, fanned the face of the dead for about half an hour. Occasionally her mother spoke to her, and put her arms around her neck as if to encourage her. Then again she resumed the fan, and drove away the swarming flies. At length her mother anointed the victim with a preparation, containing turmeric, &c. again she resumed the fanning for a short time longer. Her next act was to descend into the river to receive the benefits of this holy stream for the last time; in doing this, she came so near our boat, that I could have reached to touch her with a walking stick. Several times she gazed full in my face; I, though almost bewildered, thought to myself, 'what if this poor woman should have some latent hope, that I should at length be her deliverer!' but, alas, I had no

authority! Her mother, with one or two more, escorted her into the water, and assisted to wash off the ointment with which she had been anointed. Several ornaments of wood, resembling combs, decked her hair. On being led up from out of the water, her linen was changed, and the red spots replaced on her forehead by the mother, who also painted her feet with the same colour. A Bramin now made her sit by him at the water's edge, and read to her certain words from a book, which she recited after him. By her side was placed an earthen vessel, from whence she took something; then filling her hands with water, threw it over her head, which she elevated at intervals in a very expressive devotional manner. Now she returned to the corpse, and again prostrated herself, as before, at the feet and head.

During this time the young man, before-mentioned, was to purify himself in the river, for his was the office to set fire to the pile. His purification being effected, and having returned from the water, the corpse was made to sit up whilst some poured water over it, and others were wrapping it in clean linen.

All things being ready, the multitude flocked to the pile, which was of an oblong square; at each corner was placed a burning lamp; on one side, at a small distance, were two bamboos, having one end of each fixed into the ground. The corpse was laid on the pile; and now arrived the awful moment.—The poor devoted widow had commenced her circumvolutions about the pile. She was to do this seven times. As she walked (though I must say she was *hurried* round) she threw some sugar-plumbe

from a basket which she held in her hand, which were eagerly caught by the multitude. After going round five times, the bramins, as if fearing her resolution should fail, would have persuaded her to ascend, but she said, "No—I must walk round seven times." The next time she came to the spot, they made the same request; still she persisted in going round the seventh time; and then——O that I could describe the scene in a manner to convey an adequate idea of it! she, being helped or rather pushed up by the bramins, mounted, and after standing for a moment, flung herself down by the side of her husband, as I thought, in an agony of despair. Then all was bustle and confusion; two or three *bramins mounted with ropes to bind her to the body of the dead*, which they did in a very brutal manner, putting their knees upon her and drawing tight the ropes, just as is commonly done in cording a package: this was all done in an instant. The poor woman had stretched out her hand over her head, beyond the pile, and, as if to show her resolution, waved it to the populace. On the bramins descending, the two bamboos, before mentioned, were bent over the pile and pressed down upon the corpse and the widow, with all the might which these ministers of superstitious cruelty could put forth. Then a large quantity of dried cocoanut leaves were heaped upon and about the pile, which was no sooner touched by the fire in the hands of the brother of the deceased, than the whole was in flames, forming a vast burning pyramid. To increase the horror, the bramins gave the word, and Hurree-bol, Hurree-bol drowned every other sound. The woman

waved her hand for some time, after the fire had been communicated. With long bamboos the consuming fuel was occasionally stirred up, and more wood and leaves added to replenish the fire. During the whole, we were so near, that one of the bamboos employed came on our boat; we were now glad to push farther off. On taking another and a last view of the hated spectacle, the flames having subsided a little, we could distinctly see the head and an arm of the man, with one arm of the woman shrivelled and partly consumed. We retired from amidst the howlings of the miserable relatives, almost overcome with feelings which can never be forgotten. O Jehovah! have respect unto thy covenant, for the dark places of the earth are full of the habitations of cruelty!

We are happy to inform the public that, by a late act of the governor-general in council, at Bengal, some resolutions have been adopted, in reference to the burning of widows, which, we hope, will tend to render less frequent such inhuman practices. Still, however, more vigorous measures will be necessary to effect its entire abolition.—Let it be made a capital offence for any bramin, who is convicted of using any influence to persuade a female to immolate herself; and a love for his own life will prevent his trifling with the lives of others.

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To the Editor of the Baptist Magazine.

DEAR SIR,

IN your Magazine for April, page 156, you have inserted a query respecting the meaning of Isa. lviii. 2, to which no answer has hitherto appeared. As the subject is of considerable importance,

and it is possible the mind of the querist, and of others also, may be perplexed concerning it, I have ventured to transmit the following observations by way of reply.

DELTA.

I presume, that no difficulty can be felt respecting the character of the persons here mentioned. It is obvious enough, from the following verses, that they were *hypocrites*. The difficulty then lies in reconciling what is here ascribed to them with their character; in conceiving how ungodly men can truly be said to delight in the ways and ordinances of God. In answer to this, let it be observed,

1. "That the worship and ordinances of God are appointed by him, with reference to a superior ultimate end, and, that their real importance and value consist in their adaptation to answer that end.

2. "That our holiness, in the observance of these ordinances, consists in having the same ends in view, in using them, which God proposed in appointing them: but,

3. "That it is possible to value them highly, and engage in them with great earnestness and delight, in order to answer an end widely different."

Such was the case in the instance before us. The end for which all the institutions of divine worship were appointed, is declared by Jehovah. "I will be sanctified in them that come nigh me, and before all the people will I be glorified."* Let this end be lost sight of, and he indignantly enquires, "To what purpose is the multitude of your sacrifices

to me? Have ye offered *unto me* sacrifices and offerings, in the wilderness, forty years, O house of Israel? I hate, I despise your feast days, and I will not smell in your solemn assemblies."† Now it is evident that these Jews had not this end in view. Their design appears to have been to obtain some temporal good, or to avert some temporal calamity. Hence their frequency, earnestness, and complacency in the worship of God, so far from being a proof of their delight in him, served only to shew that they had a very high esteem of themselves; and that when God's ways seemed likely to answer their own purposes, they would condescend to walk in them.

Did your limits allow, it would be easy to illustrate and confirm these positions, by referring to other scripture instances, in which unregenerate men are represented as feeling much complacency in the service of God, or in their ideas of him. Such was the case with the hearers of Ezekiel‡—with the profane Jews in the time of Malachi§—with Herod||—and with those who attend on the ministry of John the Baptist.¶ To the same purpose, also, might be quoted Job, xx. 5. Mark, iv. 16. Heb. vi. 4. But let me proceed to point out a few respects in which such delight is manifestly defective, and wholly differs from that which is experienced by real Christians.

1. It has its foundation in a proud, unbroken heart. This is its proper soil. As long as the worship of God may tend to promote self-interest, or to nourish self-importance, so long will it be rigidly and zealously adhered to:

* Lev. x. 3. † Isa. i. 11. Amos, v. 25, 26. ‡ Ezek. xxxiii. 31, 32. § Mal. iii. 1. || Mark, vi. 20. ¶ John, vi. 35.

This was exactly the case with the Pharisees of old, and with those persons described in the text. To such a height did their arrogance carry them, that they presumed to call God himself to account, for not taking notice of their devotions, see v. 3, 4.

On the other hand, that delight in the service of God, which springs from gospel principles, is ever closely connected with real humiliation and self-diffidence. So far from self being exalted thereby, it is invariably depressed. In proportion as we rejoice in Christ Jesus, we shall have no confidence in the flesh.*

2. Such a principle regards the externals of religion; it admires the casket, but knows nothing of the jewel within. If good men are esteemed, it is rather on account of those qualities which render them useful and amiable in the world, than for those in which they bear the most direct resemblance to Christ; rather for the appendages of religion, than for its essence. Ministers will be valued more for their learning, or wit, or eloquence, than for their faithfulness in searching the conscience, and declaring the whole counsel of God. Devotional exercises will be performed, rather for the sake of maintaining credit, or satisfying conscience, than to enjoy communion with God. But the Christian esteems others in proportion as they reflect the image of his Saviour, and can never be satisfied with the most punctual observance of religious duties, unless by them he finds access to his Father and his God.

3. The delight, mentioned in the text, is not the governing principle of the mind, nor will it support the soul in the hour of

temptation. It has no sanctifying tendency; but, sooner or later, it will vanish before the power of sin and the world. In the instance before us, it was evidently a thin disguise, which ill concealed the rancour of their proud and rebellious hearts. In the case of Herod, though John was respected for awhile, yet that respect proved too feeble to save him, when a licentious woman demanded his life. The Pharisees, with all their fair shew in the flesh, were yet full of ravening and wickedness. In our day, perhaps, it may be possible to find individuals who say much of the pleasure they find in religious ordinances, but whose conduct proves that such enjoyments are quite consistent with a loose and inconsistent deportment. But the sacred oracles represent the joy of the Lord as our strength;† it is that faith which is the certain evidence, and which affords a present foretaste of future and unseen felicity, which enables the Christian to deny himself, resist temptation, and overcome the world.

To the Editor of the Baptist Magazine.
SIR,

The apostle Paul, in his Epistle to the Hebrews, 6th chapter, 4th to the 6th verse, speaks of certain characters, whom "it is impossible to renew again to repentance." Permit me to request some of your correspondents to favour the public, by resolving a difficulty which, I think, must arise in the mind of every one that attentively reads that passage, viz. "To what class of persons the passage is to be awarded, To real Christians, or to hypocritical professors?"

* Phil. iii. 3.

† Neh. viii. 10.

Obituary.

THE Rev. John Rees, late pastor of the Baptist Church, at New Mill, near Tring, Hertfordshire, died May 5th, 1815, aged 25 years; having sustained the pastoral office only two years and three months. Though short his ministerial life, his labours were abundant and proportionably useful; there being a considerable accession to the number of the church and congregation during that period. Mr. Rees was thoroughly devoted to his Master's cause; and embraced every opportunity of shewing unto men the way of salvation; but his constitution was unable to sustain his unwearied exertions—his lungs were affected—a consumption ensued, which soon terminated his mortal career. The general state of his mind, during his last illness, will appear by the following statements, made by some of his friends. On being informed, by his medical attendants, that his lungs were ulcerated, but that he must not think of that: Mr. Rees remarked, “that, with respect to consequences, he was prepared to say,—*that he was not afraid to die.*” On another occasion, he gave the following reasons for desiring the hour when he should go to his Father and his God:—that he should see Jesus as he was, and serve him as he ought—and be free from every vestige of remaining depravity. On being asked by a friend, if his mind was in a comfortable frame; he replied, “that he was not elated with joy; but he could say, he knew in whom he had believed;”—and added, “that he was firmly convinced that

no soul could be lost that really trusted in Christ;” adding, “What then can I want more?” One day, in the midst of great pain, he said, “I cannot tell how much this is in my favour, as it may hasten my departure to a better world, where I long to be at home.”

March 14th.—He said, “I have now begun to live as I ought to have lived all my life; live as if every day were to be my last.”

Complaining one day that he found his body a clog, a relation suggested his wish, that he might be blessed with patience to endure all the trials that his heavenly Father might impose upon him—he replied, “I hope so; for I have need of great patience.”—He was particularly urgent with all who visited him, not to procrastinate on the subject of religion—not to defer the important business of their souls' welfare, till they were arrested by sickness, or stretched on the bed of death.

April 24th.—His mind was pleasingly occupied in contemplating the following passage of the word of God, and which it was his privilege to appropriate:—“Ye are complete in him.”—From this period, till his death, his mind was generally tranquil. During the early part of the night of his dissolution, he slept tolerably well, while his wife and brother anxiously watched around his bed. On a sudden, he awoke, saying, “I am going. The Lord take me to himself: receive my spirit.”—His wife asked him whether he was comfortable in

his mind?—he replied, “Quite comfortable. Glory! glory! salvation! salvation! I am going:—farewell all my earthly friends; the world, and all the vanities of the world.” Having joined in prayer with a friend, he was heard, a few minutes afterwards, to say “Heaven! heaven! heaven!” and on being asked if his prospects were bright, replied, “Yes;” and immediately, without a struggle or a groan, fell asleep in Jesus. “Mark the perfect man, and behold the upright: for the end of that man is peace!”

He has left a young widow and an infant to bemoan his loss.

On the 10th of May his remains were interred in the vestry of the meeting-house, at New-Mill.

Mr. Hunt, of Tring, delivered the funeral oration. Mr. Newman, of Stepney, preached the funeral sermon from 2 Cor. iv. 7. who testified that Mr. Rees, while at Stepney, had uniformly conducted himself as a pious, diligent, affectionate, and grateful pupil. Mr. Wake, of Leighton-Buzzard, and Mr. Liddon, of Hemel-Hempstead, engaged in prayer. May the death of our young friend be improved by the church, and his relatives, particularly by the brethren in the ministry.—To them the voice thus speaketh: “Work while it is called to-day; for the night cometh when no man can work.”

ELIZABETH ROWE,

WIFE OF MR. ROWE.

Missionary at Digah, in the East Indies.

Extract of a letter from Mr. Rowe, to Mr. Saffery of Salisbury, (of whose church Mrs. R. was formerly a member,) dated Digah, Nov. 1, 1814.

“I HAVE now the painful task

of informing you, that my dearest Elizabeth is no longer an inhabitant of this lower world. On the 19th of October she had a glorious entrance into the joy of her Lord, after giving me a lovely little girl. If it had been a son, it was to have been called John Saffery; if a daughter, Elizabeth Maria, which is the name given her. Sometime before her confinement, she thought she should not survive it. During the first period of her confinement she experienced much darkness, and insensibility of mind. While thus, she would say, “I should be glad to undergo any bodily pain to experience the frame of mind I had at Madras.” In the midst of her darkness, she said, “Though dark, I have something I cannot let go: I am sure I shall be saved at last.” Parting with me and the dear children was, at first, a great trial to her. Apparently on the point of death, about the middle of September, she said, “I find it hard to give all up.” Soon after, she added, I am resigned to give you up, my dear; but it is hard work to give up the children, especially the youngest.” I told her, God would provide for them. “Ah,” said she, “there are so many little things a *mother* would do for them.” When she was informed that the doctor had said there was no hope of her recovery, she took an affectionate leave of me and children; and talked to several children who had been under her care, in the most affecting manner, respecting their salvation, expressing an ardent wish that her death may be their life. “To see my Spiritual Father, dear Mr. Saffery, in heaven,” said she, “will be joy next to seeing you there.”—At this time, she recovered a little, and we entertained some hope

that she would be raised up again. "I thought," said she, "two more breaths would have ended the scene, and feel disappointed at coming back again into the world." She felt apprehensive she should endure much pain before her death, but said, "The Lord's will be done: I wish to endure that which will be most for his glory." During the last month of her life, she was in a most happy frame, and talked sweetly of Jesus. "I sometimes think," said she, "that I want to die, to get rid of my sorrows"—then, recalling herself, said, "Oh no! it is *sin* I want to get rid of." She felt an unshaken confidence in the atonement of Christ. Alluding to what Mr. Pearce (of Birmingham) had said, she observed, "In the thought of *leaving*, I feel a momentary gloom; but in the thought of *going*, a heavenly triumph." Having heard that Mr. Venn was asked on his death-bed, by Mr. Simeon, who was about to pray with him, if he had any thing on his mind for which he should pray, replied, "No; let it be all *praise*." She said, in allusion to this, "When I review all the mercy of the Lord towards me, I think I can say, 'Let it be all praise.'" She said, a little before her death, that what had often been an object of her desire was granted: "that her joys exceeded those she had experienced at Madras." At times she appeared to be in much pain, but, in general, she was enabled to endure the whole of the will of our merciful Father, without a murmuring word. About five o'clock, on the morning of the 9th, I perceived a change in her countenance, and found, when he attempted to speak to me, her voice faltered, and she was unable to say what she intended.

Soon after, she recovered a little, and said, "Oh, my dear, I must die!" and began telling me something of her hope in Christ, and the joy she felt in the prospect of glory. After this, she repeated the triumphant language of the apostle, "O death, where is thy sting? O grave, where is thy victory?" About five in the afternoon, after continuing sometime nearly speechless, she was able to tell me that she was *very happy*. At half past ten o'clock in the evening, observing a great change, leaving sister Moore with her, while I went to call brother Moore; after a few minutes, I returned, when she fetched a few deep sighs, and bid the world adieu, without a struggle: thus sweetly falling asleep in Jesus.—On the following evening, our dear brethren of the 24th regiment carried her to the house appointed for all living; and interred her by the side of her dear Eliza. After the chaplain of the natives had read the funeral service, we sung, "Why do we mourn departing friends," &c. It was a very solemn season.

I have been mercifully supported throughout this affliction. Our mingled language used frequently to be—

"Sweet affliction! sweet affliction!
Thus to bring our Saviour near."

The thought of her happy death gives me abundant consolation. The assurance I feel, of ere long uniting with her in glory, transports my soul.

O! what a blessed religion is the religion of Jesus, to give such joys in such trying seasons!

I am,
Most affectionately,
yours,
J. ROWE.

Review.

A new Covering to the Velvet Cushion. Second Edition, pp. 180. Gale and Fenner. 1815.

IN December last, we gave a review of the *Velvet Cushion*, a work which, since that time, has passed through several editions; has undergone some alterations, but is the *Velvet Cushion* still. It very much wanted a new covering, and now it has got one.

Before it fell into the hands of the ladies who gave it its present dress, it had learned some wisdom; it had learned, that neither churchmen nor dissenters were pleased with its garrulity on a variety of subjects. Indeed, what was to be expected from a *popish* cushion, but a secret inclination to many things which came from Rome? First thoughts are the native sentiments of the mind; these the author committed to the world in his first edition; since then he has seen fit practically to retract some things which he had asserted, by leaving them out in subsequent editions. But, in the last which we have seen, "the great maxim of the dissenters, that every man must have entire liberty to worship God as he pleases," is still brought forward as one of the reasons for preferring an establishment. "Another favourite maxim of theirs" is then mentioned, which is, "that no man should be made to pay for religious instruction, before he himself desires to have it;" and the old vicar, we are told, fell asleep while he was con-

sidering them: certainly a characteristic event. But, seriously, what would follow, if maxims, opposite to these, were acted upon to their extent? Suppose you admit as a principle, that you may make men pay for whatever religious instruction the state may adopt; it will apply as completely to preachers of idolatry, as of christianity; and if you may make people pay for instruction, you may also make them receive it. What would have been the consequence, if the first "great maxim of the dissenters" had not been acted on at the reformation? The protestantism of our English establishment depended upon it.

For a few moments we will suppose ourselves churchmen. We think, that we could look at the conduct of the reformers only in one of these two views; either, that it was right for them to break off from the church of Rome, because the ruling party was disposed to do so; or, that they were right in striving against popery, from a conviction, that in all the points of difference, its doctrines were deviations from New Testament truth, and its practices departures from the simplicity of the gospel. In our first of these views, we could consider the establishment as only an act of parliament-church; and then the reformers were nothing more than the agents of the rulers in thrusting out popery, and placing the religion of the country, and the ecclesiastical power of the church, more exclusively

than before, in the hands of government. Were *we* churchmen, we think that we should never put the defence of the establishment on this ground. For though it would do well enough for *mere statesmen*, it would never satisfy *Christians*.

But we should say, that the second was the only true view which we could take of the conduct of those eminent men, who "loved not their lives unto death." And we should appeal to the blood shed in Smithfield, Oxford, Gloucester, Coventry, and other places, where martyrs suffered, as proofs of that high excellency of character which first pleaded the cause of God, and then finished their testimony at the stake. We should dwell on the scenes painted in history; we should mark the calm fortitude, the holy hope, and the prophetic glance into futurity, which distinguished these admirable men. We should observe, with peculiar interest, *Cranmer*, the man to whom the reformation, and especially the establishment, is so deeply indebted, the influence of whose labours continues to this day; who was raised to the highest ecclesiastical station in the kingdom; who afterwards was degraded, clothed in rags, and exhibited to the people on an eminence in the church, as a gazing stock to all men. There he heard his own funeral sermon, and felt the pungent insults of the preacher, who represented, what he was bitterly deploring in his heart as his *fall*, blazoned forth as his *conversion*! We should point out the closing scene as a display of divine grace, in restoring his soul, and giving him power, in such an emphatic manner, to bear testimony for God, while he was proclaiming his own

weakness; when he drew from his bosom a paper, containing his faith, and, with many tears, recanted his own recantation. We should then follow him to the stake, to which he was instantly taken, and observe how much he regained of what he had lost. While he was an example to others to *take heed*, we should, with deep interest, mark how he closed his life with the manly courage of a genuine penitent, and the ardent hope of a sincere Christian. We should boldly ask, Could any man brave such a scene, after hearing his dying words, "Lord Jesus, receive my spirit," without being strongly convinced that the prayer would be heard, and that the Saviour himself would wipe away all tears from his eyes? We should be ready, in hallowed indignation, to exclaim, These, O popery, are thy triumphs! Nor could we forget either the description in the revelations, or what follows it; "And I saw a woman sit on a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns; and the woman was decked with gold, and precious stones, and pearls; having a golden cup in her hand, full of abominations and filthiness of her fornication; and upon her forehead was a name written, *Mystery, Babylon the great, the mother of harlots, and abominations of the earth*. And I saw the woman drunken with the *blood* of the saints, and with the *blood* of the martyrs of Jesus. . . . And the woman which thou sawest, is that *great city* which reigneth over the kings of the earth." Rev. xvii. 3, 4, 5, 6, 18.

But, in the conduct of the reformers, what is the *principle* which we all admire and ap-

plaud? Is it not this, that the reformers read the New Testament for themselves, and, judging of the will of God by the best light they had, nobly determined to obey God rather than man? Was this praise-worthy and glorious in them, and is it not right in others to do the same? Had they an exclusive patent for examination and action, which others have not? Whether we contemplate the persecution of a mitred *archbishop*, or of a poor non-conforming *anabaptist*, the same language was held out to each; it was *turn or burn*; and why ought not the one, as well as the other, to have "the entire liberty to worship God as he pleases?" Only deny "the great maxim of the dissenters," and let the *churchman* defend himself, if he can.

We beg pardon for this digression; but the PRINCIPLE which the Cushion, in the days of its ignorance, represented as wrong, is so important, that we can scarcely too much endeavour to impress it. We are not cold latitudinarians in sentiment, who are wishing, or willing to sink the doctrines of the gospel, and substitute in their place real carelessness, under the false name of liberality. We trust that we have felt the power of the gospel; the glow of heart in beholding the Saviour's dignity; and that, in the highest sense, we can say, *Christ is all, and in all*. But whence were the sentiments derived, which have produced these effects? From the New Testament. And is it both our duty and privilege to derive them thence, and ought we not to apply them in the "entire liberty to worship God," according to what we believe is his holy will? Does the establishment contain *every* truth, *every* duty of the word of God,

pure and complete? Are its articles, canons, and liturgy, paramount to revelation? Ought we merely to compare them with the Bible, but not deviate from them, even where we are convinced that they are not conformable to the scriptures? If this cannot be pleaded for, who is to limit the freedom of man in the worship of his God?

But the *Cushion* has got a *new covering*. The good old vicar died; he was buried: the numbers who attended his funeral, and the varied expression of the best feelings of man, were testimonies of his worth. The burial service seemed exactly suited to his character. The next day, a young profligate clergyman, who had fallen a victim to his iniquities, was also buried in the same parish; and the service was, of course, read again. But the difference of effect was manifest. In the first case, every expression of hope and confidence excited conviction that it was just: in the last, though uttered by the same authority, the language appeared glaringly improper. The Cushion remarked this, which, together with some other things that happened about the same time, excited in it a number of perplexing dissenting scruples. It was, however, grown old: it confessed that it had severely felt the *hard rubs* of the pulpit Bible against its velvet sides: and, at length, it was taken down, and sold to some dissenters for the pulpit cushion in their meeting! As a preparation for its new situation, it was committed to two ladies, who agreed to give it a *new cover*. The poor cushion was now in a great fright, but its fears proved imaginary; for the characters and conduct of its mistresses raised its admiration.

It was doomed, however, to hear a good deal that was opposite to its former prejudices; but not having lost its faculty of observation, it continued to make, and record its remarks. One day the churchwarden called to see it, and expressed his regret that it had been sold. In the course of the conversation arose a little debate about the church's power to decree rites and ceremonies. A brother of the two ladies came to see them—a naval officer, with all the bluntness of the sailor about him. He was too late when he landed, to receive the sacrament, and was obliged to stay another month, that he might *qualify* for his last promotion, and thus he had the opportunity to come and see them. His sisters, knowing how unfit he was to receive the Lord's supper worthily, stared with astonishment at his conversation respecting it. To add both to their grief and surprize, he told them that he had been round into Wiltshire, to see poor Ned, (a younger brother), who was there dying; but who was very safe, for he had had the clergyman to read to him the *absolution*. This excited a new subject of sorrow, of amazement, and of discussion. They began to talk, in their way, about repentance, and faith, and forgiveness of sins coming from God only: but he insisted upon it, that he knew a shorter road; and he would have the prayer-book brought, that he might shew them the proof of it. The cushion was sent to a neighbouring town, to a fringe-maker's, for some decorations which were thought proper for it, and found the place in a great bustle; there was a *confirmation* there on that day. While it lay on a table in the room, into which it was brought, two gentlemen fell into a debate

about the tendency of *dissent*. He who was against the dissenters read a passage from a pamphlet, said to be written by *Mr. Cunningham*, stating, that the situation of religion in *America* was a proof of the necessity of an establishment. The other, after some reasoning on the subject, took a letter from his pocket, and read a paragraph, which stated, that the aggregate amount of the communicants of *one* dissenting denomination in America, together with those who were adherents to the same general cause, though they might not be actually communicants, amounted to *more than one fifth* of the population of the United States, and territories! Some of our readers will ask, what denomination can that be? The Cushion does not tell. We think it ought to have told, for we are persuaded that it knew. And, besides, such a piece of information would have gratified some, and done good to others. Immediately after, three talkative, giddy girls came into the room, who had been *confirmed*. Their remarks had a great deal of levity in them; and, we fear, that there are too many persons of the same class, who crowd to a confirmation, and who, alas! return worse than they went. Some, doubtless, do go with a degree of seriousness of mind and intention. But this ceremony, connected as it is with the opinions of the church, respecting *baptism* and *regeneration*, lays the establishment open to attack in a quarter where it has no defence. In the office for *infant baptism*, the baptized child is declared to be "regenerate, and grafted into the body of Christ's church;" and then God is thanked for having regenerated the child with his holy Spirit.

In the office for *confirmation* the same sentiment is *recognized*. And, with respect to both these rites, "who hath required this at your hands," is an unanswerable question. The church of England *begins* wrong, and afterwards *confirms* the first mistake. But to return to our Cushion. When it was completed, it was sent to the house of the minister of the congregation, in whose pulpit it was to make its appearance. He was a young man on the point of being settled with the people; and the newly-covered Cushion was to be used for the first time at his *Ordination*. This soon took place, and was a completely new scene to the Cushion. It records a general statement of the introductory service; and, in few words, gives us the great principles on which every church ought to be built.

An interesting episode is introduced, in the history of a lady far gone in a consumption, who had just returned from the East Indies, and come home to die. It has not much to do with the history of the Cushion, yet what it suggests, we earnestly wish our young friends may seriously consider.

Many things in this little work have pleased us much. And though the *esprit du corps* might lead us to find fault, yet, just now, we have two strong reasons against indulging it. First, we have not room: and, secondly, we have not much inclination. The introductory part we thought too long; and allowing the propriety of answering the *Velvet Cushion* by a new covering, we cannot help saying, that we hope this mode of discussing religious subjects will not become fashionable. The

present instance, however, we consider, as, on the whole, justifiable; and thank the author for the gratification he has afforded to many.

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The Claims of London on the Zeal of Christians. A Sermon in behalf of the London Association, &c. By James Bennett

This is an able, ingenious sermon, highly creditable to the talents of the distinguished preacher, by whom it was delivered. The text is, Jonah, iii. 2. "Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee." The *claims* of London are stated to be, 1. "Its immense population (1,100,000); 2. The deficiency of religious instruction, &c.; 3. Its peculiar exposure to evils; 4. The benefits it has conferred; 5. Its influence on the rest of the kingdom."

The preacher then proceeds to shew, secondly, the *encouragements* it presents to our hope. Here he urges "the facility of intercourse, which obtains in the capital; the spirit of benevolence, for which it has been celebrated; the attention it now excites; its former eminence in religion; the opportunity London enjoys of procuring the best means; and the blessing which attends benevolent zeal in other parts of world."

We trust this sermon will good both in town and country. The style is neat, in some places elegant; and, if there be few artificial flowers of rhetoric stuck on, probably, in this edition, they will not appear.

Missionary Retrospect, and Foreign Intelligence.

Mr. Robinson writes, as follows, from Java, Jan. 27, 1814, to Mr. Gordon, at Calcutta.

"We are, through mercy, in good health, and in very comfortable circumstances. We have been provided for in this foreign land far better than could have been expected; and if you could see how well we are settled, and how comfortable we are, in all respects, you would be very thankful on our account. I think, the unhealthiness of this country, of which so much has been said, is a mere bugbear; the fact is, with respect to myself, that I have my health much better here than I had for some years in Bengal. The temperature of the air, is, I think, the reason that I have my health better here. I am sure it is not because I have less to do; for I have never been so much employed as I am now; and, I may add, never so happy in my employment. I have reason to think, that could I preach in the Malay to-morrow, I should find no difficulty in filling the church, for the Dutch minister wishes me to be able to preach in it as soon as possible. I hope I shall not remain here nine months more, before the Malays will have an opportunity of hearing the word of life in their own language."

Since the above date, Mr. Robinson's wishes and expectations have been realized. He preaches in Malay, at the Dutch church, every Lord's day, and is well attended both by the Dutch and natives. Mr. Frowt has reached Java in safety, and intends to settle either at Molemaeit, or at Samarang. He means to study the Javanese language.

Mr. Peter thus writes from Balasore, in Orissa, Feb. 12th, 1814.

"—Among the natives, many are inquiring; many are convinced that their shastres cannot be obeyed; and that they and their gods are all

unclean. Many give me hopes that they will soon join us; one or two defend the truth among their fellow-idolaters. At Orissa, a tailor declares, both at his own house and abroad, 'I will be a Christian;' but his wife refuses. He was with me the day before yesterday, in the villages, and, holding a Testament in his hand, said, to the brahmuns, 'Come, and embrace this doctrine, or else you cannot be saved.' Without fear or shame, he says, 'The gods are all impure; our shastres are not true; Jesus Christ is the true Redeemer.' This he did, almost all the day, in the villages. Other Orissas say, 'We have so many brahmuns and pundits, none of them can answer the man at Balasore (Mr. Peter); Why? certainly it is because he speaks the truth: we are surprised at his doctrine,—it must be the word of God.'"

Mr. Thompson writes thus from Patna, Feb. 28th, 1814.

"VERY DEAR PASTOR,

"In my last, I mentioned Lukshmun-singha, a person of respectability, residing at Chapra, but who had come upon a visit to Patna: I am happy to add, that he has been with me the greater part of this month, reading the Persian and Hindsee Scriptures, and improving his little knowledge of the English. While he sat conversing one morning, a kaist'ha came to me, from the custom-house, for a book, in Persian, containing the words of salvation; I accordingly let him have a copy of the selections from scripture, in Persian, and which Lukshmun-singha took of him to peruse: when he read that portion, 'Cursed is every one that hangeth on a tree,' he desired to know its meaning; and, on my telling him how Christ, by being made a curse for us, has redeemed us from the curse of the law, he expressed a great desire to have the book. Luksh-

mun-singha professes to have no veneration for the devtaha, which he has also exemplified in his conversation with a brahmun, who frequently visits me.

"A young Mussulman, named Jungoo, has attended from the 13th of January, and daily reads with me two chapters of the Hindee gospels in the Persian character. He appears to possess a pleasing degree of discernment, for his age.

"On Lord's day, the 13th, three pundits came from Kamta, a village about twenty miles from Patna, to the south. Two months ago, those men had seen a New Testament in the hands of a brahmun, who passed through the village; and, on their expressing a wish to detain it a few days, for the purpose of copying from it, he refused, thinking it would not be returned to him. I gave them a copy of Matthew, three tracts, and a hymn-book, in Hindee, besides ten tracts for their inquiring friends at the village.

"On the 2d instant I left home, with an intention to visit a village beyond Toulsi-mundi; but, when I had reached Murli-aphabad, I began a conversation with a kaist'ha, which, together with reading brother Chamberlain's Hinder tract, brought together such multitudes, that I was obliged to continue with them, addressing and giving them tracts. After some men had taken tracts, others forcibly took them out of their hands, which induced the former to contend with the parties; but, in some instances, to no purpose. Owing to the eager reception of the tracts, I cannot say how many were given away here.

"In a garden, near the Daood-bigha, I gave a tract, in the current Naguree, to a gardener, who got me to read it through before I left him: the one in Deva-Naguree, which he had before obtained, a brahmun took, alleging it was of no use to him, it being in the brahmun's character.

"Exclusive of the above, twenty-eight tracts in Hindee, and two in Bengalee, have been distributed during my walks; and one New Testament, a copy of John's gospel, twelve tracts, and two hymn-books,

in Hindee, given to persons who called.

"In consequence of repeated calls from the poorer classes of the natives, for the words of salvation, in the current Naguree character, I have got several copies of the Hindee tract in poetry, (the Sure Refuge), written in the above character; the expence is very trifling, viz. three rupees a hundred, or two-pice each."

Extract from a Letter, received by the Ship New Galen, from Boston, New England.

"Before this time, the ship Favourite, (justly a favourite with us all), will have arrived in England, bringing to you the ratified treaty of peace. This desirable event has excited a general joy throughout the country. The people, in most parts of New England, who were reluctantly dragged into hostilities, hailed the return of peace with delight; and, for the first few days, nothing was heard but the ringing of bells, the discharge of cannon, the congratulations of every class of citizens, brilliant illuminations, balls, &c. &c. The celebrations in Philadelphia, New York, and Boston, surpassed any thing ever witnessed in our country; the genial influence of peace seeming to revive, and give new life and vigour to all. In England, no doubt, you rejoiced at the termination of hostilities, though not in an equal degree with us. The public mind, here, was exceedingly depressed at the gloomy aspect of affairs: many had already begun to anticipate the summer, when a powerful foe would drive them from their dwellings; a large army threatening an important part of the union, and the prospect of a long continuance of war; but the intelligence of peace dispelled every care from the countenance of the most desponding. I will only add my wish, that the olive branch may permanently flourish with us; and of the peace with Great Britain, I will say, *esto perpetua*."

Domestic Religious Intelligence.

ANNUAL MEETINGS OF THE BAPTIST DENOMINATION *In London.*

THREE years ago, we recorded the opinion, expressed by the pastors of sixty-one of our churches, "that a more general union of the particular (or Calvinistic) Baptist churches, in the United Kingdom, is very desirable." Those who have attended the meetings in London, during the present month, have beheld, and enjoyed the delightful effects resulting from the attempts, which have been since made to attain so important an object. The meetings, which were numerous attended, exhibited strong proofs that a UNION OF HEART was felt by a greater number of our ministers, and persons of our different congregations, both in town and country, than have, perhaps, met together in London for a hundred and twenty years. A remarkable spirit of devotion pervaded these assemblies. All the brethren who were engaged, either in preaching or in praying, gave evidence that their minds were deeply imbued with the constraining love of Christ, impelling them to an entire consecration of heart and life to his service; and the pleasurable feelings which were, by these means, excited in the minds of those assembled, would lead to the conclusion, that they were all of "one accord in one place;"—that they were, indeed, "of one heart, and of one soul."

We proceed to give an account of the various meetings, in as full and detailed a manner as the limits of our work will allow.

The first meeting for prayer, and an address, was held on Tuesday evening, the 20th of June, at Carter Lane meeting. Dr. Ryland, of Bristol, preached from Psalm cxxxvii. 6, "If I prefer not Jerusalem above my chief joy." Brethren Anderson, of Dunstable, Steadman of Bradford, and Ivimey, of London, engaged in prayer.

BAPTIST ITINERANT SOCIETY.

A NUMEROUS meeting of the subscribers and friends to this society, was held at the New London Tavern, Cheapside, on Wednesday morning, June 21st, at half-past six o'clock. A report of the proceedings and success of the society in the past year, was read. The several

resolutions were moved and seconded by the Rev. Messrs. Dyer, Shenston, Palmer, Steadman, Innes, Hoby, Upton, and Pritchard; who, in a very eloquent and impressive manner, expressed their conviction of the importance and utility of the institution, not only from the report then read, but also from their own personal experience and observation. It was unanimously resolved,

1. That, in the opinion of this meeting, "the Baptist Society, in London, for Itinerant and Village preaching," is eminently entitled to encouragement and support, its design being, to confer the greatest benefits on our own countrymen, by diffusing the knowledge and influence of evangelical truth in Great Britain, and the means it employs being calculated, under the blessing of God, to accomplish these great and benevolent objects.

2. That the thanks of this meeting be given to James Pritt, Esq. the treasurer; Mr. William Gale, the secretary; and the gentlemen who compose the committee, for their attention to the concerns of this society.

3. That the thanks of this meeting are due, and are hereby presented to the ministers who are engaged, under the patronage of this society, in itinerant and village preaching.

4. That the situation of the inhabitants of the Scilly Islands peculiarly demands the benevolent attention of their fellow-subjects in England; and this meeting earnestly entreat the friends of religion in general, and the Baptist Denomination in particular, to enable the society, by their pecuniary aid, to carry on the exertions that are now making in the Scilly Islands, as well as in other parts of Great Britain.

5. That the thanks of this meeting are due to the Rev. Messrs. Upton and Keeble, and their congregations, for the collections made by them on behalf of this society, who have thereby set an example, which, it is hoped, will be generally followed by the ministers and congregations in our denomination.

6. That the thanks of this meeting are due to the ministers, who have addressed this meeting, for the interesting communications made by them, respecting the advantages that have resulted, and are likely to result, from the exertions of this society.

BAPTIST MAGAZINE.

At the same hour, the Proprietors of the Baptist Magazine met to breakfast at the Ship Tavern, Leadenhall-street. The report of the proceedings of the committee, for the past year, was read and unanimously approved; and, from the present state of the work, both as it relates to its execution and the increase of its sale, greater assistance, it is expected, will in future be afforded to the widows of the deceased ministers than they have hitherto obtained; and, from the many expressions of approbation given us by country ministers who attended the General Meetings, we are confident that they will use their utmost exertions to procure for the work a still more extended circulation.

BAPTIST MISSIONARY SOCIETY.

THE services commenced on the same day, at 11 o'clock, at Spa-fields chapel.

Brother Hinton, of Oxford, preached from Revelations, iii. 7, 8; "And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name." Brother Cox, of Hackney, brother Lister, of Liverpool, and the Rev. Mr. Briant, of Nottingham (now supplying the chapel) engaged in prayer.

In the evening, at six o'clock, the congregation again assembled at Sion chapel. Brother Birt, of Birmingham, preached from Ephesians, iv. 13, "Till we all come in the unity of the faith." Brother Innes, of Edinburgh, and brother Fisher, of Liverpool, engaged in prayer. The hymns were read by Dr. Rippon, Shenstone, Waters, Ivimey, and Brooksbank.

The report of the present state of the missions, read by Dr. Ryland after each of the sermons, was of a very encouraging nature. The introductory statement of the origin and progress of the Society, contained an allusion to the death of some of its first and firmest friends. "During the last year, and since the last Annual Meeting, the Society has been deeply afflicted by the death of two of its most able friends and directors. The names of Sutcliff and Fuller were long associated in conducting the affairs

of this Society. They were lovely and pleasant in their lives, and in their deaths they were not (long) divided."

The report was arranged under the following heads, 1st. Missionary Stations. 2d. Native Preachers. 3d. Schools. 4th. Translations of the Scriptures. 5th. Pious Soldiers.

The appearance of things at Serampore and Calcutta is that of a well cultivated garden. Those who were acquainted with the state of religion and morals in Calcutta thirty years ago, cannot fail to observe, how very different is the condition of that city since the establishment of the Baptist Mission.

We can do no more than give the following extracts:

"The progress the gospel has made in the capital of British India, the Emporium of the East and the seat of Oriental Literature, is highly gratifying. The Missionaries say, "To take a general view of Calcutta, at the present day, and look back, merely to the short period of two years, who can help wondering at the vast progress which the gospel has made amongst all ranks, from the very highest to the lowest orders. It is no novelty now to see a Bible upon a European's table, or for a Hindoo or Mussulman to read and admire that blessed book; or for the praises of God to be sung, and the voice of prayer to be heard, in the families of the great.

"At Calcutta," (they add) "much has, this year, (1814) occurred of an encouraging nature. From what has already been said, you will perceive, that it is the scene of the labours of several of our native brethren. Sebukrama, Bhagvut, Neelon, and Kanta, labour constantly there in Bengalee, and our brother Leonard preaches in English at the Fort, and occasionally at other places. Meetings for prayer, in various parts of the capital, or for more public worship, occupy every night in the week; and, within the last two or three months, brother Leonard has been called to preach on Wednesday evenings, at a house on the opposite side of the river. The number added by baptism, this year, to the united churches of Serampore and Calcutta is sixty-one, and we have much reason to bless God, for the spirit of harmony and christian love which seems to pervade the whole body."

"On January 22nd, at Serampore, was baptized Jabez Carey, the third son of Dr. Carey, and, on the 30th, at Calcutta, Raya-muni, Rama Govinda Choudhoree, Jugu-Mohuna, Dasa Kalee-Churuna, Dasa Rama Nidhigoshia, Lala-Muhumda, and Mrs. Scott. The first four are

Hindoos of pretty high cast: Rayamuni's ancestors were honoured by several Mussulmen nabobs with titles of dignity, and had large jaghires of land assigned them."

There are meetings every night in the week at Calcutta, at the chapel, and at the houses of friends in different parts of the city. Dr. Carey, in addition to his labours as professor of four languages in the college; compiling grammars, or dictionaries, in five languages; translating the scriptures into several; and preaching in his turn at the chapel on Lord's days; conducts a conference on Tuesday evening, and receives enquirers, and gives advice to any members of the church who wish to call upon him on a Thursday evening.

After stating the advance of the native preachers in the knowledge of the gospel, and in that conduct which adorns it, it says of those who reside at Calcutta: "The labours of the native preachers are indefatigable. It would take a whole day to do justice to a week's work of these men. Sebukrama preaches in twenty different places during the week, some of which are seven miles distant. He crosses and recrosses the river every day. Bhagvet preaches at eleven, in and about the town. Neeloo, at about ten; and Manik at six. The brethren Jahans, Carthano, and Petruse, speak occasionally in other quarters of the city. The first four brethren preach regularly during the week in forty-seven different houses, and are invited to many more, but their time does not admit of their accepting these invitations."

The effects produced by the Holy Scriptures on some persons of the Writer cast, who, by reading the Bible alone, without the instruction of any missionary, had embraced christianity, are truly astonishing. Three of these, out of six, who were baptized, have nobly sustained all opposition for Christ from their connections, who are highly respectable in the opinion of the world. The others, not able to stand against the reproaches of the world, have gone back to idolatry, yet, of these, one was secretly returning, and visiting his brethren. The first three, who are men of superior information, labour, in a still and quiet manner, to make known the gospel to their countrymen. Tarachund, who lives at Chinsurah, says, "I have here four men who learn and hear the word of our Lord, one or more are desirous of baptism.—I have a house here ready for a church, where I wish to receive the ordinance of the Lord's Supper with the brethren:" and, speaking of the bearer of his letter, who was an

excluded member, he adds, "try him, exhort him, and be indulgent towards him, for the sake of our Saviour."

The Schools in Bengal amount to about twenty. Mr. Jabez Carey, who is gone to Amboyna, has the superintendence of forty-two schools. The missionaries have determined to pay increased attention to schools for natives, and have adopted some excellent regulations for conducting and superintending them. They say, "So much does the utility of schools seem to have commended them to the minds of men in general, that many who do not warmly support missions, would gladly encourage schools."

The number of pious Soldiers increase. In the fort at Calcutta, through the indulgence of the Colonel, Adjutant, and Serjeant Major, the 24th Regiment have a place set apart in the public barracks, in which they hold meetings for worship every morning and evening throughout the whole week. The church consists of near ninety members. They say, "Religion may truly be said to flourish where Satan once ruled without the shadow of opposition, and where the vilest practices were carried on in the face of open day without a blush." This regiment has lately removed to Digah, where the brethren have erected a place of worship with bamboos and rushes, capable of containing 300 persons, for eight pounds. There is a church also in the 14th Regiment at Berhampore, and several young men in the 66th Regiment, at Calcutta, are under serious impressions, and it is expected a church in this Regiment will soon be formed.

The congregations were unusually large and attentive, and the collections amounted to £336.

BAPTIST ANNUAL GENERAL MEETING.

On Thursday morning, at 7 o'clock, the ministers, messengers, and other brethren belonging to our churches, met at the Vestry of Eagle-Street Meeting. The chair was taken by Dr. Ryland, at 8 o'clock, and, after prayer by brother Upton, the minutes of the last year were read and confirmed. Brethren from the country related many highly gratifying circumstances, of the state of religion in the churches and associations, from which it appeared, that there was a considerable increase of members during the past year. The London ministers present, at the request of their country brethren, made a similar statement, which afforded much information and pleasure.

At this Meeting the following resolutions were unanimously passed:

I. It having appeared from the statement of several brethren from the country, that the annual meeting of the Denomination in London, has proved highly advantageous:—Resolved, That these meetings be continued, and that in future this Society be designated, "The General Meeting of the Particular (or Calvinistic) Baptist Denomination, to be held annually in London."

[We expect Dr. Ryland will favour us with a statement of the objects contemplated by the Annual General Meeting.]

II. That it would be highly gratifying to the country members of the Society, if our London brethren would prepare a general account of the state of religion in the churches in the metropolis, and its vicinity, by the next meeting.

III. That the very cordial thanks of this Meeting, be presented to brethren Hinton and Birt, for their appropriate sermons preached yesterday in aid of the Missions in India, and that they be requested to furnish a compendium, for the Magazine.

IV. That the most cordial thanks of this Meeting, be presented to the Trustees and Managers of the Chapels, belonging to the late Countess of Huntingdon, for the affectionate and respectful manner, in which they have accommodated the subscribers and friends to the Baptist Missionary Society, with the use of their commodious chapels for the Missionary Sermons, and for the facilities granted for making collections, and receiving the names of annual subscribers; and that this resolution be printed in the Baptist Magazine.

V. That it appears desirable to this Meeting, that a place of worship should be procured in London for the use of the denomination, sufficiently large to contain the congregations usually assembling at our Annual Meetings, and other purposes; and that the place be under the regulation of trustees, two-thirds of whom shall be selected from the Baptist churches in London;—and that this Meeting recommends it to the brethren in the metropolis, to select a Committee from among their churches, to take into consideration the propriety of this measure, to arrange the plan, &c. for the erection of the building, and either prosecute the plan, or prepare it for the next meeting, as shall seem to them most proper.

VI. That the thanks of this Meeting, be presented to the Secretaries for their attention to the concerns of the society during the past year, and that they be

requested to continue their services during the ensuing year.

VII. That the respectful thanks of this Meeting be given to the Deacons of the church in Eagle-street, for the kind accommodations afforded the society by the use of their place of worship, &c.

The time allotted in the morning, for this Meeting, being insufficient to do all its business, the society adjourned till the evening, and concluded it at Dr. Rippon's Vestry. A Prayer Meeting was also held, at which the brethren Saffery, Shenstone, and Rippon prayed; brother Steadman delivered an animated address, and Dr. Ryland and other brethren gave out the hymns.

STEPNEY

BAPTIST ACADEMICAL INSTITUTION

This service was held at Eagle-street Meeting, and commenced at 12 o'clock. Brother Hughes, of Battersea, addressed the students (fourteen in number) from Isaiah, lii. 11. "Be ye clean, that bear the vessels of the Lord." Dr. Ryland, and brother Dyer, of Reading, engaged in prayer. A short report of the state of the institution was read by brother T. Thomas, the secretary. A collection was made, which amounted to upwards of forty pounds. It is expected that Mr. Hughes, will comply with the unanimous request of the friends of the institution afterwards assembled, to publish his sermon.

BAPTIST IRISH SOCIETY.

On Friday morning, the subscribers and friends of this Society breakfasted at seven o'clock, at the New London Tavern, Cheapside. The chair was taken at eight o'clock, by Joseph Butterworth, Esq. M.P. Brother Penny, of Portsmouth, began by prayer. The first annual report was read by the secretary, Mr. Imrey, which contained "a simple narrative of facts, as to the manner in which the committee had attempted to carry the designs of the society into effect, according to the second Rule, viz. To promote the principal objects of this Society, by employing Itinerants in Ireland, to establish Schools, and to distribute Bibles and tracts either gratuitously, or at reduced prices."

It appears, from the report, that this infant Institution already employs two itinerants, Mr. Isaac McCarthy, in the county of Westmeath, and Mr. Robert

Dunlop, in the county of Sligo. They have also agreed to employ Mr. Hamilton (late of Youghall, but now chosen to assist Mr. Richards, of Cork, who is very old) in the vicinity of that large city. Mr. M'Carthy has baptized ten persons at Thurles, who are formed into a church, over which he is ordained pastor: the first baptist church formed in Ireland since the close of the seventeenth century.

The account of schools for teaching the native Irish, and of persons employed to read the Irish Testament, was of the most encouraging description. There are sixteen evening schools, for which the society pays for some 2s., and for others 2s. 3d. per week! Sixteen sabbath readers receive each about the same sums. There are ten day schools, for which the masters receive twenty guineas each per annum. In all the schools there are about 1000 adults and children. Some of the Roman Catholic masters have already publicly renounced popery, and some, at first employed as sabbath readers, are become masters of day schools. There are two worthy men, of good abilities, for reading and explaining the scriptures, who go from place to place reading the Irish Testament; the effects of which, upon the minds of some of the darkest part of the population, are truly surprising. We shall extract some of these facts for the next number of our work. The permanent annual expense already incurred by the society, amounts to 700*l*. The donations last year amounted to 670*l*. 19s. 3d. and the subscriptions to 103*l*. 19s. making a total of 774*l*. 18s. 3d. The friends to Ireland, in Liverpool, sent the society, by brother Fisher, 130*l*. 16s. 3d. collected by him in that town.

The following Resolutions were passed unanimously.

1. That the report, now read, be approved and adopted, and circulated at the discretion of the committee.

2. That the society cordially approve of the measures employed for teaching the Irish language in those counties where it is the prevailing speech; and recommend it to the committee, that the number of school-masters and readers of the Irish scriptures be increased.

3. That the cordial thanks of this society are due, and are hereby presented to the corresponding committee in Dublin, particularly to W. Allen, Esq. the Treasurer; to the Rev. J. West and J. Purser, jun. Esq. Secretaries; and that they be requested to continue their valuable services the ensuing year.

4. That the thanks of the society be presented to the committee for the manner in which they have conducted the business of the society since its commence-

ment; and that the following gentlemen be the committee for the ensuing year:

Chapman Barber,	Thomas Mason,
Anby Beatson,	Thomas Mitchell,
B. Chandler,	William Napier,
William Cuzens,	John Penny,
Edward Deane,	Richard Pereira,
John Gale,	Samuel Rixon,
John Haddon,	Nathaniel Roberts,
Joseph Hanson,	Richard Snell,
Job Heath, jun.	John Sweatman,
T. G. Kipps,	I. Wallis,
John Marshall,	Samuel Watson.

5. That, in order to meet the views of subscribers who may wish to promote the circulation of the scriptures, and the support of native Irish schools *exclusively*,

It be resolved, That the subscriptions for the above objects shall, in future, be kept separately from the contributions for the general purposes of the society.

6. That the cordial thanks of this society be presented to the committee of the British and Foreign Bible Society; of the Hibernian Bible Society; of the Edinburgh Bible Society; and of the Religious Tract Society, for their liberal donations in aid of the objects of this Institution.

7. That the cordial thanks of this society be presented to the Rev. C. Anderson, of Edinburgh, for his pamphlet, entitled "A Memorial in Behalf of the Native Irish;" by the publication of which, and the handsome manner in which he has introduced this society, he has rendered essential service to the Institution.

8. That the cordial thanks of this society be presented to those ministers and others, who have procured for the society congregational collections and annual subscriptions, or the assistance of auxiliary societies.

9. That the cordial thanks of this society be given to W. Burls, Esq. the Treasurer, for his constant attention to the concerns of the Institution, and that he be requested to accept the same office for the ensuing year.

10. That the cordial thanks of this society be given to the Rev. Joseph Ivimey, the Secretary, for the very essential and unremitting services he has rendered to the society, and that he be requested to accept the same office for the ensuing year.

11. That the most respectful thanks of this society are due, and are hereby presented to Joseph Butterworth, Esq. M. P. for the able manner in which he has conducted the business of this meeting, and for the various ways in which he has promoted the prosperity of the Institution.

The above resolutions were proposed, and seconded by the following ministers, viz. Saffery, Dr. Ryland, Palmer, Stead-

man, Lister, Fisher, Dyer, Wood, Birt, Cox, and Newman; also, by the following gentlemen: J. Allan, Esq. Joseph Taylor, Esq. of Trinity College, Dublin, Charles Dudley, Esq. and John Steele, Esq. of Philadelphia.

It is impossible to describe the effusions of ardent and benevolent zeal manifested by all who addressed the meeting. The relation given by brother Palmer, of a six weeks' tour in Ireland, from which he has just returned, produced a powerful effect. The deplorable condition of our fellow subjects in Ireland, and especially of the 1,500,000, or 2,000,000, of the native Irish, who use the Irish language, has, at length, excited the compassionate feelings of British Christians! It was extremely pleasant to hear gentlemen of other denominations express their approbation of the principles of the society, and their determination to support it. Presbyterians, Methodists, both Calvinistic and Arminian, and Quakers, have pledged themselves to assist; particularly in the objects of reading, and circulating the *Irish scriptures*, and the establishment of *Irish schools*. One gentleman present proposed the translation, into Irish, of some of the Broad-Sheet Tracts, circulated by the Religious Tract Society, that they may be pasted in the cabins of the poor Irish, and thus these silent monitors, through being read by the children, may be "perpetual cabin preachers," or their "domestic chaplains." This gentleman offered to give the society 5,000 copies; presented it with a donation of ten guineas, and promised, if the receipts, in any future year, should not meet the expenditure, that he would give a second donation to the same amount. Mr. Steele, of Philadelphia, (a native of Ireland,) promised an annual subscription of ten pounds as long as he lived, and promised to get, on his return to America, a handsome sum to aid the operations of the society. Brother Weare, of Ipswich, addressed the meeting, with a design to stir up the females present, to assist the Institution; as did also the worthy chairman. Some of these left the room, expressing their design immediately to attempt forming a *FEMALE Auxiliary Society* in London. In short, all hearts and all hands were apparently consecrated to God, to do every thing within their power, by their prayers, their money, and personal exertions, to promote the prosperity of the society.

The amount of subscriptions, donations, &c. received for this society, during the week in which the meeting was held, amounted to about 150*l*.

The subscriptions, &c. received from the commencement of the society, account of expenditure, &c. will be printed, and appended to the report, and also in this Magazine.

Thus ended the last, and, in the opinion of many, the most interesting of all the very delightful annual meetings of the Baptist Denomination which have, within these three years, been held in London. We most sincerely congratulate our churches on the many tokens of the divine approbation, which, in the midst of circumstances of great affliction, continue to attend them. During the last year their hearts have been painfully exercised on account of the heavy loss experienced by their young brother, Mr. Felix Carey, through the distressing event, which deprived him, in a few minutes, of his wife and children, and the society of a large amount of property. The deaths, too, of the venerable fathers, Sutcliff and Fuller, cast a silent gloom over those meetings, which had been formerly animated by their presence, their prayers, and their counsels. Without presuming, we think, may be justly concluded, that in the annual meetings this year, the presence and blessing of our exalted and omnipresent Lord, have been enjoyed, according to His promise, "Lo, I AM WITH YOU ALWAYS, EVEN UNTO THE END OF THE WORLD."

The ministers appointed to preach the Sermons next year, are Dr. Rippon, of London, and Mr. Roberts, of Bristol; in case of failure, Mr. Jarman, of Nottingham.

The "Periodical Accounts" of the Baptist Mission, No. 28, will be ready for delivery in a few days.

VERSES

Sung at the close of the Prayer Meeting.

AT DR. RIPPON'S,

On Thursday Evening, June 22d.

Sweet the time, exceeding sweet,
When the saints together meet;
When the Saviour is the theme,
When they join to sing of him.

Sweet the state, exceeding sweet,
Where the saints in glory meet;
Where the Saviour's *all* the theme,
There we'll ever sing of him.

We have been under the unavoidable necessity of suppressing the *Literary Intelligence*; also, much of the *Foreign Domestic*, but which will appear in next number.

THE
Baptist Magazine.

AUGUST, 1815.

A BRIEF MEMOIR OF MR. JOHN HOLTBY,

LATE STUDENT IN THE BAPTIST ACADEMY, BRADFORD.

AMONG the various instances of the sovereignty of God, in his conduct towards his people, we have to enumerate the early death of Mr. John Holtby, a person, whose piety and talents seemed to warrant the expectation of his future eminent usefulness in the church of Christ. He died, about eight o'clock, on Lord's day morning, August 21st, 1814, in the twenty-fifth year of his age. Thus, just at the period in which his friends had anticipated the pleasure of seeing him engage more fully and stately in the work to which he was devoted, he was called upon to join the assembly of "just men made perfect," and to associate with angels in the paradise of God. But the Lord hath done it, and it becomes us to be "dumb with silence," anxious chiefly to derive that instruction from this afflictive event, which may tend to prepare us for the summons which awaits us, and which we shall shortly receive; "Give account of your stewardship."

VOL. VII.

Mr. Holtby was born at Seampstone, a village about six miles east of New Malton, Yorkshire, towards the latter end of May, 1789. Till he was about seventeen years of age, he appears to have lived in ignorance of "the things which belonged to his peace." At that period, it pleased God to introduce him to the society of a few Christian friends, residing at Hunmanby, by whose pious conversation, in connection with the ministry of Mr. Harness, of Bridlington, God was pleased to turn him "from the error of his ways," and to convert him effectually to himself. He was baptized, on his profession of "repentance toward God, and faith toward our Lord Jesus Christ," on the 3d of September, 1809, and received into Christian fellowship with the church, under the pastoral care of Mr. Harness, at Bridlington.

Mr. Holtby's Christian friends, with whom he associated, having previously anticipated, from his rapid increase in the know-

ledge of divine things, his being engaged in the work of the ministry, invited him to the exercise of his gifts, at an early period from the time of his baptism. Accordingly, in October, 1809, he preached to the church, of which he was a member, with the view of ascertaining, whether, in the estimation of his brethren, God had endowed him with talents, for proclaiming to his fellow men "the unsearchable riches of Christ." As the result of this trial of his gifts, he was encouraged to exercise them as providence might direct. He did so till October, 1810, when, by the recommendation of the church at Bridlington, he was admitted a student in the academy at Bradford, Yorkshire, under the superintendence of the Rev. William Steadman.

Mr. Holtby had now entered upon a new scene. He was delivered from the cares and anxieties of the world, and had only to attend to those studies and labours, which, under God, were calculated to render him more generally acceptable and useful as a minister of the gospel. A fair and pleasing prospect now opened upon himself and his friends, but it was soon beclouded by the affliction, which, at length, terminated in his death. In the spring of 1812, he was obliged to leave the academy, in consequence of debility of body. But, recovering partially from his affliction, he returned to Bradford at the close of the summer vacation of the same year. The hopes of his friends now revived, that his life would

be spared, and his labours continued and blest. These hopes were soon blasted. His disease returning, which appears to have proceeded from an obstruction in the kidneys, he returned to his friends towards the latter end of November, 1812. Here he continued, being greatly afflicted, till called to the rest which awaited him in his Saviour's presence, at the period above mentioned.

The disposition and conduct of our departed brother were such, as greatly endeared him to all who knew him. As a preacher, he stood high in the estimation of those who had the privilege of hearing him; and strong anticipations were indulged of his future eminence and usefulness. But God has taken him to himself; his work was done: his excellencies, on the one hand, and his imperfections on the other, are secured under the seal of death; and, in the day of judgment, there is every reason to expect, that he will appear in glory, amidst the innumerable company that shall attend the Saviour in his triumphs over every enemy, as a monument of sovereign and almighty grace.

Though Mr. Holtby's friends were fearful, from the commencement of his second affliction, that he would not recover, he does not seem, himself, to have relinquished all hope of being restored, till within a few months of his death. This was owing, no doubt, in a great measure, to the flattering nature of his complaint. At that period he was confined to his bed, where he continued, till carried

to "the house appointed for all living."

His exercises of mind, under his tedious and painful affliction, were, at its commencement, and during a considerable part of its progress, very distressing. Nevertheless, he was resigned to the divine will; and, at some lucid intervals, when the anticipation of death would force itself upon his mind, he would give vent to his feelings in the language of Dr. Watts:

"O glorious hour! O blest abode!
I shall be near, and like my God!
And flesh and sin no more control
The sacred pleasures of my soul!
My flesh shall slumber in the ground
Till the last trumpet's joyful sound;
Then burst the chains with sweet surprise,
And, in my Saviour's image, rise."

The emphasis with which he would repeat these words, can be conceived by none but those who witnessed it.

In a letter to a fellow-student, he thus describes his general experience. "O brother! methinks how trifling would all my pains and afflictions be, which weaken, and tend to bring down this body of flesh, if only my soul were healthful and strong, being always able to triumph in Christ. But it is otherwise with me, even at present, as, perhaps, you know it has been, during the whole of my illness. This kind of dark experience has long been mine, almost from my first attending to religion, though, I hope, I have both laboured and prayed that it might be different with me. Hence, I am, like the Psalmist, ready to say to God, "Why hidest thou thyself in time of trouble?"

Is thy mercy clean gone for ever? Wilt thou be favourable no more?" But, amidst all this, I dare not give up; I dare not despair. I will, even against hope, hope to the end; and fain would I wait the Lord's time of deliverance, when he shall give me to see the reasons of his conduct, and explain the whole mystery of his dark dispensations; after which explanation, either in part, or perfectly, I hope to join saints on earth, or in heaven, saying, "God doth all things well." I feel, that I love God so little, whom I am sensible I ought to love so much. I feel, that I serve him so indifferently, being always backward to the best of service. I feel that my mind is so seldom in heaven, where I would wish to have my portion, let it cost me whatever it would. I feel, I should so dishonour Christ, by being afraid to rely wholly upon him, when I am sensible that I have nothing else to rely upon. But I will rely upon him, and, at his feet, either live or die. 'Tis only here that I can live while I live. 'Tis only here that I can live when I am dead."

Such was the general tenor of Mr. Holtby's religious experience; but he, like most other Christians, had his more lucid, and his beclouded intervals. At one period, especially, he was greatly distressed, owing to his being unable to discover any satisfactory evidence of his personal interest in Christ. But a letter from his worthy tutor was of great service to him on this occasion. In this letter, Mr. Steadman mentioned his

having been in circumstances very similar to those of his pupil—in expectation of death, but in great distress as to the safety of his state. But, in this situation, it occurred to his mind, “that, if he never had applied to Christ for salvation, he was welcome to make that application then; and that Christ was as able and as willing to save him then, as he ever was to save him, or any redeemed sinner actually in heaven.” Under this conviction, he did apply to the Redeemer, as a poor, guilty, helpless sinner, as though he had never applied before; and it was not long ere he found joy and peace in believing. The relation of this greatly encouraged Mr. H. and, by inducing him to adopt the same measure, was the means of imparting a considerable degree of comfort to his mind. But it did not perfectly remove the gloom which sometimes oppressed his spirit. He was often agitated with doubts and fears, till towards the close of life. But then, when he was led to relinquish all hopes of recovery, and to anticipate death as already on the threshold, and prepared to execute his commission, the gloom and the fears which depressed his mind, and beclouded his prospects, were graciously dispersed; “the Sun of righteousness” arose upon his soul; and, to use the words which he often quoted in the last stage of his affliction, as applicable to his own case, “at evening time it was light.”

Owing to his residing at a *distance* from his Christian

friends, at the time of his death, and his going off rather suddenly at last, little is known of his experience during his final struggle with the last enemy; but, from the account given by his mother, he appears to have expired in circumstances which the sinner may envy, and the saint be thankful to enjoy in the same struggle.

To his friends in general; to the church, of which he was a member; to those who were favoured with an opportunity of hearing the gospel from his lips, but especially to his brethren engaged with him in academical pursuits, his affliction and death furnish an instructive lesson. To the latter, in particular, they loudly proclaim the necessity of watchfulness and diligence, and forcibly urge the improvement of the talents, with which they are instructed, working “while it is day, for the night cometh,” how soon, none can tell, “in which no man can work.” J. J. *Bradford.*

THE PRICE OF A VICTORY.

THE Providence which governs the affairs of mortals, has assigned us an existence in a very singular period of time. Events of astonishing interest have rapidly followed each other. Within a few years, we have heard of such occurrences as the history of any former age does not contain. “The earth has been removed, the mountains have been carried into the midst of the sea, the waters

thereof have roared and been troubled, the mountains have shook with the swelling thereof." But the inhabitants of this country have been remarkably preserved from the general calamity! We have only *heard* of the din of wars, of the clangour of trumpets, of the roar of artillery, of the shrieks of the wounded, and of the groans of the dying! We have only *read* the affecting descriptions of battles, and sieges, and human destruction. As a nation, our sincere and most animated gratitude is justly demanded; for, while other empires have been wrecked in the tempest, Britain, like the sacred ark, has survived the storm; while some countries have been overwhelmed by hostile forces, for us God has "appointed salvation as walls and as bulwarks;" while the armies of other powers have been defeated and routed, our troops have usually wore the laurels of victory. But, in how many instances have they been wreathed with the cypress! Reflecting on the dreadful slaughter of our countrymen, in a recent conflict, the mingled joy and grief of the men of Israel describes our own feelings; "the victory, that day, was turned into mourning unto all the people." As pious patriots, we would ever express our gratitude, if the decisions of the deplored battles are to our advantage; but, as serious Christians, we cannot approve of that frantic mirth, whose voice is so clamorous as to drown the plaintive tones of the bereaved orphan and the disconsolate widow.

Alas! alas! how great is the price of a victory! It amounts, indeed, to, an enormous total! When we rightly estimate the powers of the human mind in one man, and especially in a multitude, they are capable of astonishing effects; therefore, we may regret that such energies are not applied to schemes of blessing mankind, rather than to military studies; for, if they lead to victory, they terminate in human destruction. Considering the almost incalculable sums lavished in making those vast arrangements which introduce a battle, may we not deplore, that these heaps of treasure should be offered to bloody Mars, and that they are not devoted to those benevolent institutions, which feed the hungry, clothe the naked, heal the diseased, instruct the ignorant, and dispense that restorative to all our woes, "the gospel of the grace of God." But what a vast price does a victory cost the country where the battle has been fought. Through what an extent of territory do the engines of war spread their desolation! How many square miles of fruitful land are devastated! The domestic gardens, the generous corn-fields, the luxuriant vineyards, the valuable merchandise, and the habitations of numerous families, share a common ruin. And if we cast our eye on that extended plain, there we see a dreadful spectacle; thousands of slaughtered men, our fathers, our brethren, and our sons, amongst whom death reigns in his most appalling terrors!—Alas! how are their bodies

mangled, as if the voracious beasts of the forest had torn them in pieces! Or, if we turn to those who survive the fate of their companions, we see thousands lying in agony, pierced with shots, or gashed with cuts; their wounds inflamed; some, every minute, dying a most excruciating death, others lingering in torture many weeks and months; and great numbers doomed to drag on a miserable existence the remainder of life, with diseased and mutilated bodies!

But who can calculate the sum of misery, which is the consequence of a victory, to survivors? If we suppose that, in late events, forty thousand have been slain (and this, we fear, is less than the amount), and that each one who has fallen, has left three persons to lament his loss (parents, wives, or children,) by this calculation there will be a hundred and twenty thousand human beings, whose eyes have been streaming with tears, and their bosoms swelling with grief!

As yet we have taken no account of the vast population, plunged into poverty and misery by the wide-spreading desolations of war; nor of the multitudes of captives, driven, by forced marches, into remote regions, shut up in miserable prisons, subsisting on ordinary provisions, and dragging out a wretched existence. How applicable are those lines, in which Homer makes Jupiter address himself to Mars:

"Of all the gods who tread the spangled
skies,
Thou most unjust—most odious in our
eyes;

"In human discord is thy ~~divine~~ delight;
"The waste of slaughter, and the rage of
fight;
"No bound, no law, thy ~~fiery~~ temper
quells."

POPE.

Here I would drop the curtain, and relieve my feelings by a more pleasant scene; for, if it be drawn yet higher, and I gaze on the distant prospect, something more awful presents itself to view. All those who have lately fallen were immortals, capable of the bliss of heaven, or of the miseries of hell; but their probationary state is ended, and they have entered on their final condition; and whither are they gone? By the fashionable sentiment of the day, all who fall in battle, are wafted to glory; by the plaudits of the multitude, they are promoted to the bliss of the celestial state. But where is the sanction of this popular opinion? shall we find it in the Christian scriptures; or in the epic poetry of Greece? and in the verses dedicated to their heroes, by our ancient British bards? Indulging a charitable feeling, we may hope, that many, slain in battle, were pious men; but, of the mass, we must form a different judgment; nor can we suppose, that the cause of a war is ever so meritorious, as to cancel their numerous vices who may expire around its banners; and may we not fear, that, in many instances, the origin and progress of wars involve in greater guilt their authors and their agents. In the hands of the righteous Governor of the universe, we must leave the future destinies of the victims of battle, confident that

his decisions will display the mingled glory of his justice and his grace; and yet, as we gaze at the horrific piles of slaughtered men, in pious soliloquy we may ask, "Where are now the immortal spirits which so lately inhabited those bodies?"

How mysterious is the providence of God! That Jehovah reigns over the circle of the skies, and that righteousness and judgment are the habitation of his throne, is a consolatory and animating truth. But how solemn is the darkness which envelopes him! By our feeble sight it cannot be penetrated, that we may discover his secret purpose. In our present infant age of understanding, we cannot perceive the course and the termination of events, so as to compose our tumultuous spirits, and satisfy our anxious inquiry, "How is it that a being of infinite benevolence, and almighty power, should not restrain, but permit, the direful instruments of war so hastily to destroy thousands of his rational creatures; and that, as in the present instance, the primary spring of this calamity should exist in the breast of an ambitious individual?" A depraved philosophy would solve this difficulty by affirming, "there is no providence, but a blind fate presides, swaying an arbitrary sceptre." The Christian spurns the answer, devoutly listening to the voice which proclaims, "I will do all my pleasure;" and, in humble submission, he replies, "I am dumb with silence; I open not my mouth, because thou hast done it."

How depraved is the nature

of man! Is it not too evident to be disputed, that man is an apostate from the God of love and peace? That he has lost the image of moral beauty, which he originally enjoyed, when we see him under the dominion of that spirit which war enkindles in his breast? His passions have subdued his reason; his humanity is made cruel by his resentments; his conscience is stupified by his ambition; fury flashes from his eyes; indignation boils in his heart; his arm aims the stroke of death on creatures he has never before seen, and by whom he cannot have been offended; every moral feeling which distinguishes his nature, through the laws of combat, is expelled his bosom; the mutilated bodies and the bloody corpses of his brethren, are trampled beneath his feet; limbs, torn from their former frames, are scattered all around; and misery, from ten thousand tongues, sends forth its moaning voice! O sin, what hast thou done? It is thou who art the universal conqueror, and war is one of thy dreadful engines!

How excellent is the gospel of Christ! A sincere friendship to mankind pervades the whole, and presides supremely. "The Prince of Peace," is the prophetic appellation of its Author. "Peace on earth, good-will towards man," was the angelic proclamation at his birth.—"Blessed are the peace-makers," is the style of the Saviour's benediction. To promote "peace with God, through our Lord Jesus Christ," is the nature of the dispensation.—

“Follow after the things which make for peace,” is its preceptive character; and the effect of its diffusion in the world will be the accomplishment of that beautiful prophecy of Isaiah, xi. 6, “The wolf shall dwell with the lamb; the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling, together; and a little child shall lead them.”

Gloucester.

T. F

REMARKS

ON ISAIAH, L. 10.

“Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God.”

IN the tenth and eleventh verses of this chapter, the prophet addresses two different classes of persons, who seem to be pointed out as the friends, and the enemies, of the Messiah. The one class is represented as fearing Jehovah, and obeying the voice of his servant, namely, of Jesus, who “took upon him the form of a servant,” and whose character and sufferings are described in this chapter. The other class sustains a very different character: refusing to obey the voice of the Messiah, who was the light of the world, they kindle a fire of their own, and compass themselves about with its sparks. The circumstances of each description of persons differed as much as their characters: they who feared Jehovah walked in darkness, and had no light; whilst those who feared him

not were walking in the light of the fire which they had kindled. Equally observable with the difference between the characters and circumstances of these two descriptions of persons, is the difference between the issues to which matters would be brought with them. For the former are exhorted to trust in the name of the Lord, and to stay upon their God: but, to the latter, it is said, “This shall ye have of mine hand, ye shall lie down in sorrow.”

Now, at what period of time did the friends and enemies of the Messiah feel the very strong emotions of grief and joy, which the prophet here ascribes to them? Was it not at that period, during which the Lord Jesus endured those sufferings, which Isaiah, in this chapter, so affectingly describes? A period of heart-rending grief, and deep distress, to the disciples; but of blind, unhallowed exultation to the unbelieving Jews. Referring to the same period, (that from his last sufferings to the morning of his resurrection,) Jesus himself informs the disciples, beforehand, what impressions the approaching event of his death would produce on them, and on the world, and what would be the subsequent impression, produced by the joyful and almost unexpected event of his resurrection. “Ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy.” Thus, sorrowing and weeping for their Lord and master, crucified by wicked men, the disciples walked in darkness, and

had no light. The Jews, on the contrary, and their rulers, exulted in the success of their schemes, against the life of Christ. Thus they walked in the light of their fire, and compassed themselves about with sparks. But the triumph of the wicked is short. He who sat in the heavens laughed at them: Jehovah held them in derision: he saw the day fast approaching, in which they should lie down in sorrow.

In the language of scripture, *light* denotes prosperity, or enjoyment; *darkness* denotes adversity, or suffering. And, as prosperity is of two kinds, spiritual and temporal, so *light* sometimes signifies the enjoyment of spiritual, sometimes of temporal prosperity. Now, since the righteous may be prosperous in spiritual things, while they are much afflicted in their outward circumstances, they are, in such cases, represented as enjoying light in darkness, Micah, vii. 8. Their souls have comfortable fellowship with God, and a firm reliance on his mercy, amidst the gloom and tempest of temporal vicissitude. The wicked, on the contrary, may be living in the light of temporal prosperity, but they are far from God, and, therefore, walk in darkness, as to spiritual things.

Now, as the terms light and darkness refer either to the spiritual or temporal condition of men, it is necessary to inquire which of these conditions is meant by either of these terms, in the various passages in which it may occur. If, under the metaphor of darkness, an in-

spired writer is describing the spiritually blind and wretched condition of the ungodly, how should we pervert his meaning, were we to insist, that nothing more was meant, than that ungodly men were involved in the evils of the present life! But if, under the same metaphor of darkness, the scriptures represent the temporal afflictions of the righteous, how preposterous to understand the metaphor, in this case, as describing a state of spiritual darkness! Yet this is sometimes done. Job is frequently supposed to lament the loss of spiritual comfort, when he evidently laments the loss of his children, and of all earthly comforts, in these pathetic words: "Oh, that I were as in months past; in the days when God preserved me; when his candle shined upon my head; and when, by his light, I walked through darkness," Job, xxix. 2, 3. Much anguish and trouble of mind did that good man suffer; but he knew that his Redeemer lived. Job had not forsaken that God who afflicted him; nor did God forsake his soul.

After examining the scriptures, with some degree of attention, in order to ascertain the various meanings which the word *darkness* is employed to express, I could not find one passage, in which it denotes the spiritual condition of righteous persons, as being destitute of any comfortable assurance of the favour of God towards them. The comfort conveyed to such as do not enjoy a sense of the presence of God, by the misapplication of scripture, is not likely to be either solid or

lasting. And it is, too often, by an incorrect representation of the spiritual condition of Job, and other saints of ancient times, that such are now comforted.*

The phrase, then, "walking in darkness," as descriptive of the spiritual condition of men, is applicable only to the wicked, who are unenlightened, unregenerated, unjustified. They are under the power, and belong to the kingdom of darkness, out of which believers have been translated into the kingdom of the Son of God, which is a kingdom of light, and its subjects are the children of the light, and of the day: "We are not of the night, nor of darkness." But the wicked are in darkness: being spiritually blind, they are not only in a wretched condition, but ignorant of that condition. This, indeed, is darkness; but it is the darkness of ungodly men; darkness, in which they love to remain, because their deeds are evil, and they love to sin. "He that walketh in darkness," says the true witness, speaking of unbelievers, "knoweth not whither he goeth," John, xii. 35.

It is, perhaps, not unworthy of remark, that the same kind of phraseology which is em-

ployed to shew the blindness and uncertainty of sinners, relative to the condition of their souls, is also employed to denote the uncertainty of the saints, in trouble, as to the end of their suffering, or the means of deliverance. But, blind as they are, with respect to the future, and the way which winds unseen before them, they know well that God is with them. Dark, indeed, is their way, but the Lord is their guide. "And I will bring the blind by a way that they know not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. Those things will I do unto them, and not forsake them."

In the passage before us, the application of which, to the disciples of Jesus, as a body, will, we presume, be admitted, there seems scarcely any room to doubt that their perplexity, respecting the event of Christ's death, is meant. Their condition, while he remained with them, was free from heavy and severe trials. Attention to fasting, and the other severer observances of religion, were unsuitable to the pleasureable emotions they were accustomed to indulge. But, when Jesus intimated, that the time was

* In one of the periodical publications of the present day, I observed, with some degree of surprize, that, to prove the spiritual darkness and despondency of the primitive believers, the following passage was quoted: "Wherein ye greatly rejoice, though now, for a season, (if need be,) ye are in heaviness, through manifold temptations," 1 Pet. i. 6. These words, taken in their plain, unperverted sense, shew how the saints, in their heavy trials and afflictions, were enabled to rejoice in the lively hope of the heavenly inheritance; and yet the passage is quoted as a proof of their want of spiritual joy and strength!! Were not such perversions of scripture common, on every subject, they might seem incredible.

now at hand, in which he should be taken away from them; their grief was inexpressible. The cruel and seemingly-disastrous event of his death, overwhelmed them in the deepest sorrow. Dark as the tomb, in which the Lord lay, was now the bright and transporting hope, they were wont to entertain, of the deliverance of Israel. When the sword of Jehovah awoke against the shepherd, the timorous sheep were scattered abroad. "Then all the disciples forsook him, and fled."

Hence, the darkness in which the disciples walked, did not consist of doubts of their own individual salvation, but of grief and painful uncertainty respecting the event of Christ's death, and the deliverance of Israel, Luke, xxiv. 17, &c. It was overwhelming to their holy souls, that the glorious career of Jesus, "mighty in word and deed before God, and all the people," should terminate in a death of unexampled cruelty, suffering, and shame. With respect to all the bright and pleasing remembrances and anticipations, in which they had lately exulted, "Crying, Hosanna to the son of David," their sun now appeared to have set; they, therefore, walked in darkness, and had no brightness.

This gloomy apprehension of things arose from their slowness to believe Moses and the prophets, and their misunderstanding and forgetfulness of what Christ himself had so often told them, relative to his death and resurrection. What an affecting view does this present to us

of the weakness of our nature, and our need of divine illumination and support! How easily are our boasted strength and courage overcome! Our various passions and interests obscure our perception of the oracles of God. If our hopes, however inconsistent with the ways of God, are not fulfilled in a way agreeable to our apprehensions of things, we lament our case as desperate. "Is his mercy clean gone for ever? Has he forgotten to be gracious?" It is good if we can then add, as the Psalmist did, "This is my infirmity: *but I will remember* the years of the right hand of the most High. I will remember the works of the Lord: surely I will remember thy wonders of old."

It is plain to the understanding, and well known to the experience of every true believer, that, in the darkness and solicitude of affliction, we may trust in the name of the Lord, and stay upon our God. "When I sit in darkness, the Lord will be a light unto me."—"Perplexed, but not in despair. Persecuted, but not forsaken." But it is impossible to conceive, how any one, who, in relation to spiritual things, is walking in darkness, and having no light, should be able, in that case, to trust in the name of the Lord. Or, is that man in spiritual darkness, without any light, who knows so much of Jehovah, as to fear him; of Jesus, as to obey his voice; of saving mercy, as to trust in it; of divine faithfulness, as to rest upon it. It is, surely, one thing to in-

struct a timorous and afflicted disciple, or a self-condemned, unhappy sinner, to trust in the exercise of divine power and goodness, and quite another to suppose that any will do so while the light of life is excluded from the mind.

A dying child, a young disciple of the Lord Jesus, who made much use of his Bible, in his last affliction, often surprised, and even instructed, his friends, by his lively, pertinent observations on passages which struck him. Having once come to the passage we are now considering, he exclaimed, "How can those, who walk in darkness, and have no spiritual light, trust in the name of the Lord? It is impossible they can trust in the name of the Lord, if they have no light." Not inclining to follow the passage further, this interesting young disciple rejected, as contradictory and inadmissible, the too common view of it, which would teach us, that men, involved in spiritual darkness, without any light, can, notwithstanding, in that very state, rely, with entire satisfaction and confidence, on God; for such is the reliance, which these words of the prophet enjoin.

If, as sometimes happens to the saints, the want of spiritual joy and consolation arises from a feeble state of health, a diseased state of the nervous system, how distressing for them to be told, that they are suffering under the hiding of God's face. Does not this tend to produce a servile dread of God, and a needless apprehension

concerning their own safety? Ought not the enfeebling and depressing nature of such bodily distemper, to be explained to them? Ought they not to be assured, on the authority of God, (who cannot lie,) of the grace and faithfulness of their Lord and Saviour, who forsakes not the poor, the humble, the afflicted? They would then trust in the Lord, and stay upon their God. They would rest assured, that the vicissitude of health, and the vicissitude of the frame and feelings of their minds, did not affect their safety, or prevent the acceptance of their prayers, at the throne of God. "Comfort ye, comfort ye, my people, saith your God."

But, if you are living in secret sin, you have lost your peace with God, if, indeed, you ever enjoyed true peace. In vain will you look to men for comfort. "Be not deceived; God is not mocked. Whatsoever a man soweth, that shall he also reap." Who shall bless? Who shall comfort him, whom God does not bless and comfort? "Draw nigh unto God, and he will draw nigh to you: Cleanse your hands, ye sinners, and purify your hearts, ye double-minded."

Though we do not see, through a dark, a tedious, and stormy night of trouble, the harmony and happy termination of God's unfailing purpose, let us not be dismayed. Let us not readily yield to the suggestions of unbelief, or be soon overcome by emotions of despair. And let it never be, that

God should hear our murmurings, as if he treated us unjustly, or had withdrawn all his goodness. It is truly humbling, to think, how frequently we have displayed our unbelief and obduracy. A childish and perverse distrust of God, has been the sin of his people in every age. To which, even of the saints, shall we look for perfection? One alone displayed that character in all his trials and afflictions. He was tried in all things, as we are, without committing sin. The "man of sorrows and acquainted with griefs," never, in the darkest hour, lost his wonted confidence in his heavenly Father. He has left us an example, that we should tread in his steps. When we sit in darkness, the Lord will be a light to us. How great, how free, how mercifully adapted to our wants, are the aid and comforts of the Holy Spirit! Not only is the gospel of the grace of God calculated to make us rejoice in the hope of the glory of God, but to rejoice in tribulation also. A measure of divine strength and consolation will be imparted to us, proportioned to the weight and severity of our sufferings. If we are truly of those who fear Jehovah, and obey the voice of our sympathizing high priest; then, happen what will, we may trust in the name of the Lord, and stay upon our God. Against hope, let us, like Abraham, believe in hope, knowing, that, what God has promised, he is able also to perform.

ERASTUS.

REFLECTIONS. ON THE ADVANTAGES OF CHURCH-MEMBERSHIP.

THAT man is a social being, is evident. The creation of Eve shews, it was the Creator's intention he should be so; and the experience of every age has manifested, that society is the great delight of his soul. The diversity of gifts and favours, with which it has pleased the Almighty to distinguish mankind, strongly marks the necessity of mutual intercourse, and our dependence on each other. In the religious world, this social advantage is not less conspicuous. Christianity pre-eminently encourages this natural feeling. It never recommends a life of solitude. It affords no excuse for want of benevolence. It uniformly inculcates brotherly love, and exhorts to every act of kindness and humanity.

Revelation directs this delightful principle in the formation of religious societies, called Churches of Christ, which, while they embrace the advantages of other societies, possess benefits peculiarly useful and honourable. Let us meditate on church-membership as a discharge of duty. It is so, both with respect to God and man.

Is it the duty of a child to obey his parent? So is it the duty of a Christian to observe the commandments of Christ, who is, as God, our heavenly Father. Is it the duty of a subject to honour and obey his lawful sovereign? So is it the duty of every Christian to yield obe-

dience to Christ, as his glorious King. That the formation of Christian churches originated in the will of God, few serious minds will be inclined to doubt; and that there are ordinances incumbent on Christians, that can, in no other connection, be regarded, is evident. The adaptation of Christian rites and precepts to the state of our nature, is no inconsiderable proof of the divine source of our holy religion. No sooner do we feel love to an object, than we delight to have opportunities of shewing it. No sooner do we believe in and love Christ, than we are anxious to say, "Lord, what wilt thou have us to do?" and Christ cannot be obeyed but by our being added to the church, agreeably to the apostolic practice.

It is no less a duty to man. Every renewed mind must glow with a desire of being useful. He may question his ability in various views, but he must have the desire of glorifying God, and contributing to the eternal welfare of his fellow men. Does he glorify God who disregards his advice? Does he study the best interests of his fellow men, who neglects a connection that would multiply his opportunities of usefulness, and call forth his best powers for their good? Let every believer, who disregards church-membership, recollect, that, if it were possible that his example should be generally followed, religion would languish, for the greatest disorder must prevail. He is, as it were, a religious anchorite. He is like an alien in God's house; a comparative

stranger in Israel, a by-stander, a mere spectator. It is the duty of Christians to exhort, warn, and teach each other; but he must do either with timidity. It is a duty to be watchful over each other, and to rebuke; but he can have no right to do so, except in his own domestic circle. He places himself out of the pale of Christ's church, out of the reach of her inestimable discipline. He discourages the minister, and places himself out of his control. He denies the church his gifts, and neglects to seek the edification of his brethren and sisters, particularly on those occasions when strangers are required to withdraw. He may have helped to satisfy his conscience, when it recommended more consistent conduct, by imagining church-meetings as uninteresting and unimproving; an opinion as incorrect, as it is dishonourable to the Author of church government. — There is something painful to the reflecting mind, when strangers are dismissed. O, Christian, how can you, at such seasons, endure the appellation of *stranger*? Is it true, that an hour spent in the house of God is transcendently pleasant? How can you then quit it so willingly? On every other occasion, the attendance in the place of worship is promiscuous; but, on these opportunities, in a judgment of charity, we conclude ourselves in the company of saints; of those whose sentiments and views most remarkably coincide with our own; surely, then, it is not merely a discharge of duty, but an enjoyment of privilege.—

The communion of saints is a privilege of the most exquisite kind to the spiritual mind, and membership must peculiarly promote it. It is in the church of God that divine ordinances are observed; and the believer needs not be told, that these ordinances are so many means of grace. God has instituted nothing in vain. The experience of Christians has proved them to be sources of instruction, and every means of improvement is a great privilege. There is a peculiar solemnity and beauty in the remarkably figurative ordinance of believers' baptism; and though it may be possible to regard this, and stop short of membership, yet certainly not with equal propriety. There is a delightful simplicity and seriousness in the commemoration of the Saviour's dying love; and this is the exclusive privilege of membership. God is frequently pleased remarkably to bless the observance of these sacred rites. Church discipline has proved a source of instruction to many a child of God; nor can there ever have been a real Christian, who formed this connection without advantage. — Is the Christian tempted? He can unbosom himself to an affectionate pastor, whose appropriate hints and exhortations, whether public or private, are often eminently blessed. Is he in a state of backsliding? The kind and instructive visits of his fellow-members, sanctioned by the authority of the Great Head of the church, are frequently the means of his consolation; or, the sovereign discipline of God,

in suspension and exclusion, awakening to reflection, are the means of his restoration.—The duty and right of members to watch over each other in the fear of God, when tenderly exercised, is no inconsiderable advantage; and the very existence of this duty and right, casts a sacred awe over the mind, most displeasing to the enemy of souls.

Reader, are you a believer in the Son of God? Examine his will, in which he has mercifully revealed what he would have you regard. Are you a member of the church militant? Bow with gratitude to Him, who has given you a name and a place in the church below. Are you a stranger to full communion? Why are you so? Reflect! You wish full communion in eternity—be consistent. Draw as near as you can to God, and saints below.

N. N.

THE ATONEMENT,

(Continued from page 188.)

MY DEAR FRIEND,

IN my last letter, I endeavoured to state, in a general way, the nature of the atonement, or the principles on which it proceeds, with a view of shewing its consistency with the best views that we can entertain of the character and government of God. I propose, in the present letter, to shew, from the testimony of scripture, that Christ did not sustain merely the character of a divinely-commissioned teacher, and that he did not die, merely, as a martyr to his doctrines, but that he really

cured our salvation *by his death*; that it wrought an *atonement for sin*, according to the principles laid down in the former letter. In entering, at such length as I did in my last letter, into the argument respecting the consistency of the doctrine of atonement with the divine perfections, I would not be supposed to imply, that the scriptures are not sufficiently clear and authoritative upon the point; nor that I had any intention of departing from the principle that I have all along maintained, that we are bound to receive whatever is contained in the scriptures, and, that, from their testimony, there can be no appeal to any other authority whatever. But, as the notion of *atonement* has been frequently reprobated on the ground of its being supposed to reflect injuriously upon the character of God, I thought it right, in the first instance, to meet this objection, and, to shew, on the contrary, that it reflected the brightest lustre on all the divine perfections, and that the value of the scriptures is enhanced, by its appearing that they reveal nothing but what is in the highest degree worthy of God.

The question for present consideration, then, is, in what light do the scriptures represent the death of Christ? From the general tenor of revelation, do we gather that he died as others have died, merely a martyr to the truth, and without any design of benefiting mankind *by his death*? or, that his death was really intended, in connection with every part of his humiliation, to open the way for our

acceptance with God, and to procure our eternal salvation? We conceive that the latter is the scriptural view of the subject, and, that it is, will, I hope, appear from the succeeding observations.

The *terms* frequently used by the sacred writers, when speaking of the death of Christ, are such as do not at all comport with the notion of his dying, merely as a martyr to his doctrines. Simply in the character of a martyr, his death could confer no benefit on others, except, as it might afford him an opportunity of exemplifying certain great virtues for their imitation and encouragement. But, we should never think, on this account merely, of speaking of the death of Christ as he and his apostles spoke of it. The *apostles themselves* sealed their testimony with their blood, and died in the exercise of every virtue which human nature could exhibit. So also have a host of martyrs since their time. From contemplating the characters and deaths of these illustrious men, of whom indeed the world was not worthy, mankind may, to the latest ages, derive the most important instructions. But we should never, on this account, think of speaking of their death, as the apostles speak of the death of Christ. There is not, I should think, a Socinian existing, who would not revolt at the idea of applying such language to the death of the Christian martyrs, as is applied to the death of Christ; and yet, if Christ died in no other character than that of a martyr, there is no reason why the lan-

guage that describes the nature of *his* death, should not be used with equal propriety in describing the death of the apostles, and other martyrs.

Imagine then, for a moment, the following language to be applied to St. Paul, or to St. Peter, or to Ignatius, or to Polycarp, or to any martyr of later times, who, in dying for the truth's sake, gave proof of the most illustrious virtues. "In him we have *redemption through his blood*, even the forgiveness of sins, according to the riches of his grace. He gave himself a *ransom* for many. He hath *given himself for us*, an offering and a sacrifice to God. He gave himself *for us*, that he might redeem us from all iniquity. By his own blood he has obtained eternal redemption for us." There is no one but who would feel such an application, of the above language, to be exceedingly improper, and, indeed, perfectly absurd. But it can only be so, upon the principle for which I am contending, *viz.* that Christ did not die as a mere martyr, but that he accomplished that by his death, which can never be attributed to the death of any other person.

It must, I think, be acknowledged by all, that if the passages just quoted, are only intended to convey an idea of that benefit, which the church derives from the death of Christ, as affording a bright and transforming example of suffering virtue, they are a great deal too strong, and indeed, in that view, the language is exceedingly inappropriate, and ill chosen, and

calculated much rather to mislead, than to give correct views of the subject. The same remark will apply to the following passages. "The Son of man came not to be ministered unto, but, to minister, and, to give his life a ransom for many. I lay down my life for the sheep. The bread, which I will give is my *flesh*, which I will give for the *life of the world*. Christ died for the *ungodly*." Many other passages of the same kind might be quoted, upon which, my observation is this: that to any impartial and intelligent reader, they certainly convey the idea, that the death of Christ has meritoriously procured the salvation of men. They deserved to die, but he became the victim for them. He satisfied divine justice, by offering himself as a sacrifice, he honoured the divine law, and, therefore, upon the principles stated in my last letter, the great obstacle that stood in the way of human redemption was removed, and God could be just while he was the justifier of all who believed in Jesus.

To say nothing now of the socinian system not at all according with the principles on which the divine government must proceed, it does not accord with the *phraseology* of scripture. The above passages, and numerous others, do certainly convey the idea of a benefit, derived from the death of Christ, far beyond what may arise from contemplating him as a *perfect pattern of suffering virtue*, and of a *different nature*. It is a benefit analagous to,

what one man would confer upon another, by purchasing his liberty at an immense price; or, to the benefit which a man, perfectly innocent himself, would confer upon one who was guilty, by dying in his stead. I am persuaded, my dear friend, that you will find, by carefully noticing the *phraseology* of scripture, that the unitarian view of the death of Christ will not at all accord with it; that such an interpretation of it is greatly forced, is, in fact, perfectly unnatural, and, that, if it be correct, it is impossible to defend the sacred writers, from the charge of the most wretched ambiguity, and the most unwarrantable freedom of language, calculated to lead the whole world into the most egregious errors. I should not, I think, hesitate to allow the doctrine of atonement to be decided by this one consideration, the consideration arising from the general *phraseology*, of the sacred writers.

But another reason for believing, that Christ died not as a martyr, simply, but, as a sacrifice for sin, and that, by his death, he made a true and proper atonement, arises from the *nature of the Levitical economy, and its connection with the Christian dispensation*. Upon this, the apostle argues at great length in his epistle to the Hebrews, which may be considered as a clear exposition of the Mosaic law, by which much of its obscurity is done away. The Jewish religion was not a distinct religion from Christianity. It *was* Christianity, only *obscurely* revealed. It implied

the same facts, taught the same great truths, and its influence was essentially the same. It bore the same sort of relation to Christianity in its present state, as the twilight does to noon day.

Till the fulness of time, when Christ himself was to appear in the world, the will of God was revealed only to the Jewish nation. He established among them his worship, and granted to them a succession of prophets. The worship of God, under that dispensation, abounded with sacrifices, and with various rites and observances, which, viewed apart from the Christian dispensation, appear, in a great degree, unsatisfactory and unmeaning. But, from the New Testament, we learn that these were shadows of good things to come; that they possessed no independent efficacy, but were intended to prepare for more glorious discoveries; that they shadowed forth the great medium of a sinner's access to God, together with the blessings of salvation, to be enjoyed through faith, in the great and only available sacrifice that was to be offered up in the end of the world; that these early institutions were appointed to maintain a salutary sense of guilt and danger in the minds of men, and yet to support their hopes, and to assist their faith in the great Redeemer who should be revealed in the fulness of time. In short, we learn from various parts of the New Testament, and particularly from the Epistle to the Hebrews, that the Jewish economy was, strictly speaking,

typical. It was the shadow and figure of a spiritual system. It prefigured the magnificent glories, and the substantial privileges, of the gospel dispensation. Upon this kind of connection between the ancient and the present dispensation, I may presume, we are agreed, and, therefore, no farther proof of it is necessary, than what may be contained in the passages of scripture, that may be incidentally quoted in the remaining part of this letter.

Now, nothing can be more evident, than that, if there is this relation subsisting between the Mosaic and the Christian economy, there must be a general resemblance traceable between the sign and the thing signified, the shadow and the substance, the type and the antitype. And this resemblance is maintained in many declarations and allusions to be found in the New Testament. Thus, our Lord says, As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up. So also the institutions of the cities of refuge, and the sacrifices of the scape-goat, and the paschal-lamb, and others, are referred to in the New Testament, as pointing to the work of Christ, the offices he sustained, and the services he rendered the world. And, with our views of the death of Christ, there is a general analogy and correspondence between them. Now, the sacrifices of the Jewish law were evidently symbolical of the death of Christ. They could not, indeed, purge the conscience from dead works to serve the living God. It

was *not possible* for the blood of bulls and of goats to take away sin, because, between the intrinsic worth of those sacrifices, and the demerit of sin, there was no comparison. On this account, the Jewish worshippers could place no dependence upon them, and would, therefore, be directed to look to a victim of sufficient dignity and value to justify their *utmost* dependence. These sacrifices were, however, efficacious, in cleansing from ceremonial pollutions, and, therefore, prefigured that sacrifice that should cleanse from *all sin*.

But, if such was the nature of the ancient sacrifices, and if they were symbolical of the death of Christ, (and that they were, will not be denied, after a careful and impartial perusal of the Epistle to the Hebrews, and other parts of scripture,) where, upon the principle of Christ dying merely as a martyr, or with a view of setting us an example, is the point of resemblance between his death, and those sacrifices? Where is the analogy between the type, and the antitype? Upon the socinian hypothesis, there is no correspondence between them, either in their nature or design. That Christ was this antitype, and his death of the nature of a sacrifice for sin, is clearly evident from the following passages: "He made his soul an offering for sin; He poured out his soul unto death; He was wounded for our transgressions, and bruised for our iniquities. The Lord hath laid on him the iniquity of us all; and, by his stripes, we are healed." *Daniel*

prophecied, that he should be "cut off, *but not for himself.*" The psalmist, when prophesying of the Messiah, represents him as thus addressing the Father: "Burnt offering, and sacrifice for sin, thou didst not require; a body hast thou prepared *me*: then said I, Lo! I come, to do thy will, O God."—"By the which will," says the apostle, "we are sanctified *through the offering of the body of Jesus, once for all.*"

Now, if we believe Jesus to be the Messiah predicted in the Old Testament, we are bound to believe what the prophets declared, concerning the *design* of his incarnation. Christ appealed to what they had predicted, when he said to his disciples, "All things must be fulfilled which were spoken in the prophets and in the psalms, concerning me." But it appears, from the foregoing passages, that this could not have been, had he not, by his death, effected our deliverance from the power and consequences of sin.

The doctrine, now contended for, is clearly intimated by Christ, and more fully by his apostles. It has, indeed, been objected, that this doctrine is not clearly revealed by *Christ himself*. On this objection, I may make two remarks; first, if our Lord did not *formally* declare it, he yet intimated it with *sufficient* clearness. This is evident from his language, which I have already quoted. "The Son of Man came to *give his life a ransom for many.*" And again, "I lay *down my life for the sheep.*" But the second

reply to this objection is of a different nature. If our Lord had, in clear and precise language, declared to the Jews, that, in putting him to death, they would only fulfil the end of his coming into the world, they, contemplating him as an impostor, would have defeated his design, and, however they might have imprisoned or otherwise punished him, they would not have put him to death. The New Testament, however, abounds with proofs of the doctrine in question. It is evidently alluded to by the Baptist, when he pointed out Christ to the multitude, as "*the Lamb of God, which taketh away the sin of the world.*" Here was a clear allusion to the lambs that were daily sacrificed in the temple. But, unless Christ, *by his death, atoned for sin*, there was no propriety whatever in the allusion.

As to the writings of the apostles, they so abound with references to this doctrine, as to make selections difficult. I will only quote two or three passages. "I determined to know nothing among you, save Jesus Christ, *and him crucified*: God forbid, that I should glory, save in *the cross of our Lord Jesus Christ*. Jesus, *that he might sanctify the people with his own blood*, suffered without the gate. Such a high priest became us . . . who needed not *daily*, as *those* high priests, to offer up sacrifice, first for his own sins, and then for the people's, for this *he did once, when he offered up himself*. Neither by the blood of goats and calves, but *by his own blood*, he en-

tered once, into the holy place, *having obtained eternal redemption for us*. If the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, *how much more* shall the *blood of Christ* purge your conscience from dead works, to serve the living God?" Again it is said, "He bare our sins, in his own body, on the tree. He was made sin for us, who knew no sin, that we might be made the righteousness of God in him. He hath reconciled us to God with his own blood. Ye were not redeemed with corruptible things, as silver and gold but with the *precious blood of Christ*, as of a lamb without blemish and without spot." If the limits of this letter would allow a comment on the above passages, it would be unnecessary, as they are obviously conclusive upon the point under consideration. Nothing can be more evident, from the foregoing language of the apostles, than that, whatever we are indebted for to the *life and instructions* of Christ, our chief obligations are owing to *his death*.

I shall beg your attention only to two points more, which I have room but to mention, without any enlargement. The first is this: That the love and rapture with which Christ is spoken of in the New Testament, is inconsistent with the idea of his living merely as an instructor, and dying merely as a martyr. Attend only to the adorations that it is declared are paid to him by glorified saints in the heavenly world.—

"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood. Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing! Blessing, honour, glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. Salvation to our God which sitteth upon the throne, and unto the Lamb. Unto him that loved us, and washed us from our sins in his own blood, unto him be glory." Now, if Christ was a mere man, if he was only divinely *commissioned* to furnish us with a perfect system of morality, and clearly to *announce* divine forgiveness, and a future life; such language as the above is preposterous, and profane. But if he was the Son of God, and, by his voluntary humiliation and death, procured our eternal redemption, our loftiest praises fall infinitely short of our obligations.

The only farther argument for the atonement which I shall state, is derived from the institution of the Lord's supper. This was appointed as a commemoration of Christ's *death*; not of his instructions, not of his example, but of his *death*; and *that*, not as an irreparable evil, for ever to be lamented, but as an event, upon which, as it procured our redemption from sin and from misery, we are bound to reflect with gratitude and joy. The bread, according to the words of the m.

stitution, is emblematical of his *body broken for us*; and the wine, of his *blood shed for many for the remission of sins*; and, in eating the bread, and drinking the cup, we are said to *shew the Lord's death* till he come.—I am at an utter loss to conceive, how the socinians can, consistently, attend to this institution. The bread represents Christ's *body broken for us*; and the wine, his *blood shed for the remission of sins*. But they have no such views of his death as these words imply. This institution commemorates his *death*. But on their principles we are benefited chiefly, if not exclusively, by his life. In short, they can never attend to this ordinance, in the spirit in which it was appointed; and I consider, that if other arguments were wanting, this institution would, of itself, sufficiently establish the doctrine of the atonement.

Thus, my dear friend, I have stated such arguments as occur to me, and that I can bring within the compass of a letter, to shew the consistency of the atonement with the divine perfections, and with the testimony of scripture. I had intended to have remarked, at some length, on the efficacy of the sacrifice of Christ, arising from his divinity; but, on that point, I must be content with a very few words. It certainly does not derive its efficacy merely from *divine appointment*; for, on that principle, *any* sacrifice would have availed, and *intrinsic value* is of no account. In which case, the blood of bulls, and of *goats*, would have answered the

end; and no blood, of superior quality, need have been shed. But the apostle declares, that it was not *possible* that such sacrifices should take away sin. Again, a ransom implies an *equivalent*, for the person or thing redeemed. If so, there must be a proportion between the excellency of Christ's sacrifice, and the demerit of sin; but the latter is infinite; so therefore must be the former. And if the principles laid down in the last letter are true, you will perceive, that a sacrifice, of no less value than that of the Son of God, would so exhibit the evil of sin, and so magnify the divine law, as to justify God in receiving into his favour, those who plead, with humble and believing hearts, the atonement of his Son. Much more might be added; but, I fear, I have already exceeded the proper limits of a letter like this. In my next, I intend to make a few observations connected with this subject, that I have not room to include in this paper; and to consider the *respective tendencies* of the two opposite systems. That you may receive divine assistance in all your enquiries, is the earnest prayer of

Your's, affectionately.

WALDENSIAN CHRISTIANS.

“ Before the rise of Luther and Calvin, there lay concealed, in almost all the countries of Europe, persons who adhered tenaciously to the principles of the modern Dutch Baptists.”—*Mosheim's Eccl. Hist. cent. xvi. sect. iii. part ii. ch. iii.*

Miscellanies.

ANOTHER WOMAN BURNT ALIVE.

*Extract of a Letter from Mr. Peter,
dated Balasore, Sept. 6th, 1814.*

“ A horrible thing was done in this town a few days ago. *Ochob*, a neighbour of mine, died, aged sixty or seventy years, having four or five married sons, several daughters, and, also, grand children. He used to work for me, and I had, many times, been at his shop, and spoke there the words of eternal life to his sons, and others, as well as to him, often at his house and my own. His answer was always favourable; he acknowledged me to be a true teacher of the way of God, and was very religious in his own heathenism. He used to entertain viragees, vishnavas, and pluckers, very often. I have seen crowds at his house. About eight months ago, he came to me, and asked for one of our books, wishing to read it at his own house. I was very glad to give him an Orissa New Testament, which he continued reading or hearing. About a month ago, he fell sick, and, on Saturday last, as I was returning from preaching to a large congregation at Mootigunj, one of his sons returned the Orissa Testament; and, yesterday morning, I heard that the man was dead, and that his wife, aged forty-five or fifty years, was going to die with her beloved husband's body, in the burning flame. I was very sorry; had I known of his sickness, before the book was returned to me, I would certainly have endeavoured to approach his death-bed, with the news of salvation. Alas! I cannot help it; the soul is gone. I

sent word to his sons, that I wished to speak with their mother, but they refused my entrance into their house, and desired, if I wished to speak with her, to go to the place of burning, which was on the high road, a little distant from the town. I watched the opportunity, and, about four o'clock in the afternoon, I was informed, that the miserable woman had been led out from her house, the corpse of her husband having been carried a little before, to the place, under the shade of a large tree. Hearing this, I went thither. Finding her in the midst of a large crowd, and surrounded with a great noise, and a band of music, I knew not how to get to her, but some of the crowd immediately helped me. I joined my hands, and implored the musicians to let me pass to her for five minutes, that I might speak to her. I said, I am very sorry for her: upon this, the crowd (near one thousand men) gave me room to approach, and all the musicians stopped their music. As soon as I got before her, I saw about twenty women surrounding her, and she in a most fantastic dress; almost her whole body was covered with garlands: she had on a large cap of flowers, and her forehead was covered with red paint. She had a cocoa-nut in her hand, but remained silent, listening to what the others were saying to her. As soon as I approached her, I opened the Orissa Testament, and, from the 16th chapter of Acts, and the 28th verse, I cried out, ‘ Do thyself no harm;’ this is a sin against God, and is unpardonable; I am

a servant of God, and I love your soul; I am come to tell you, from the mouth of God, 'Do thyself no harm.' She only shook her head, but seemed not to believe me: afterwards she said, 'No, no,' when I persuaded her not to go to the fire. The crowd did not like me to be near her any longer; however, I entreated her to speak to me, which she did, but it was through her nose, so that I was not able to understand her. She gave me two flowers: I told her, I did not want flowers, but her life: she shook her head. Then I again said, 'Do thyself no harm;' if you do it, I am free from your blood. She, and the crowd, then proceeded to the place of death.

"I am sorry I was not able to do her any good. I followed, warning her and the crowd, against the horrible crime, with the New Testament in my hand. She bathed in a tank, and then, being almost unable to walk, several persons held her shoulders and arms, and took her to the spot: the flames were ready to receive her. The crowd was now about four thousand men. Three gentlemen were on elephants very near to the flame. She went round the fire, and threw some milk over the burning corpse. Three or four men were at her back, to shove her into the fire, but she fell on the fire, and was soon burnt to ashes. The crowd testified their approbation during the procession, from her house to the burning flame, by crying out, 'Huri-bul! Huri-bul!' I never saw before such a horrible death."

WORSHIP OF SERPENTS.

Mr. Thomas, of Chougacha, in a late letter, says,

"Yesterday morning, a native

doctor informed me, that, the day before, three Hindoos had been worshipping some snakes, to which they offered milk. The snakes drank some of the milk, and the remainder was drank by these three Hindoos, who then began to play with the snakes, and permitted them to bite them in different parts of the body. Two of the men are dead. These infatuated men lived at Káta-gura, at the indigo factory of Mr. Malchus."

MAN BURIED ALIVE.

Extract of a letter from Patna, dated Sept. 12, 1814.

"About thirty years ago, a Hindoo, named Vasant-Girr, resided at a village, called Shookla, thirty koss from Patna, in the vicinity of Guya, so famous for its sanctity: this man, by his self-denial, austerity, and rigid observance of the shastras, from a very early age, had acquired the title of bhukut; but, ambitious of singularity, he would fain go out of the world as a saint. This poor deluded victim of superstition made his intention no secret, and expected, no doubt, to be greatly applauded for his bold resolution of sacrificing the world, (as he imagined,) in order to attain to the greatest degree of holiness; but his brother prevailed on him, for several months, to restrain himself from an act, for which he saw no necessity. Though restrained for a season, this devotee was not thus to be overcome. One day, when his brother was gone to a neighbouring village, he desired two or three of his obsequious disciples (for he had many) to dig a well in his own compound, about ten feet deep: this done, he descended into it, and sat down, and was about to

have the earth thrown over him, when his brother (who had been secretly called) arrived, and immediately went down to dissuade him; but to no purpose; for he assured him, that nothing he, or any one else, could do, should cause him to desist. The brother hereupon lamented his obstinacy with tears, and, after spending half an hour in loud cries, and fruitless grief, he proceeded to the last fatal and dreadful act: he first took about ten seers of salt, and placed it all round his brother, and then, over it, the earth, till it reached the poor man's chin; when the latter desired the brother to 'depart, and leave him to die.' The brother now took his last sad farewell of him, placing an earthen pot over his head; and, when he had ascended to the top, by steps, he, with the disciples, filled up the well with the earth dug out of it, and thus jointly contributed to murder the deluded brother, in the twenty-third year of his age. They immediately raised a mud *Chabootara* on the spot, which is to be seen to this day, and on which the people of the village make small offerings, and perform *pooja*. To attest the above, there are hundreds of living witnesses at Shookla, and in the vicinity of Guya."

Extract from the Speech delivered by Dr. Gregory, of the Royal Military Academy, on quitting the Chair, at the Fourth Annual Meeting of the Blackheath Auxiliary Bible Society, May 13, 1815.

LADIES AND GENTLEMEN,

WERE I to yield to my own inclinations, I should retire from this chair with a heart full of delightful feeling on account of what we have heard, but in perfect silence. Yet, as I know that by so

doing, I should be thought by some of my too partial friends to neglect a duty, I will intrude for a short time upon your patience and attention; and present a striking example of the benefits derived by an afflicted individual from the private perusal of the Bible.

More than twelve months ago, I went, pursuant to the request of a poor, but benevolent-hearted woman, in my neighbourhood, to visit an indigent man deeply afflicted. On entering the cottage I found him alone, his wife having gone to procure him milk from a kind neighbour. I was startled by the sight of a pale, emaciated man, a living image of death; fastened upright in his chair, by a rude mechanism of cords and belts hanging from the ceiling. He was totally unable to move either hand or foot, having *more than four years* been entirely deprived of the use of his limbs, yet the whole time suffering extreme anguish from swellings at all his joints. As soon as I had recovered a little from my surprise at seeing so pitiable an object, I asked, 'Are you left alone, my friend, in this deplorable situation?' "No, Sir," replied he, in a touchingly-feeble tone of mild resignation (nothing but his lips and his eyes moving while he spake), "*I am not alone, for God is with me.*" On advancing, I soon discovered the secret of his striking declaration; for his wife had left on his knees, propped with a cushion formed for the purpose, *a Bible lying open at a favourite portion of the Psalms of David!* I sat down by him, and conversed with him. On ascertaining that he had but a small weekly allowance *certain*, I inquired how the remainder of his wants were supplied. "Why, Sir," said he, "'tis true, as you say, seven shil-

lings a-week would never support us. But when it is gone, I rely upon the promise I found in this book, *bread shall be given him, and his water shall be sure*, and I have never been disappointed yet; and so long as God is faithful to his word, *I never shall*.* I asked him, if he ever felt tempted to repine under the pressure of so long-continued and heavy a calamity? "*Not for the last three years*," said he, "blessed be God for it," the eye of faith sparkling and giving life to his pallid countenance while he made the declaration; "for I have learned from this book in whom to believe: and, though I am aware of my weakness and unworthiness, I am persuaded that he will 'not leave me nor forsake me.' And so it is, that often, when my lips are closed with locked jaw, and I cannot speak to the glory of God, he enables me *to sing his praises in my heart*."

This, and much more, did I hear during my first visit. And in my subsequent visits (for I am not ashamed to say that often, for my own benefit, have I been to the cottage of this afflicted man,) I generally found him with his Bible on his knees, and uniformly witnessed like resignation flowing from the blessing of God upon the constant perusal of his Holy Word. He died with "a hope full of immortality," and is now gone to "the rest which remaineth for the people of God." And gladly would I sink into the obscurity of the same cottage; gladly even would I languish in the same chair; could I but en-

joy the same uninterrupted communion with God, be always filled with the same "strong consolation," and always behold, with equally vivid perception sparkling before me, the same celestial crown.

What, I would ask, what but the heartfelt influence of the truths of religion, what but the most decided faith in the promises of the gospel, could enable a man to sustain such a continuity of affliction, not merely with tranquillity, but with *thankfulness*? And what can convince an individual of the utility, nay, the duty, of distributing Bibles among the indigent, who does not become persuaded by such an example as this? For all this poor man's knowledge, and all his internal comfort, were derived from the Word of God.

But I have been sometimes asked, and, great as is the unanimity which obviously pervades this assembly, there may be one or two persons present who would repeat the question—

Why do you distribute Bibles *alone*?

I answer, because the Bible alone contains all the truths essential to salvation; and, because, in many countries to which Bibles are sent, the attempt to disseminate any other books with them would be perfectly ridiculous. No person can cherish a higher veneration for the Book of Common Prayer than I do; yet I should think it extremely absurd to circulate it in Greenland, or in the South-Sea Islands. None can more warmly admire than I do,

* This was fully realized. The contributions of different Persons and Societies not only kept him from want, but furnished him with many little comforts, during the remainder of his life. And, at his death, his Wife, and different Friends, had money in hand, which went far towards defraying the expenses of a decent funeral.

the devotional poetry of Watts and Cowper, and some of that of Charles Wesley; yet I should expect to be laughed at, if I proposed freighting a ship with *hymn books* for Russia or Hindustan.

“ True,” it may be replied, “ but this argues nothing against the circulation of the books you specify in *England*.” Nor would I rejoin, does the Bible Society take a single step to *prevent* such circulation. The Bible Society, as its name designates, supplies *Bibles*; that is, in its corporate capacity; but it leaves its individual members to follow their own inclination or their judgment, either in distributing those Bibles alone, or in accompanying them with prayer books, hymn books, homilies, or tracts, as they please. This, in my estimation, constitutes its distinguishing excellence; and this gives it its wonderful

energy. Had the Society been so formed as to give away prayer books, or hymn books with the Bible, it would have been supported by one class of Christians, and would have been productive of limited good, in a limited sphere, confined almost to a *part* of this little island. But as it is now constituted, it rests upon the united energies of all ranks, classes, and persuasions, and has become the instrument, I had almost said, of unlimited good; assuming for its fulcrum the metropolis of Britain, but reaching to the remotest regions of the earth. The simplicity of its plan renders it invincible under God. To whatever part of the globe its friends can direct it, there it becomes “ mighty to the pulling down of strong holds,” the eradication of evil, and, above all, the communication of lasting, nay, *everlasting* benefits.

Obituary.

MARY RUSHER was born at Reading, Dec. 12, 1800. Her parents were both members of the baptist church in that town, and sincerely aimed to bring up their family in the nurture and admonition of the Lord; nor is the dear departed child the only instance in which their pious care appears to have been followed with a blessing. At what time, or in what particular mode she received her first serious impressions, I know not; but soon after the commencement of my acquaintance with her parents, I was struck with the unusual sedateness of her manners, and the attention which she paid to religious conversation. It is true that, young as she was, she had

been long disciplined in the school of affliction, but it was happily evident, that in her was verified that gracious promise, “ All thy children shall be taught of the Lord.” On entering into converse with her, which was not easy at first, owing to the natural timidity and diffidence of her temper, I was agreeably surprised to discover so considerable a degree of acquaintance with the secret evils of her heart, and the more refined and spiritual temptations of the great adversary of souls. It was not a little affecting to hear how she would lament the coldness of her love to Christ, — to witness her constant dread of self-deception, and her habitual fear lest she should have

embraced the gospel from selfish motives only, and was yet destitute of a spiritual knowledge of the Saviour, and holy affection towards him.

It was clear that these fears, which she never disguised or concealed, were not the effect of a spirit of legal bondage, such as springs from a mere dread of wrath and hell, because she still felt her delight to be in the word and ways of God. She was versed in the scriptures beyond any young person of her age I have ever known; and, as long as she could, felt much pleasure in attending public worship. She took a great interest in every thing that related to the kingdom of Christ in the world; and, though much too weak to walk to meeting, earnestly begged to be carried out when brother Winterbotham delivered the annual sermon for our mission, in October last. This was the last public service she ever attended.

From that time she has been gradually wasting away through the power of disease. The state of her mind corresponded very much with her previous character. She did not feel any transports of joy; nor was she for any length of time a prey to distressing fears. She suffered much from bodily pain, but was exceedingly anxious that she might not dishonour God by an impatient spirit, and would often entreat us, with great earnestness, to pray that she may be preserved from it. We did pray, and, blessed be God, our prayers were heard.

The sufferings of her Redeemer much occupied her mind during her illness, and she would often speak of the lightness of her pains compared with his.

Being asked, a few weeks before her death, if she felt any un-

easiness in the prospect of dying, she replied, that it was painful to her to think that her body would be laid in the grave, and become food for worms; "but," she continued, "I have no objection to die. If my life should be spared, it will be a life of great pain and trouble. The greatest pleasures that I could enjoy here, would be but bitter sweets. Here I cannot serve God as I wish; but, in heaven, I shall love and serve him without interruption."

Speaking of the mercy of God, she said, "Like as a father pitieth his children, so the Lord pities them that fear him. How very gracious! What could he say more? I think I *do* fear him; but it would be an awful thing to be deceived!"

On another occasion, she enquired, of a near relative, "How long do you think it is likely I shall live now?" Being told, that this was very uncertain, but that, most probably, she would not survive more than a month, she replied, "That is a very short time; but I do not think I shall be here more than two or three weeks. The great thing I ought to be concerned about, is to be ready whenever the time may come." Her friend said, "Were it possible for you to choose, which would you prefer, that this affliction should bring you to the grave, or to be restored to health, and live for some time to come?" She replied, "I would rather die, and be with Christ. I see nothing here worth living for: afflictions, and sorrow, and pain, would, more or less, be my portion all through my life; and, besides that, I should be subject to sin against God. Indeed, to tell you the truth, I seemed to feel quite disappointed when I was better, for a few days, about

six weeks ago. I did not feel willing to get well. But I hope," she continued, "I shall feel more resigned to the will of God before I die than I do now. I seem to have some faint hope, that God is my portion, and my friend; but I wish to enjoy a more assured hope of eternal happiness. I hope my prospects will be brighter, and that I shall, even here, have some foretaste of those pleasures which, I trust, I shall enjoy through eternity."

She said, at another time, "I am very thankful that I have learned so many hymns and passages of scripture when I was well, for I do not know what I should do now, if I had not them to think of."

She felt much concern for the spiritual interests of those around her. To her only brother, some years younger than herself, she bequeathed her Bible: "And I do pray," said she, to her mother, when she mentioned it, "that he may not only *read*, but *understand* it." May her dying petition be granted!

April 30th. This evening, she expressed to the writer, her satisfaction in the prospect of meeting the dear saints, who had gone before to glory, and others, who were travelling thither. She mentioned particularly, Pearce, and Sutcliff, and Carey. I added, "Paul, and David, and Abraham, Isaac, and Jacob, and many, many others, and females too, godly women of old, who had passed through great tribulation, and suffered dreadful cruelties, all now for ever forgotten, and eternally happy with Christ." A sweet gleam of joyful hope overspread her pallid countenance while I spoke, which expressed, more forcibly than words, how delightful was the anticipation.

She had passed a comfortable day, she said; the Lord had been with her.

May 2d. I asked her how she felt her mind. "Comfortable."—"But, I think, my dear Mary, you have known painful doubts, respecting your interest in Christ, before now?"—"Yes; I have."—"Then those apprehensions are graciously removed?"—"Yes; they are."—"Well, now, what is the ground of your tranquillity?"—"I have peace with God in the prospect of eternity."—"What is the foundation of that peace; for you are aware, that *all* peace is not solid?"—"Oh, no! the Bible says, 'They cry peace, peace, when there is no peace.'"—"But, then," I rejoined, "that peace is founded on ignorance of their own condition, and of the justice and holiness of God."—"Yes."—"But, you are not ignorant of that; and, what is more, you approve it. You rejoice in the infinite holiness of God, and that he infinitely hates sin." A smile added emphasis to the affirmative she uttered in reply. "And you are of the same mind with God, in this? *You* love holiness, and hate sin?"—"Yes; I do."—"And it rejoices you to think, that God has made provision for the full accomplishment of all your desires, in another world?"—"Oh, yes!"—"And now, I dare say, it would seem a great disappointment to you, to have twenty years added to your life?"—"Yes; it would. I would rather depart, and be with Christ."

On the Wednesday evening, before her death, being asked, if she was then able to think of hymns and scriptures, she said, "I do not think at all now." It was observed, that she must have some kind of thoughts. She replied, "It is enough for me now."

to think about my pains." Soon after, she added, "I wish I was able to think more of Jesus Christ. I am afraid, sometimes, I never sought him in the right way."

On Saturday evening, June 3d, the writer saw her for the last time. She was then unable to converse, and scarcely in possession of her recollection. She was evidently contending with the last enemy, and we could only look on, with the mournful satisfaction, that she was not alone in the fight. About an hour afterwards, her father, being called into the room, whispered an inquiry, if she knew him. She feebly answered, "Yes;" and said she was very faint. "Yes, my dear child," said he; "your heart and flesh fail."—"But God," said she, "is the strength of my heart, and my portion for ever!"—"What reason," he rejoined, "to be thankful, that, from a child, you have known the holy scriptures!"—"Yes," answered she; "which are able to make me wise unto salvation."

These were some of the last words she uttered. About seven o'clock, on Sabbath morning, June 4th, she yielded her gentle spirit into the hands of him, who had given and redeemed it. On the next Lord's day, a funeral discourse was delivered to a very numerous assemblage of young persons, from Job, xix. 25—27, a passage which she had previously selected for the occasion.

JOHN DYER.

Mr. JOHN WINTERINGHAM.

ALTHOUGH Jehovah has never promised grace as an hereditary blessing, yet it has often been the mercy of pious families, that their parents, and their children, have

been partakers of the common salvation." This was especially the case with the subject of this memoir.

John Winteringham was born January 7, 1781. His father and grandfather have long "used the office of a deacon well" in the Baptist church at Bridlington; and the greater part of his other numerous relatives have been members of the same religious community. John, however, in his early life, was a stranger to the power of grace in the heart. His mother dying when he was about a year old, he was left to the care of his father, who, from his childhood, accustomed him to attend regularly the public worship of the King of Saints:—this circumstance, added to an uncommon modesty and evenness of temper, made the earliest part of his life appear, if not serious, yet inoffensive and amiable. About the year 1798, the writer of this article first became acquainted with him; a connection was then formed, which remained firm till death. For some years, he met his friend three, four, and sometimes six evenings in the week to read such historical and theological works as came within their reach; a practice, he believes, of singular use to both, as it employed harmlessly, if not usefully also, many of those vacant hours which otherwise might have been spent in dissipation. In 1801, when our deceased friend was spending an evening in the above-named manner, a chest's lid was lifted up in the room where he then sat, on which was pasted a print of "The bad man at the hour of death." On this print, John fastened his eyes, and began to speak of the awful state of dying without mercy. Then, to his friend, he for the first time

mentioned how his mind had been impressed with his state as a sinner. A similarity of views and feelings led them to form a variety of little plans for their spiritual benefit. Our deceased friend proposed prayer, and explaining the word of God to each other, with the greatest privacy, in his father's garret, as the best means of learning the way of salvation. This was repeatedly attempted there, and in his father's mill, where John frequently poured out his soul to God:—The writer of this paper very well remembers, that though, in these juvenile attempts to serve God, his friend often hesitated, and was sometimes so far embarrassed as to give up in the midst of his requests, yet piety and solemnity, united with fervent devotion, were self-evident. Then it was he began to attend the worship of God in his house with apparent satisfaction and delight. Prayer meetings afforded him soul refreshment, yet it is not recollected that his diffidence could ever be so far overcome as to allow him publicly to take the lead in any part of social worship.

On the 6th of June, 1802, John put on the Lord Jesus, by being baptized in his name. At the close of that day, after having sat down at the Lord's table, he remarked to his friend, who had been baptized at the same time, "This has been the most happy day I ever had in my life." From this period, he went on with Christian uniformity of behaviour, filling up his place regularly in the house of God, and was a credit to his profession.

On the 17th of March, 1804, our departed friend entered upon the marriage state, in which, he and his companion enjoyed much domestic comfort for 11 years.

About a year before his dissolution, he was visited with a lameness, which prevented his taking an active part in the support of his family, and then he evinced a truly Christian patience. Towards the close of this year his afflictions encreased to an alarming degree, and his mind seemed altogether enveloped in darkness. At this season, a Christian friend asked him concerning the state of his mind: He said, "The Lord hides his face; I have nothing to look for but a fiery indignation." Death now wore a terrible aspect, and the tempter of souls seemed to triumph. His pastor, and many of his friends, pleaded with God in his behalf, and this often afforded some relief to his heart. On April 28th, his mind was all confusion and disorder, and his fears greatly prevailed. He concluded that his afflictions were not fatherly chastisements, but the tokens of divine wrath; that God meant to cast him off, or he would not thus deal with him. While dwelling on these painful feelings, his father repeated to him Psal. xxiv. 4, and where the psalmist says of the wicked, "For there are no bands in their death, but their strength is firm." This alleviated his distress for a season, and removed the burden from his mind. Afterwards he said, "O! if Jesus would only have mercy on my poor soul, and save my poor soul." It was said, "JESUS ONLY, can do helpless sinners good."—He replied, "Yes, and I am helpless indeed." He now lamented pathetically his drowsiness under the word; his coldness and want of love at the Lord's table, and his forgetfulness of what he had heard on Lord's days. Thus, while his body was burdened with affliction, his soul was dis-

mayed and in distress. But he had now nearly finished his course. His friends were ready to ask,—“Hath the Lord forgotten to be gracious?” Jehovah answered, No! and again smiled in mercy. On the 2d of May, the light of life once more dawned upon his soul: the adversary of his soul received his charge to vex this chosen one no more, and tranquillity and joy now pervaded his soul. Though a little previous to this, his desire to amend was great, yet now he saw that to die was gain, and most willingly fell into the hand of the Lord. Death now had lost his terror, and eternity ceased to alarm. The third part of the thirty-ninth Psalm, in Dr. Watts’s version, seemed particularly to suit his case, and

to this he frequently adverted as useful to him in his affliction. While, however, he was enjoying composure of soul, and rejoicing in the God of his salvation, death laid his cold hand on his heart, and the immortal spirit fled to mansions of rest, on Thursday, May 4, 1815. His remains were laid in the grave on the Saturday following; and, on the Lord’s day, May 14th, a funeral sermon was preached by his highly esteemed pastor, Rev. Robert Harness, from Isa. lix. 19. “When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him.”

“Behold the upright man,—the end of that man is peace.”

Shipley.

J. M.

Review.

The Legend of the Velvet Cushion. In a Series of Letters to my Brother Jonathan, who lives in the country. By Jeremiah Ringletub.

WHEN the visible church of Christ was mentioned to one of our monarchs, he was accustomed to observe, “that he knew of no visible church but *Harrow on the Hill*.”—The sentiment thus uttered by James, and applied to the material building at Harrow, if we may be permitted to form an opinion by the general tendency of the Velvet Cushion, the author of that work would not mourn to see very generally referred to the episcopal church, of which he is a minister. Men of every community have been sufficiently inclined to regard the advancement of their party, as quite synonymous with the progress of true religion in the world. From this error, many serious evils have arisen; particularly mean and tormenting jealousy, and proud scorning of others, with a determined opposition to all without the *pale of their idolized establishment*.

The increase of knowledge, purity, and happiness, if promoted by the rival sects, has excited bitter lamentation, instead of giving a voice to gratitude and joy. And, not unfrequently, the poor misguided slave of ignorance and prejudice, has beheld the glorious march of truth and righteousness with pale dismay; and stood trembling for the interests of a church, which possesses nothing peculiar to itself, that will not disappear just in proportion to the advances of that knowledge which is to cover the earth. The author of the Velvet Cushion has, we very much fear, induced some of the wisest and best of men to lament, in him, an unscriptural zeal for the exclusive prosperity of his own community; for, as our author justly remarks, the real tendency of his legendary tale is, “to increase a blind and bigotted attachment to the church of England.” He who regards the government, formularies, services, and discipline of his church, as pre-eminently adapted to convert the sinner from

his errors, and to increase human purity and happiness, may be expected to refer to it the language of revelation: "Peace be within thy walls, and prosperity within thy palaces." But before he opens his bosom to the full impression of such a sentiment, in reference to a particular sect, he should possess the best reasons for its adoption; and should be all vigilance while he cherishes it, lest some evil temper toward others should enter his heart, as Satan did the place in which the children of God were assembled together. The man who can, with an approving conscience, style the episcopal church in this country, "a truly spiritual one," may certainly be forgiven by those who dissent from his opinion, if he is zealous in her cause. But let him rejoice when true religion is promoted, even in "barns;" and let him do ample justice to the excellencies of men, who belong to the household of God, although they do not to the "religion of houses;" and all that tends to raise suspicions of their motives, and opposition to their holy exertions, let him with anxiety avoid. Every man should have liberty to worship God according to the doctrines and mandates of divine revelation, of which he is to be the judge; and to disseminate his opinions as far as his ability extends, if they affect not the civil rights of the community at large. To enforce such principles as these, and to oppose those of an opposite nature, were the reasons why our author appears to have written the Legend of the Velvet Cushion; a performance which we recommend every one to peruse with attention, who desires to possess just views of religious liberty, of nonconformity, and of some of the most important events recorded in the history of his country. We have to thank the Velvet Cushion (for, if it could write its own history, it can receive our gratitude) for being the occasion of producing this masterly and useful book. But it has happened, in this case, as in every other in which truth has had to contend with error, that the good cause has triumphed. He who, like Satan at the ear of Eve, forms fantasies and dreams to serve his own party,

when touched by the spear of Ithuriel, starts up, surprised at himself, and discovered to the world.

Our honest friend, Jeremiah Ringletub, without any ceremony, exposes the sins of this history-writing Cushion: its sectarianism, its mistating and discolouring of facts, its defamation, its denial of the right of private judgment, its justifying the extortion of payment for religious instruction, which we neither approve nor attend; its artful and injurious representation of the character, conduct, and death, of Charles the First; with several other historical iniquities. Nor has our author failed to reprobate that ecclesiastical pomp and circumstance which many so much admire. He gives a luminous history of its origin, and contrasts it with the pure simplicity and spirituality of the religion of Christ. National establishments of religion he clearly proves to be unscriptural, and not beneficial. The dissenters, too, receive a due portion of notice. They are justly represented as generally acting on the defensive, as not chargeable with Charles's death, and as benefactors to their country, in preserving her expiring liberties by great and generous sacrifices. Nor is it the least valuable part of this work, in which the great principles of toleration are laid down, the evils of persecution described, the prostitution of the Lord's supper lamented, the injustice of the corporation and test acts proved, the folly of attempting to force uniformity in religion exhibited, the character and conduct of Charles the First justly painted, and the causes and the authors of his death clearly ascertained. Much, however, as we admire this work, justice requires that we refer to its faults. The allusion in the 34th page is vulgar, and, in another respect, objectionable. Sometimes there is a coarseness in the language and illustration, as in page 42. The scriptures are now and then quoted, in places that render the passages ludicrous. The puns, we think, are not beauties; and the picture of Charles, and the defence of the puritans, might have been shorter: and, as a general remark, we think that, while justice shines in every

page, the writer, when he wrote his Letters, was not, at least on one side, much given to tenderness and mercy. But, beside its other good qualities, and which, indeed, are so many, as to render its few blemishes comparatively trifling, it has examples of very able and fine writing. We give the following passage as a specimen of the style and spirit of the work:—"The church of England cannot be happy, while other churches flourish around her; she affects to tremble for the ark of God; but what is this but the cowardly apprehensions of a man who doubts the divine origin of the gospel; or who thinks that the Almighty Being feels no peculiar solicitude for its success, and that he only can forward it by means of human power and human policy, superadded to the energies of his truth and the influence of his Spirit. The great barrier to the success of true religion, I have no doubt, must be thrown down. All that opposes unsophisticated Christianity, and all that would pervert and corrupt it, must be swept away, that the universal church may arise purified and glorious, decked as a bride, to meet her descending Lord! The church of Rome, the church of France, the hierarchy of England, and every other secular religious establishment, will then lose their distinctive, excluding, and persecuting character; the living stones will be gathered from their ruins; and all together, with the myriads of the redeemed in every clime, form one vast temple, to be a receptacle of the Divine Majesty for ever!"

An enlarged Series of Extracts from the Diary, Meditations, and Letters, of Mr. Joseph Williams, of Kidderminster; with Notes, biographical and explanatory. To which are annexed, some original Letters from Ministers, &c. occasioned by his death; and an Index; embellished with a Portrait. By Benjamin Hanbury, a descendant of the Author.

We cordially subscribe to the declaration of the present editor, that "a few books have been more acceptable to the religious public, than the

Diary of Mr. Joseph Williams, edited by the Rev. B. Fawcett, M. A. in 1770." Nor can a more just and correct analysis of the work be given, than that which the very respectable editor has furnished in his preface.

"Here, it is humbly hoped, Christians, of very different attainments in the divine life, whether weak or strong in faith; whether engaged in painful conflicts with their spiritual enemies, or triumphing over them; may see reason to conclude, that, 'as in water face answereth to face, so the heart of man to man.'—Here, the men of trade and worldly business may learn, the perfect consistence between the duties of life and of godliness; between their minding earth, and making sure of heaven; and how absurd and iniquitous it is, to make light of religion, and 'go their ways,' in the neglect of it, 'one to his farm, another to his merchandise.' They may here perceive, how rational and scriptural it is, to 'acknowledge God in all their ways,' and thereby turn success or disappointment, prosperity or adversity, into occasions of greater nearness and devotedness to God, more cordial delight in him, and fuller enjoyment of him. Here, the lovers of learning and science may trace the labours necessary for attaining self-knowledge. Here, the proud and passionate may discern, that the difficulties of being 'clothed with humility,' and of 'putting on the incorruptible ornament of a meek and quiet spirit,' are not insurmountable. Here, the indolent and slothful have a convincing proof, that 'the kingdom of heaven suffereth violence, and the violent take it by force.' Here, they 'who did run well,' but were easily 'hindered,' that they should not obey the truth,' are taught both the duty and happiness of being 'steadfast, unmovable, always abounding in the work of the Lord.' Here, doubting and trembling souls, with all their load of perplexity and uneasiness concerning their eternal state, have before them an example of one, who, in some seasons of his life, exactly resembled themselves; though, at other times, he 'rejoiced with joy unspeakable, and full of

glory.' Here, parents and heads of families are prompted to try themselves, whether they are manifesting their own piety, by earnest endeavours, to 'form Christ in' their children and servants, and what disinterested, zealous, and prudent measures they are pursuing, for the present and everlasting happiness of the next generation; that when they themselves die, their successors may 'rise up, and call them blessed.'—Even the most devout and heavenly minds will here have the pleasure to see, what they themselves feel, that Mr. Williams never thought himself already perfect; but was ever restless in his desires and endeavours to love God more ardently, to have greater zeal and success in doing good to others, and that he might 'win Christ, and be found in him!'"

In the present edition, besides the addition of much *new matter*, to give the greater interest to the work, the *names* of the several parties alluded to, (which prudence might require the compiler of the first edition to omit) are now nearly all introduced; and, in most instances too, the *superscriptions* to the epistolary matter are given; and several biographical notes are also added.

To the numerous descendants of Mr. W. and their connections, this complete edition of his *Diary and Letters*, cannot but prove a most acceptable present. To such as are acquainted with his character and writings, we need say nothing in their favour. To others, we hesitate not to recommend the book; and doubt not but they will find themselves, as we have been, most amply rewarded by the perusal of it.

Advice and Encouragement to Young Ministers; Two Sermons, addressed principally to the Students of the Two Baptist Academies, at Stepney and at Bristol: the First, preached June 23d, 1814, at the Rev. Dr. Rippon's Meeting, Carter-Lane, Southwark; the Second, August 3d, 1814, at the Rev. Dr. Ryland's, Broad-Mead, Bristol. By Joseph Kinghorn.

THE sciences have contributed, in a high degree, to the intellectual

happiness and external comfort of man; by imparting light and expansion to his mind, by giving a polish to his manners, and by introducing and perfecting the arts. These advantages, for we allude to the sciences of this world, however, terminate with life; and, if we would possess knowledge that will serve to direct our steps on earth, that will gild the dark clouds that hover over the valley of the shadow of death, and that will accompany us into eternity, for ever to regulate and delight the mind, we must turn to the discoveries of the glorious gospel of the blessed God. The apostle, who was so correctly informed on the subject, has said, "I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord." Man is born in sin, and in sin he grows up, and in iniquity he lives, and under the condemnation of it he passes into eternity, a melancholy tormented spirit, to exist for ever in despair and torture, if not delivered by the salvation of the gospel. This light of life is, therefore, necessary to the Greek and the barbarian: all the human race have sinned, and must be brought nigh unto God, by Him who died, the just for the unjust, or perish everlastingly. The ordinary means of communicating this saving health to a diseased and dying world, are found in the gospel ministry; for "whosoever shall call upon the name of the Lord shall be saved: How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?"

And, as the Christian ministry has been employed, from the beginning, in the dissemination of the truth of God, and is to be so used down to the end of time, it is greatly important that those who engage in its duties should be entirely fitted to discharge them; hence it is, that pious and enlightened men have united to impart to young ministers, as much as possible of useful and sacred knowledge; ignorance is not the mother of Christian devotion, and a ministry, sound in learning and piety, is the glory of the church of God.

Seminaries, into which pious young men enter, whose ministerial gifts have been previously ascertained, in order to acquire necessary and useful information, and to form a habit of close application to study, are among the wisest and best of human institutions. Moses, and Isaiah, and Paul, who were principal men among the prophets and the apostles, were possessed of much learning. The scriptures allude to the sciences, to ancient and long departed customs and manners, and in them are things hard to be understood, so that an expounder of these divine oracles had need to be a laborious student, and a well-informed man. Knowledge, and a habit of laborious study, he should, at the very least, possess, if he is destitute of what is usually styled learning; and these, when added to ardent piety, will not fail, through the divine benediction, to make him an able minister of the New Testament. The two sermons before us are much adapted to benefit Christian ministers, especially our younger brethren, who have separated themselves, for a time, from active duties, that they may intermeddle with all wisdom. The text of the first discourse is taken from 1 Tim. iv. 15.—This passage, the preacher supposes particularly to refer to the 13th verse, where Timothy is exhorted to give attendance to reading, to exhortation, to doctrine; and, viewed in this light, the words before us suggest:

First, That Christian ministers should seriously consider what will improve their knowledge and usefulness. "Meditate on these things." *Secondly*, That they should attend to them with diligence. "Give thyself wholly to them." *Thirdly*, That the end which they should have in view, and which, by such means will be answered, is, "that their profiting may appear unto all."

The second discourse is grounded on 1 Tim. i. 18, 19, in which, the preacher observes, there are two things presented to our view: *First*, What Timothy was to hold,—“faith and a good conscience.” *Secondly*, The end for which he was to hold *them*, “that thou by them mightest

war a good warfare.” These weighty matters of the divine law, respecting the motives, studies, and labours of Christian ministers, are explained with perspicuity, and enforced with a direct and honest energy. The man of God appears to feel a paternal solicitude for the competency, zeal, activity, usefulness, purity, and general excellence of the young ministers to whom the sermons were particularly addressed. With a proper zeal, he urges them to attain information, and, with his eye on the tribunal of God, he entreats them to acquire these mental riches, to be used, in future years of exertion, in the erection and beautifying of the living temples of God. The tendency of these discourses, like that of the doctrines of revelation, is to increase the wisdom and purity of these rising servants of our God. It blesses them, and, if properly regarded, will make them a blessing. Cold, formal, ethical distributors of erudition, pretty or pompous declaimers, vain men tormented with a feverish thirst for human applause, he ardently wishes his hearers not to be: looking to the end of mortal things, reflecting on the apostacy and immortality of man; and, not forgetting the design of the gospel of mercy, he appears every where to say: “O men of God, follow after righteousness, godliness, faith, love, patience, meekness. Take heed to yourselves, and unto your doctrine; continue in them; for in doing this you shall both save yourselves and them that hear you.” We very cordially, and with much earnestness recommend these discourses to the attention of Christians of all denominations.

A Dictionary of Religious Opinions, &c. By William Jones, 12mo. 1815. Gale and Co.

For books of this class there has been lately a very great demand. Religious bodies have, within the last few years, come in contact with the government and the parliament; and, on various occasions, have attracted the attention of the country at large. And the Bible Society has

brought Christians of all denominations into closer intercourse than was ever known before. We do not say that this is not a good book, but the "Author of the History of the Waldenses," and Editor of the "Biblical Cyclopædia," could have made a better.

In the Advertisement, Mr. Jones observes, "The Christian world, as it is called, is but of small extent, embracing not more than one-fifth of the population of the earth. If the inhabited known world were divided into thirty parts, it would be found, that nineteen of them are still possessed by Pagans, six by Jews and Mahometans, and five only by Christians of all denominations. Out of those nominal Christians, not more than one-third of them are protestants: and how many amongst them all are Christians, indeed, can be known only to the Great Searcher of Hearts."

If this little book should not be entirely superseded by the new edition of *Harriet Adams*, (with Mr. Fuller's Essay on Truth) we should earnestly recommend it to the editor, to give authorities in the next edition. The want of these is a great defect.

In the article *Quakers*, p. 197, Mr. Jones says, "with regard to the resurrection of the body, their language is much less decisive, and of doubtful import, though many among them avow their belief of a literal resurrection. We hope good authorities cannot be produced for this statement. In p. 237, it is asserted, that "the socinians have generally united with the Bible Societies in their laudable exertions to circulate the scriptures, affording, in this instance, an honourable proof of candour and liberality." We very much question the correctness of this statement.

Mr Jones takes the population of the world at 800 millions. The account stands thus:

	Millions.
Pagans	403
Mahometans	140
Roman Catholics	80
Protestants	65½
Eastern Christians	30
Jews	2½
Total	809

LITERARY INTELLIGENCE.

Preparing for Publication:

IMMANUEL; a letter on Jewish, vii. 14, and on other subjects, relative to the character of the Messiah, addressed to George Hardings, Esq. In answer to *Strictures of a Modern Jew*. "Unto the Jews I became as a Jew," 1 Cor. ix. 20. By Edward Davies, Prebendary in the Church of Brecon, and Rector of Bishopston in Gower.

It is expected a *Life and Remains* of the late Rev. A. Fuller will be speedily prepared, but it is not yet determined whether they will be prefixed to his works, (of which a regular edition is intended to be given to the Public, according to his own directions) or, be published previously in a separate Volume, by Dr. Ryland. Considerable materials have been furnished by his own family, and others of his friends.

Mr. Brook's *Dissent from the Established Church*, justified by an Appeal to Facts, having been some time out of print, a 3d Edition, improved, will soon appear.

The *Messiah's Advent; or, Remarks on the Moral Tendency of the Doctrine of Christ's Manifestation in the Flesh*. By Samuel Chase, M. A. 8vo.

The *Peculiar Doctrines of Grace*, accurately stated and illustrated, by the Rev. Messrs E. and R. Erskines, Thomas Houston, &c. on occasion of the Controversy about the Marrow of Modern Divinity; to which will be prefixed, an Account of the Lives of the above and other Divines, who made that noble stand for gospel Truth; compiled by J. Brown, Minister, Whitburn.

"The Indwelling and Righteousness of Christ, no Security against corporeal death, but, the source of spiritual and eternal life;" a Sermon, delivered at the interment of the late Rev. Andrew Fuller, by the Rev. J. Ryland, D.D. of Bristol.

The Rev. B. Frost of Denbigh, is about to publish a Manuscript, containing some remarkable passages in the Life of his venerable ancestor, the late Mr. W. Kiffin, an eminent Minister of the Baptist denomination in London, written by himself.

The Rev. Dr. Calquhoun, of Leith, means soon to publish a treatise on the Law and Gospel.

"*Ecclesiastical, Historical, and Civil Memorials, relating chiefly to Religion, and the Reformation of it, and the Emergencies of the Church of England under King Henry VIII. King Edward VI. and Queen Mary I.*"

to the Embassies and Correspondence of their respective Governments with Foreign Potentates, on Ecclesiastical and other weighty Affairs. In which, many Things which had escaped previous Writers and Historians, are brought to light, in Regard to the Causes of the Reformation; and the Tempers, Practices, Successes, and Reverses of the two Cardinals, Wolsey and Pole, and other Prelates and great Men of both Parties, under the three Reigns. With the Cruelties and Severities which accompanied the Restoration of the Pope's Authority and the Papal Religion in this Kingdom, and the Sufferings of the Reformed, during the five Years of Mary's Government. In Seven Vols. With a large Appendix containing original Papers, Records, &c. &c. By John Strype, M. A."

A New Edition is nearly ready, in Octavo and Quarto. The paging of the Folio Edition, from which it is printed, is preserved in the Margins, and a full Index is added at the End.

This Work will be soon after followed by "Annals of the Reformation and establishment of Religion, and other various Occurrences in the Church of England, during the first Twelve Years of Queen Elizabeth's happy Reign. Wherein Account is given of the Restoring of Religion from its Corruptions introduced under Queen Mary; of filling the Sees with Protestant Bishops; of the famous Synod assembled in the Year MDLXII; of the Workings and Endeavours of the Papists; and of the first Appearances of the Dissensions from the Established Church. Compiled faithfully out of Papers of State, Authentic Records, Public Registers, Private Letters, and other Original Manuscripts. Together with an Appendix, or Repository, containing the most important of them. By John Strype, M. A."

Books recently Published.

A Pamphlet of Dr. Gill's, written in reply to the Argument for Infant Baptism, from Apostolic Tradition, by the Rev. Micaiah Towgood. N.B. In the new Edition of the Tracts of Mr. Towgood, lately published, and recommended by eleven Pseobaptist Ministers, no notice whatever is taken of Dr. Gill having written an answer to Mr. Towgood!

A second Edition of a Guide to the Reading and Study of the Holy Scriptures, by the late celebrated Professor, Franck: translated from the Latin, and augmented with critical notes, life, &c. by W. Jaques, Private Teacher, &c. &c.

The perpetual Intercession of Christ a Source of Consolation to the Church, under the Loss of useful Ministers. By Joseph Ivimey. A Sermon, occasioned by the Death of the Rev. Andrew Fuller.

Reflections on the Fall of a great Man; a Sermon, occasioned by the Death of the Rev. Andrew Fuller. By W. Newman.

Christian Triumph: Dissertations on Christian Baptism, &c. By the late Rev. Micaiah Towgood. A new Edition, recommended by several Ministers.

Essay on Scripture Baptism. By John Gill, D. D. With an Address to the impartial Enquirer after Truth. Intended as an Antidote to the Dissertations on Christian Baptism, by the Rev. Micaiah Towgood; lately reprinted, and recommended by Eleven Pseobaptist Ministers.

Lectures on Ecclesiastical History; to which is added, an Essay on Christian Temperance and Self-denial. By the late George Campbell, D. D. Principal of Marischal College, Aberdeen. With some Account of the Life and Writings of the Author, by the Rev. George Skene Keith, Keith Hall, Aberdeenshire. 2 Vols. 8vo.

Christian Triumph: a Sermon, occasioned by the Death of the Rev. James Wraith, who died 1st of May, in his Eighty-first Year. Delivered at the Protestant Dissenting Meeting-house, in Hampstead, 15th of May, 1815, by the Rev. Jacob Snellgar.

A serious Address to the Clergy of the United Kingdom, on the Duties of the pastoral Office, in a Visitation Sermon, preached at the Parish Church of St. Paul, Covent Garden, on the 19th of May, 1815, before the Archdeacon of Middlesex, and his Clergy. By the Rev. W. Gurney, A. M. Rector of St. Clement Danes, Strand; Minister of the Free Chapel, West Street, St. Giles's; and Sunday Afternoon Lecturer of St. Mildred and St. Mary Colechurch, in the Poultry.

In 2 vols. 8vo. A Defence of the Reformation, in answer to a book entitled *Just Prejudices against the Calvinists*: written in French by the Reverend and Learned Monsieur Claude, Minister of the reformed Church at Charenton; and faithfully translated into English, By T. B. M. A. to which is prefixed, a Sketch of the Author's Life, including some Observations on the Spirit of Popery; also appropriate indexes. By John Townsend.

Periodical Accounts of The Baptist Mission, No. 28.

The Question, How may a true Believer rise superior to the Fear of Death? A Sermon, by Joseph Jenkins, D. D.

Missionary Retrospect, and Foreign Intelligence.

BAPTIST MISSION.

Mr. Lawson to Mr. Dyer, Dec. 5, 1814.

THE great work of God is gradually going on in these heathen lands. The word has been sown in thousands of directions. Why should we not expect a rich harvest? There have been already gathered in some handfuls of first-fruits. The venerable Kreeshuo is now at Goornalty, the place once occupied by our departed brother Mardon. Sebokram is a most valuable man and steady Christian. You would be refreshed at our Lord's table with our poor native converts. There is in them naturally a great appearance of devotion, and to see them in our place of worship, all dressed exactly alike in clean white garments, according to the Bengallee costume; and to hear them singing in their own tongue the praises of the Redeemer, is a scene altogether new and animating. Sometimes they sing an English tune, (such as Helmsley) with their own words, which has a curious effect. But their hymns sound much better with their own tunes. There is a something melancholy in all their airs. They are equally plaintive with our minor keys, but nothing resembling them. Their airs allow neither of bass or treble; if either be added, the effect is destroyed, and it no longer sounds like Bengallee tones. They make hymns frequently, and set them to music, that is, they affix their sounds according to their taste and ability, and airs thus composed are always remembered, though never written. There is much vivacity in the prayers of some of them. They are seldom at a loss to express themselves. Our elder brethren seem yet to be strong and hearty, and as they grow older, their work seems to widen. Dr. Carey thinks very little of attacking and conquering a new language. He is indefatigable. He is as remarkable in his recreations, as in his work. No person can be more passionately fond of Natural History than he. As a botanist, he is profound. His aviary contains many birds never described or named till he possessed them. He has a pretty good collection of minerals and shells, and understands the general arrangement of the whole, according to the system of Linnaeus. Our botanical garden is a large one, attached to the house.

In it are four large tanks of water, perhaps some of them 150 feet square. The principal one is opposite the garden gate, and we descend into it by a wide flight of steps. It is overshadowed by some noble trees, and these, when in bloom, make a most delightful appearance. It is here we baptise. The brethren have, in times past, baptized in the Ganges, but they seldom do it now. For, in this year, four men have been carried away by alligators, while bathing, not far from our house. We have lately been called to preach to a few soldiers at Barrackpore. They are very attentive and seem to be thirsting for the word of life.

Recent accounts have been received from our brethren in the island of Java, from which it appears, that a wider field for exertion had opened before them. In several villages around Batavia, where brother Robinson had preached, considerable attention was excited, till, in the month of October last, his labours were suspended by a very serious attack of fever. Mr. Trowt was taken very ill, also, about the same time, with the same disorder. For a season it seemed doubtful whether either would survive. But, we rejoice to add, that when the letters came away, (5th Jan.) they were both in a convalescent state, though very weak and feeble. Much friendly attention, and the best medical assistance had been rendered them during their sickness.

Extract of a Letter, from Mr. Jabez Carey, at Amboyna, to his father Dr. Carey.

June 11, 1814.

My ever affectionate Father,

ARRIVING one whole month again on the sea, we are at last safely arrived at our destined spot. Many mercies we have received since we left you, which loudly demand our most hearty thanks. On the 4th of March, we left our kind brother and sister Robinson, and, on the 6th, sailed from Batavia for Amboyna, where we arrived on the 6th of this month. Our captain often doubted of our ever gaining our port, and had resolved at last to try one week more, and if he did not then succeed

to return to Batavia; we were put on an allowance of water. Five or six days' strong wind, however, through mercy, brought us nigh to Amboyna, and the land breezes, from the different islands we passed, brought us eventually to Amboyna. A particular account of our voyage would be rather tedious than amusing to you. On the day we arrived here I wrote to Mr. Martin according to your directions. Two gentlemen came on board, and offered us accommodations; we however did not accept of any until I had seen Mr. Martin. The next morning I received a letter from Mr. Martin, in answer to mine, saying he would be glad to see me between eleven and twelve o'clock, at the government house, where I waited upon him accordingly, when he delivered over the charge of the schools to me, which are, as far as I have been yet able to find out, forty-two in number, and laid my plan of operations before me. He recommended me to take accommodations with Mr. R. of whom he gave a very high character, and promised to send official directions to all those who have the care of the islands round about, to send in their state of the schools to him, and when that was done, he would let me know. He would also inform me soon what government would allow me. Since the 12th of April, I have a person to teach me. He is a very clever man, son of the officiating Malay minister here. He understands English pretty well, and Malay, in both the Roman and Arabic characters. I have obtained more from him than I could have learnt in a year otherwise. The Malay bible is said to be very correct. Our expenses have as yet hardly been any thing, we have had so many to help us. I believe we may soon manage to live cheaper than brother Robinson. Servants and washermen's wages amount to a great deal. Mr. Martin wishes very much that a press may be sent round; but if such a thing be done, one or two persons must be sent with it to carry it on. It would also be well to send a binder. Mr. Martin will be glad to contribute to defray the expenses, and will pay the salaries of those employed. I am astonished to see how firmly attached the native Christians are to religious observances. They go regularly to church, and behave very becomingly there. They also take great care of their bibles, and never dream of selling them. How great a pity it is that they have had no one to instruct them.

CHURCH MISSIONARY SOCIETY.

THIS society has experienced heavy afflictions in Africa. In addition to the

settlement at Bashia being consumed by fire, by which a loss of £600 will be sustained. The promising settlement of Canoffee has also been destroyed by the wretched slave dealers, provoked that the hope of their gains are gone, by the abolition of that accursed traffic.

The following Extract of a Letter from Mr. Wenzel, dated Sierra Leone, Nov. 10th, 1814, will give our Readers some Particulars of this sad Event.

In the morning of Sept. 29, as I was on the point of beginning school, about twenty men from Mongè Backe met in my piazza. They all had cutlasses, and one man had a cat or whip. Two men were actually commissioned from the headman: the others were voluntary messengers. One of the commissioned men brought me greetings from Mongè Backe, and ordered me not to cut any more sticks in the bush (woods) for making fence. I was making a new fence round the settlement, and to inclose a proper place for a churchyard: and this was doing with the consent of the headmen. I willingly agreed, because I had cut sufficient for the fence, and had nearly finished it. They told me, that I should not enlarge the place for the settlement, but make the fence as it had been before. To this also I agreed. I was asked why I had cultivated so much ground, and planted so much produce. We had said that we came hither to instruct children: we did not come, therefore, to cultivate ground. "Now," said they, "we are come to destroy your produce." When this word was pronounced, all the people, like furies, fell upon the trees, plants, and fence, and cut all things in pieces, and took the fruits away with them. My wife cried: all the children cried; and I stood exposed to their cruelties. All wished me to oppose them, in order that they might find a pretext for beating me, as they had determined in their heart. But, the Lord be praised! he gave me grace and wisdom to act in patience and resignation to his holy will. I prayed to him for his grace, when I saw what the people were about to do, and I said not a single word.

After these cruelties had been committed, they had still in mind to harrass me; for they said, my grumettas must clear a place to build a devil's house upon, and that, I must give them two goats for sacrifices. This, of course, I refused. A house for worshipping the true God had been erected; and a house for the devil should not be suffered. They declared, however, that they would come and build. They went off, at length with their spoil, uttering fierce threats against me.

*Mr. Wenzel again writes from Canoffee,
December 7th, 1814,*

WHEN I arrived at home, from Sierra Leone, I heard, with the deepest grief, that, during my absence, Mougè Backe's people had built a devil's house for me, with the constrained assistance of my own people; not indeed within the compass of the settlement, but at a small distance. After the house was finished, the people seized a goat of mine, and sacrificed it to the devil, afterwards feasting on her.

AMERICA.

We have lately received some circular letters, from the Rev. Dr. Staughton, of Philadelphia, which contain pleasing evidence of the continued prosperity of the churches of the Baptist denomination in that country. As the late unhappy war between England and America has mercifully terminated, we may expect, from this highly-respected correspondent, and others of our American brethren, much valuable information from that part of the world, which will prove gratifying to our readers.

*Philadelphia Baptist Association, held
at Lower Dublin, Pennsylvania,
October 4th and 5th, 1814.*

THIS Association consists of thirty-four churches, in all of which there are 2597 members. 160 persons had been baptized during the preceding year. A sermon was preached by Mr. Swinney, from Jude, 3d verse. Communications from fifteen other associations were received by representatives, who were present. We extract the following from the minutes: "By brother Dodge, a heart-animating narration was given, of the rise and flourishing condition of a blessed revival of religion in Wilmington, in Delaware, and particularly in the church, in which he serves in the Lord Jesus. Brother Rogers, and brother Shurtleff cheered our bosoms with an account of an astonishing work of God in Coventry and Warwick, Rhode Island, particularly in our own denomination. The subjects of this work of grace, are, for the most part, young persons, in some of whom the spirit of prayer, and the powers of holy exhortation, have delighted and surprised great numbers of pious spectators. With which communications, the association was much gratified, and offered up a song of praise."

*Warren Association, held at the first
Baptist Meeting-house, in Providence,
Rhode Island, Sept. 13th and
14th, 1814.*

MR. WILLIAM GANNELL delivered the introductory discourse from John, xxi. 17, after which were collected, for the widows of deceased ministers, upwards of fifty dollars. There are, in this association, forty churches, containing 4108 members. 233 had been added, by baptism, during the past year, as were also two more churches. They received letters of correspondence, by messengers present, containing the minutes of seventeen other associations.

We were pleased to find the missionary spirit prevailing among our American brethren. One of their resolutions is as follows:

"That this association will take a collection, at every annual meeting, and also recommend to the several churches, of which it is composed, to make annual collections, as they shall think most expedient, to be communicated to the Baptist Board for Foreign missions."

*New Jersey Baptist Association, held
at Two Mills, Sept. 20th and 21st,
1814.*

LETTERS were read from twenty-one churches. These are composed of 1887 members; fifty-four had been baptized the preceding year. Sermons were preached by Mr. Smalley from Luke, xvi. 2, and Dr. Staughton from Acts, iv. 12.

The following extracts, from the minutes, will be read with interest:

"This association has heard, with pleasure, of the change of sentiment in brother Rice, and Judson and wife, relative to Christian baptism, and of their union with this denomination. As these worthy persons are still desirous of pursuing their missionary career, this association, feeling the obligation of the American Baptists to give them support, recommends to the churches, in this connection, to aid the efforts of the Foreign Mission Society, recently formed in this state, with the view of sending the gospel among the heathen."

"It is earnestly recommended to the churches, to promote the views of the New Jersey Domestic Mission Society, by collections and subscriptions."

*Extract from a Newspaper, printed at
Boston, (Massachusetts,) April 21st,
1815.*

"The following sums were collected

for missionary purposes, on the late thanksgiving day :

		Dol.	Cent.
Charlestown,	{ Dr. Morse's meeting-house }	123	30
Dorchester,	Mr. Goodman's do.	133	
Milton,	Mr. Giles' do.	60	6
Dedham,	Mr. Bates' do.	37	
Medfield,		20	
Medway,	Mr. Wright's do.	19	47
Needham,	Mr. Noyes' do.	20	
		412	83

" We have not yet learned the amount of collections in other societies of this state."

The above sum, which is equivalent to about £100 sterling, only, being collected within a few miles of Boston, and on a particular occasion, though it be small, yet it is not unworthy the consideration of a pious believer. It proves, that the example which England (so much to her honour) has set, in the institution of missionary societies, has not been wholly lost on our transatlantic brethren. Even when the din of arms has scarcely ceased to grate their ears, and when the tears are scarcely wiped away, which were shed for

the loss of their friends and relations, slain in the late unnatural war, we rejoice to see them come forward in New England, and emulate the glorious example of the parent country. May such, hereafter, be the only emulation between the two nations!

PHILELEUTHERUS.

Extract of a Letter from the Rev. Dr. Millar, one of the Professors in the Theological Seminary, Princeton, New Jersey, to a Clergyman in Charlestown.

" It has pleased God to visit our college, in mercy. The whole number of pupils is about 105; of these, about thirty-five to forty, it is hoped, have lately become real Christians, besides those who were before hopefully pious. Fifteen or twenty more are still very serious and inquiring, and almost all manifest a degree of respect for religion, which has never been seen here since the days of Davies and Finley. The number of pupils in the Theological Seminary is eighty-five, and our prospects are good."—*Philadelphia Mercantile Advertiser, April 12th.*

Domestic Religious Intelligence.

ANNUAL MEETING OF THE WEST LONDON LANCASTERIAN ASSOCIATION.

In addition to the gratifying meetings of the present season; we have to report, that, the West London Lancastrian Association, held their annual meeting on the 21st of June, at the Freemasons' Tavern. The meeting was numerous and respectably attended, and considering the loss they sustained by the absence of their distinguished chairman Sir James Mackintosh, was highly interesting, and the appeals to the auditory from Earl Stanhope, the Hon. Grey Bennett, Major Torrens, the Rev. Dr. Lindsay, the Rev. Mr. Tracey, and others, appeared to make a deep impression. We sincerely regret, that the cause of Universal Education, which has received the high patronage of our venerable, and beloved, but now afflicted, Sovereign, which is still continued by his illustrious sons, should not receive the universal patronage and support of every class of the community; for it is certainly inti-

mately connected with the best interests of mankind, as general education must be universally adopted, before that knowledge, which the language of prophecy declares, shall be profusely disseminated through an enlightened world, and thus the commencement of that era, when "the knowledge of the Lord shall cover the earth as the waters cover the sea."

YORKSHIRE AND LANCASHIRE ASSOCIATION,

HELD AT BRAMLEY,
May 17th and 18th, 1815.

WEDNESDAY, May 17th. Met at two o'clock, afternoon, brother Steadman prayed, brother Littlewood was chosen moderator. Evening.—Met at six, brother Hyde prayed, and preached from 1 Peter, i. 9.

Thursday forenoon.—Met at ten, brother Fisher preached from Psalm cxxii. 7, and brother Stevens from Psalm xxi. 5. Brother Mc. Farlane read the Circular Letter, and concluded with

prayer. In the interval between the two sermons, brother Steadman read part of a letter, which he had just then received, containing some of the dying sentiments of that "man of God," the late Mr. Fuller, of Kettering, and which produced a powerful effect upon the audience.

The numbers who attended being so large as to render it impossible for all to get into the meeting-house, brother Dyer addressed those on the outside from Psalm cx. 3.

Among the resolutions, we observe the following:

That the churches at Steeple, Shipley, and Keighley, be admitted into the association.—That "the Baptist Society for promoting the Gospel in Ireland," be recommended to the churches in this association, as highly deserving their support and encouragement.—That it be recommended to the churches to form an Auxiliary Society for the counties of York and Lancaster, in aid of the "Baptist Missionary Society."—That the Circular Letter for next year be "*On the inseparable connection between obedience to the laws of Christ and the comforts of the Holy Spirit*;" and that brother Gray be requested to draw it up.—That the next association be held at Burslem, Staffordshire, on the Wednesday and Thursday in Whitsun-week. Brethren Steadman, Lister, and Stevens to preach; and, in case of failure, brethren Hyde, Hargreaves and Downs. Afternoon.—Met at four. Brother Thompson prayed, brother Gray preached from John, iii. 14, 15, and brother Edwards concluded with prayer.

Brethren Trickett, Mann, Gray, Mills and Aston engaged in prayer.

State of the churches since the last association.

INCREASE.	DECREASE.
By Baptism . . . 103	By Death 38
Letter . . . 14	Dismission . 6
Restoration 7	Exclusion . 27
—	—
124	71

Clear Increase 53.

WESTERN ASSOCIATION,

HELD AT SALISBURY,

May 16th, 1815.

ON Tuesday Evening, brother Saunders, of Froome, preached from Heb. ix. 13, 14.

Wednesday Evening, brother Page, of Bristol, preached from Matt. xii. 20.

Thursday Morning, brother Roberts, of Bristol, preached from John, iv. 25.

Evening, brother Holloway, of Bristol,

preached from Rom. viii. 1. The devotional services were conducted by brethren Horsey, Price, Dyer, Miall, James, Dore, Tilly, Bulgin, Giles, Dyer, Wilcox, Porter, and Tidman.

The church at Weymouth was received into the association, and it was resolved to recommend the case, and also that of the church at Taunton, to the benevolence of the public:—To hold the next association at Bath, on the Wednesday and Thursday in Whitsun-week. Brethren Ryland and Miall to preach; in case of failure, brethren Giles and Kilpin. Brother Edmonson to draw up the General Letter.

State of the churches since the last association:

INCREASE.	DECREASE.
Baptized 448	Dead 89
Rec. by Letter 68	Dismissed 62
Restored 11	Excluded 56
—	—
527	207

Clear Increase, 320.

The total number of members in the sixty-eight associated churches, is 6414.

NORFOLK ASSOCIATION,

HELD AT WORSTEAD,

May 30, 1815.

SEVERAL of the associated ministers of the Norfolk Baptist Association met. Brother Pickers, of Ingham, introduced the service by reading and prayer; brother J. Thomas (a student of Bristol Academy) preached from Jer. viii. 22. Brother Mark Wilks, of Norwich, preached from 1 John, iii. 14, and concluded with prayer. In the afternoon, brother Cady engaged in prayer, and brother Spurgeon, preached from John, xvii. 11. In the evening, brother Webb preached from Psalm xlviii. 13, and concluded the services of the association. "How good and how pleasant it is for brethren to dwell together in unity."

KENT AND SUSSEX ASSOCIATION,

HELD AT CHATHAM,

On Tuesday and Wednesday, the 6th and 7th of July, 1815.

THE service was opened by brother Knott engaging in prayer; and, after choosing brother Broady, of Ashford, for the moderator, the letters from the different churches were read, and were, in general, very encouraging, as they gave us a pleasing account of their rest, their

peace, and prosperity. The church at Lewes, in Sussex, has sent to inquire an interest in the prayers of God's people, that he would send them a pastor after his own heart. Our brother Rees preached on the all-sufficiency of divine grace, on Tuesday Evening, from 2 Cor. xi. 9; "My grace is sufficient," &c. In the morning of Wednesday, at seven o'clock, after the prayer, our brother Gates read a circular letter he had drawn up for the use of the churches. At half past ten, brother Rogers preached "on the necessity of prayer, by the church for the ministers, and Christians for each other," from 2 Thess. iii. 1. The afternoon was taken up in the discussion of a subject, given by brother Knott, on "the nature and necessity of regeneration." In the evening, a sermon was preached to the people by Mr. Atwood, "on the natural immutability of the human mind," from Luke, xii. 31, 32. Suitable hymns were given out, and several brethren engaged in prayer. It is intended to hold the next association at Sandhurst, the first Tuesday in June, 1816.

State of the churches.—162 added—45 diminished—increase 97.

ORDINATIONS.

MAY 17. Mr. John Packer was ordained pastor of the church in New-street, Brighton. Mr. Harm, of Horsa-ham, began by prayer and reading the holy scriptures. Mr. Shirley, of Seven-oaks, delivered the introductory discourse, and asked the usual questions. Mr. Upton, of London, offered up the ordination prayer. Mr. Chin, of Walworth, delivered an impressive charge from 2 Tim. iv. 5; "Do the work of an evangelist." Mr. Newman, minister at the chapel, concluded the services of the morning with prayer.

The church and congregation assembled again in the evening. Mr. White began in prayer. Mr. Upton preached to the church from 1 Peter, i. 22. Mr. Pewtress concluded with prayer.

JULY 11. The Rev. Samuel Taylor, late of Bristol Academy, was ordained pastor over the Baptist church at Ship-ston upon Stour, in Worcestershire.—Mr. Gray, of Chipping Norton, began with reading and prayer. Mr. Smith, of Bloxley, introduced the service, received Mr. Taylor's confession of faith, &c. and prayed the ordination prayer, with imposition of hands. Dr. Ryland gave the charge, from 2 Cor. v. 19, 23.

Mr. Coles, of Bourton on the Water, addressed the people from Rom. xv. 29. Mr. Mann, of Moreton, concluded.—Dr. Ryland preached in the evening, from Acts, xvii. 23, latter part.

NEW MEETING, AT POOLE.

ON Thursday, July 6, the foundation was laid for a new meeting-house, belonging to the particular baptist denomination, at Poole, in Dorsetshire; on which occasion, a large concourse of persons of the town, and from the adjacent country, assembled. Mr. Durant, the pastor of the independent congregation in this town, delivered a suitable and animated discourse, founded on 1 Peter, ii. 5.—The devotional parts of the service were conducted by Messrs. Bulgin, Shoveller, and Baker.

The expediency of this erection arose from an impossibility of enlarging the present place to any good purpose. The dimensions of that now building, are 50 feet in length, by 36 in width, within the walls; to be built without any galleries, but with due preparation for them, should they hereafter be deemed requisite.

LETTER FROM PALMOUTH.

To the Editor of the Baptist Magazine.

SIR,

ON the evening of the sixth instant as some workmen were removing a rock for the purpose of adding a vestry-room to the baptist meeting-house at Pالمouth, an immense mass of stone fell from the adjoining acclivity, buried in ruins a great part of the building, and materially injured the whole; but through divine interposition, no personal injury was sustained. Had this event occurred either the preceding or following evening, a great number must have been hurried into eternity, and many families bereaved of their dearest relatives.—While the goodness of God is recorded with emotions of unfeigned praise, and grateful acknowledgments expressed to the inhabitants of Pالمouth, for their very liberal contributions on this trying occasion, this medium is employed to solicit the pecuniary assistance of those who are interested in the promotion of the cause of Christ. Contributions, towards repairing this great loss, will be thankfully received at Mr. Smith's, 47, Houndsditch; and the Rev. J. Ivimey's, 20, Harper-street.

July 15, 1815.

T. P.

THE
Baptist Magazine.

SEPTEMBER, 1815.

MEMOIR OF MR. WILLIAM PORTER,

*Senior Deacon, for many Years, of the Baptist Church at Thrapston,
Northamptonshire.*

COMMUNICATED BY MR. RAGSDALL.

“THOUGH intimately acquainted with the deceased since our union in this Christian society, I profess not to be able to give so full an account of his life, as could be desired; and, from the want of a connected history, which I had hoped might have been found in his papers, the defect cannot be supplied.

At about twenty years of age, he received impressions of the evil of sin, and the necessity of renewing grace, under the ministry of Dr. Hawies: at this early period, there was discovered much of that Christian firmness in religion, blended with a tender concern for the honour of God, which, in following years, rendered his character so truly valuable, and his life so eminently consistent. More than *once* have I heard him observe, that if he concluded the occupations of the day rather earlier than common, *to attend an evening* lecture, he rose proportionably early the next morning, that his most intimate connections, who were

hostile to religion, should never have reason to reproach him, or the cause of God through him.

For a considerable time after his removal to this town, he continued to attend Aldwinkle Church, till the propriety, and indeed the necessity of erecting a house for God in this place was suggested. This proposal met with his cordial concurrence, and he not only came forward in a liberal manner himself, but, by applications in various parts of the country, materially assisted the design. This circumstance, in addition to his long residence in this town, introduced him to ministers and elders of various denominations; and it affords me pleasure to announce, that in the various circles in which he was known, our friend's name was never mentioned but with respect and honour. In the estimation of the ever to be lamented Andrew Fuller, who was well able to discriminate, and never hastily indulged per-

sons with his friendship and confidence, he occupied a very high place; "lovely and pleasant in their lives, in their deaths they were not divided."

It was not till several years after this, that he joined the Baptist church formed at Thrapston, but the general respectability of his character, and his conspicuous talents for usefulness, soon raised him to the office of deacon, which he sustained with that meekness of wisdom, moderation, and kindness, which has maintained the union, and greatly promoted the prosperity of this church. I cannot but acknowledge, that, for my personal happiness, and general usefulness since I have been resident in this town, I have been greatly indebted to our invaluable friend.

That he had failings, no one sooner than himself would allow; and no man ever more lamented them. He would not desire, he does not need indiscriminate praise; he was too excellent to require it; but, considering his character as a whole, it presented no ordinary assemblage of excellencies; and it is in that view he is presented to general attention. He was ardently attached to the volume of inspiration, and opposed every opinion that tended to reduce its importance: he was regular and invariable in his attendance on the means of grace on the week-day as well as on the sabbath. He was distinguished by the most inoffensive manners, and the most upright conduct. He was the enlightened lover of liberty; and every thing that would divide Christians, and

narrow the terms of communion, he abhorred. How many did he daily and faithfully advise, and how many in distress shared in his benevolence! His generosity was regulated more by the kindness of his heart, and the true principle of benevolence, than by the property he had amassed, or the income he was regularly receiving.

Few were more eminent in the relation in which he stood to a large family. He walked within his house in a perfect way, and with a perfect heart. The temporal, but especially the spiritual, concerns of each of his children, engaged his supplications constantly at the family altar; morning and evening, he instructed, admonished, and reproved all, with parental affection and tenderness. His character, in every relation in which he stood, was unimpeachable as a neighbour, a tradesman, a master, a husband, and a parent; and this has occasioned so just and general a lamentation, this rendered him so much beloved, and so highly extolled.

He had advanced nearly to the general limit of human life: for the few past years, he had appeared to his family gradually declining, and they could not contemplate the loss of so valuable a life, but with the deepest regret. The week before his death, he expressed himself as having new pains near the heart; these continued removing and returning until they appeared to be the appointed means of dissolution. The last sabbath, he filled his place, as usual, during the whole of the three

services, and at the ordinance, though the closing part of the ordinance was attended with violent pain.

On the Monday, I twice called on him, and during the last visit spent more than two hours; his conversation was interesting, though neither of us supposed it would be the last interview with which we should be favoured. The same morning, he had written to one of his children at a distance, relating the death of his esteemed friend at Kettering, mentioning his own affliction, but hoped for its removal, begging the family in the most earnest and affectionate manner to contemplate their own frailty, and fix their hopes and desires above; reminding them, that death would not approach the sooner for their contemplation of it, but that it would more fully prepare them for the event whenever it did approach; this was but one of the very many letters which he wrote to his children, in all of which, his ardent solicitude for their spiritual and immortal welfare was always apparent.

On the Tuesday morning, the day on which he died, he was, as usual, active in his various concerns: when an esteemed friend called to visit him, the conversation was peculiarly interesting and spiritual. Six-and-forty years, said our departed friend, I hope I have served the Lord, and I have never lived a day without prayer. Though not apprehensive of his dissolution, he expressed himself as having nothing particular to say; he had

much mercy in seeing his children all comfortably settled. Referring with his friend to graces which were obscured by guilt and unbelief, he repeated, with an emphasis never to be forgotten,

Till God in human flesh I see,
My thoughts no comfort find—

But if Immanuel's face appear,
My hope, my joy begins.

While Jews on their own law rely,
And Greeks of wisdom boast,
I love th' incarnate mystery,
And there I fix my trust.

He spent most of the morning of that day in reading. In the after part of the day, about four o'clock, the pain at his heart violently returned; writhing with pain, his hand upon his head, he sought for a chair, being then standing, when he would have fallen, but for support being immediately afforded, and, with one sigh, departed.

The manner of his death, though peculiarly painful to his immediate connections, and especially afflictive to us, as having deprived us of a valuable legacy of counsels and of prayers, was yet merciful to himself, and agreeable to his own feelings. The prospect of dying, though not the prospect of death, appeared to distress him; he often expressed himself as being fearful of the pains of death: these, in a great measure, he was mercifully spared from suffering, and was clothed upon with his house which is from heaven.

His mortal remains were committed to their parent earth, in the Dissenters' Burial Ground, at Thrapston, on Friday, May 18th, 1815.

A
V I S I T
 TO THE
FIELD OF BATTLE
 AT
WATERLOO.

To the Editors of the Baptist Magazine.

SIR,

YOUR last number contains a valuable paper, under the signature of T. F. "On the Price of a Victory."—With a view to enforce the sentiments of that pious and able writer, I send you a brief account of a visit to the spot where that awful price was paid.

Accompanied by an intelligent friend, I reached Brussels on the 17th of July, and having spent the day in surveying some of the most remarkable objects in that dissipated city, we next morning proceeded to the field of battle. At the distance of a mile and a half from Brussels the road ascends a considerable eminence, which commands a fine view of the city and surrounding country. The fields were "white unto harvest," and exhibited a profusion of divine bounty. We soon after entered an immense beech-forest, called *Le Forêt de Soigne*. The road through it is a dreary vista, of more than seven miles in length, very roughly paved, and barely wide enough for two carriages to pass with safety. We soon became sensible of a very unpleasant effluvia, proceeding from the carcasses of horses, which, being wounded in the battle, had taken shelter

and died in the woods. In some places, also, the bark was eaten from the trees, to the height of seven or eight feet.

On the other side of the forest, about twelve or thirteen miles from Brussels, is *Waterloo*, in itself an insignificant village, but now destined to celebrity in the page of history. The ground on which it stands is flat and low. Advancing a mile and a half on the same road, we came to a small place, resembling an English hamlet, called *Mont Saint Jean*; it stands on the northern boundary of the field of battle, and, by its name, the late action is designated in all the French accounts.

About two hundred yards from *Mont St. Jean*, one hundred and thirty pieces of the cannon, captured from the French, were placed under a guard of the British Royal Artillery. One of these soldiers was our guide to the different parts of the field. From an adjoining eminence, the view resembles that of several large English common fields unclosed, and separated from each other, only by some stout hedges that would appear to be boundaries of the respective parishes. The produce was, or rather had been, chiefly, rye and barley. From east to west the eye ranges through a distance of twelve or fourteen miles, and five or six from north to south.

It was easy for any person who had carefully read the Duke of Wellington's dispatch, to see, at once, the positions which had been occupied by the contending armies. That

of the British consists of a range of rising grounds, rather than hills, while that of the army opposed to them is considerably more elevated. The whole exhibited a scene of awful devastation, at the view of which, feelings of humanity, patriotism, and, I hope, of piety, were too powerful for restraint, and compelled me, more than once, to turn away from my companions.

We first visited that part of the field which is designated by Lord Wellington, the position of his "left centre." On the ground which the British forces here occupied, the graves, or rather the tumuli, which ill conceal the bodies of our slaughtered countrymen, are very numerous. Those employed in the work of burial have ill executed the task; having merely dug around the bodies as they lay, and lightly thrown the earth over them. Part of the corpses, or of their garments, was, in many instances, visible.

On the descent of the hill opposite to the left centre, is a strong hedge, at which the French appear to have made considerable resistance to the final charge of the British infantry. Proofs of the carnage which here took place, are distressing beyond description. The earth appears imbued to a great depth with human gore; while numberless caps, jackets, scabbards, belts, cartouch-boxes, &c. &c. strewed the widely-extended field. About three furlongs in advance, on the right of the Charleroi road, is the farm-house, called by Lord Wellington, *La Haye*

Sainte, from which the "light battalion of the legion," he says, "were forced by the enemy, because they had expended all their ammunition." The Hanoverians, posted here, appear to have paid some attention to "man's great concern;" for, in the garden, and all around it, I perceived great numbers of small books of devotion, in the German language; while along the French line, little, I am informed, was to be seen; but scattered packs of cards. I confess, I felt more pleasure in gathering up scraps of these devotional books, than in any other circumstance I met with on the field. *La Haye Sainte* exhibits a melancholy picture of devastation—its walls, perforated in every direction with balls—and its deep well choked up with the bodies of the dead.

From the position of the left centre, we passed over a very extensive field, on which I could not see ten ears of corn, in any one place, that were not trodden down, and, in most instances, trampled into the ground with blood. Passing along the front of the British line, we approached the farm, called by the British Commander *Hougoumont*. It is situated in "front of the position occupied by the British right centre, and near the road leading to *Niëlles*." It appears, even to an untaught eye, to have been a post of the utmost importance to the contending armies. In position, and in strength, it is almost a fortress. The garden is enclosed by a very strong brick wall; the premises are covered on one side by a grove

of beech, and guarded on the other, by a pond, serving as a moat; and in the centre of the farm-yard is a large Roman Catholic chapel. The whole is so situate, that the enemy's cannon could be brought to bear only on the upper part of the walls and buildings; and it received its greatest damage from their shells. This farm, and its vicinage, presents the most melancholy scene in the whole field. "Here the French troops," says Lord Wellington, "began the contest by a most furious attack; and here, against large bodies of the enemy, our brave Guards maintained their post through the whole of the day." The trees at the entrance, (of what kind it was impossible to say, but as large as our fine elms), stand with their arms scattered in every direction, and their trunks burnt to charcoal. The chapel unroofed, and the whole of the walls black with fire. Beautiful fruit-trees, with their burnt branches and scorched fruits pendant on the ruins, while a lower bough or two retain the still ripening fruit, to shew, what, in the morning of the day, the rest had been, and a long garden-wall, perforated by our men to admit the fire of the musketry, directed against the enemy. The grove of beech shews, probably, two thousand trees, every one of them in a wounded, mangled state; struck with shot of all sizes. We counted from forty to one hundred and thirty wounds in a single tree. I entered the *orchard*, unobserved by our guide, but he soon hastened to recall my steps; and

it was necessary, for I already felt considerable nausea from having incautiously approached a great pit, but slightly covered, which contains the sad remains of multitudes who fell on this memorable spot.

From the farm of *Hougoumont*, it is, I apprehend, about a mile and a half to *Bonaparte's Observatory*, from which he directed the battle. This temporary erection, formed of rough beech, recently cut from the grove in which it stands, resembles a square scaffolding of three stories, narrowing as they rise, with a circular seat near the summit. It cannot be less than seventy feet in height. Its position is on the highest ground of the French left, nearly opposite to that occupied by the British commander. If this should prove to be the spot (I said, as I approached it) on which the hand of Heaven has employed British skill and valour to arrest the progress of the most inordinately and successfully ambitious commander of modern times, I shall not regret that I have taken some pains to visit it. I would here learn afresh the great lesson, that "Jehovah reigneth;" that he "maketh the wrath of man to praise him, and the remainder of it he will restrain." I was greatly unwilling to leave this place. The progress of Bonaparte, for the past twenty years, I had watched with an attentive eye, and an anxious heart; and I now thanked God afresh, that an admiration of his talents had never, for one moment, seduced me to frame, or listen to, an apology for his

crimes. Divine wisdom may and will cause much good to arise out of the evil which he has committed: for this, my praise is due to God, but none is due to the mad ambition of this relentless man.

On our return, we passed the position of Lord Wellington and his Staff, and then crossed the field to *La Belle Alliance*, a public house, where many relics of the battle are shewn to travellers. Every step of the path which reconducted us to *Mont Saint Jean*, as well as the neighbouring buildings and fields, wear dreadful marks of destructive ravage.

Casting a last glance over the ensanguined field, I said, How widely different is the view, to those which have so often met my enraptured eye, on the banks of the Isis, the Avon, and the Ouse. Traversing the provinces of my native country, in almost every direction, a scene, in any degree resembling that of *Waterloo*, I have not once beheld. And why is a lot assigned me in that Heaven-protected land!

"Blest Isle, confess thy God!"

But, if a recollection of British fields, contrasted with those of *Waterloo*, excite my gratitude, the reverse of the contrast must excite commiseration. The armies of the foe,

*"— flying, had disclos'd
The ghastly plain. I took a nearer view,
Unseemly to the sight, nor to the smell
Grateful. What loads of mangled flesh and limbs,
(A dismal carnage!) bath'd in reeking gore,
Lay weltering on the ground!"*

DR. WATTS.

Our Redeemer bitterly wept, even in the distant contempla-

tion of such a scene. Nor shall my heart be steeled to the reflection, that the great mass of the French soldiery entered the awful contest in a state bordering on intoxication; while our own countrymen were marched at dead of night, from scenes (there is too much reason to believe) of riot and debauchery, and fell by crowds the moment they entered the hostile field.

"Thus frenzy darts eternal fate."

An estimate of the woes which this awful contest has inflicted, may, perhaps, be best formed by a reference to that of individuals. I gathered up some French letters. In one of them I read: "Our dear son, you are marching to the field of battle; your departure has plunged both your parents in deep distress. Your leader is, at least, brave; and you must fight his battles. May God preserve you, for the sake of your aged father and mother; so we anxiously pray."

In another, I read, "You, and you only, can enable me to support my earthly existence. While you are absent, my only resource is tears." Almost every letter contained a long list of inquiring, anxious friends. The fate of each individual that fell, must have spread misery through a large circle. How great must be the scene!

Are not these fond relatives at this moment reflecting, that the corpse of a son, a brother, or a husband, lies half covered with earth, while a hand or a foot, projecting from the hillock, invites a vulture or a dog to prey on the putrid body. In

compassion prohibited from entering a field of battle? And may she not venture to look into immortality too? One of my companions found a Bible on the field. I said, "the promises of eternal life which it contains, were, I hope, written on the owner's heart." Hard by, a letter from a pastor of a Baptist church in England, to a pious soldier belonging to his congregation, was gathered up. Its proprietor, it appears, had cherished its consolations in death. O, that all our brave defenders had died thus happy, thus prepared for eternity!

*"Bravely such meet the deadly shot,
Secure of life above the skies."*

Amid the awful tumult of roaring cannon, the sigh was wafted with acceptance to heaven—"Lord Jesus, receive my spirit."

How forcibly does such a scene call on us to act for God! Of how much worth is religion to a soldier; and how greatly desirable is it, that we should, by aiding the Naval and Military Bible Society, and other similar institutions, become the means of increasing the number of "devout soldiers." How can we better alleviate the woes of man, or serve our country's cause?

As I retired, I determined to subscribe cheerfully to the widows and orphans of the Waterloo sufferers, and more diligently than ever to promote the circulation of Bibles.

Again, I said, "By terrible things in righteousness," God may have answered our missionary prayers. These fine provinces of the Netherlands

may, by this day's dreadful victory, be secured to the dominion of a Protestant sovereign, whose great care it shall be, to diffuse among them the invaluable blessings of that knowledge which leadeth to eternal salvation.

With what vast events, in the present and in future ages, may the decision of one awful day be connected? How altered from that evening is the face of Europe! I follow with prayers the ambitious, the daring, the guilty leader of the Gallic bands.—May God give him repentance, as he did to one who made the streets of Jerusalem to flow with blood! Liberty, to vex the earth with more calamities, may he never more obtain!

Whatever be my share of those privations, or those exertions, that are necessary to sustain the safety and prosperity of my native country, I feel more than ever ready to bear, not only without murmuring, but with gratitude to Him, who has thus far guided Britain through the storm, and who has still, I trust, mercy in store for this highly favoured land.

In a future number, I may, perhaps, indulge myself in some reflections on the state of Society in the Netherlands, which, as I passed through Ostend, Bruges, Ghent, and the neighbouring towns, appeared to be such as must excite, in every benevolent and well-informed mind, the most compassionate wishes on their behalf.

I am,

Sir,

Your's, &c.

J. H.

Oxford, Aug. 9, 1815.

THE
REV. R. HALL'S SPEECH
(Of Leicester)
 TO THE
**BRISTOL AUXILIARY
 BRITISH AND FOREIGN
 SCHOOL SOCIETY.**

AFTER stating, that, as a non-resident, he should not have taken part in the discussion, if he had not been particularly solicited by a deputation of the friends of the society; he proceeded by noticing, that we generally found the population of despotic states in ignorance; that ignorance was the fruitful parent of vice; that the prosperity of this society had his ardent prayers, for its object was the diffusion of knowledge. Whatever tended to improve the reason, must raise the species in the scale of being. A nation, that professed an inspired revelation, must appreciate the necessity of teaching to read. If we attended to the dictates of divine truth, we discovered, that the poor were committed to our care, and that they had claims upon us for their comfort and instruction. It had been remarked, that, by extending education, we should, at the same time, increase profligacy: but the union was unnatural. By circulating knowledge, we enabled the poor to act a more noble and virtuous part; we elevated their minds above the pressure of poverty, and the pains of disease. By instructing them, we sweetened the toils of life, and consoled their minds under the burdens and difficulties which they were called to

bear; and we improved their morals at the same time that we secured their obedience. By learning them to read, we regulated their passions and increased their enjoyments; we enabled them, in their seclusions from the world, to explore the pages of unerring truth, "whereby they might become wise unto salvation."

The system of national education had been thought impracticable, and to be one of those magnificent chimeras which amused mankind. But the mechanism of Mr. Lancaster's plan seemed not only well calculated to facilitate the progress of instruction, but to become universal in its application. Its expenses, contrasted with other modes of instruction, were comparatively insignificant, and, on trial, would be found to be as useful in its nature, as magnificent in its effects.

Amongst the objections to Mr. Lancaster's plan, he would notice one, which escaped the observation of a gentleman who had preceded him. It had been said, that a violent emulation was likely to be excited, unfavourable to the welfare and peace of society; this he allowed might not be the brightest motive of action; but what could supersede the use of one of the most active principles of our nature. Was not this principle continually operating in most of the concerns of life, not only without censure, but with commendation; and could it be supposed, even in private schools, limited to small numbers, that the talents of young people could be so nicely ba-

lanced, that this stimulating principle could lie concealed? We contradicted experience to act without emulation. If we took away emulation, we must next put away the sense of shame, which produced, on the youthful mind, nearly the same effects as admiration, and we must stimulate only by the fear of corporeal punishment, which was the lowest of all motives. The principle of emulation had been beneficial, not only to individuals, but to societies. One society had excited the jealousy of another, and their rivalry, not always perhaps pure in the motive, had produced general good, and called forth the energies of each. Their different merits had promoted investigations, which had terminated in the strengthening of both societies, and in eliciting the means of more extensive operations to enlighten and bless mankind. We found, in the divine records, St. Paul exhorting the Corinthians to *emulate* the Macedonians, "whose deep poverty abounded unto the riches of their liberality;" and, in his epistle to the Romans, he says, "If by any means I may provoke to *emulation* them which are my flesh, and might save some of them." This principle was so strongly implanted in the human mind, and so frequently sanctioned by divine revelation, that it ought not hastily or universally to be condemned. The objection to elevate the minds of the lower orders of society, was an unworthy principle. Education, in the hands of a few, created pride and intolerance; but,

when it became general, those passions were mitigated and suppressed. It needed not be feared, that the different classes in society would press too closely on each other. As the opulent could always command more time, and embrace greater advantage, in proportion to their opulence, to raise them above the lower orders, whose time must necessarily be spent in procuring the necessities of life; so, by the universal diffusion of knowledge, society would be more harmonised, its whole edifice be raised and improved, whilst the relative position of each part would remain unchanged. And it was certainly preferable, that society should be in a state of gradual improvement, than one part should remain in ignorance to foster pride and superiority in the other. Without casting any reflections on other societies, he thought this, in justice, was the only one, that merited the name of *National*; that which embraced the majority of the nation. He could not but designate its rival by a figure of speech we called *catachresis*; or the abuse of a trope, when the words are too far wrested from their native signification. To apply this metaphor to the minority was an *ellipsis*—a society tending to divide the nation; the deficiency or disjointed part of which was to be supplied by the imagination—an *ellipsis* he apprehended not easily to be filled up. In his opinion, instruction should precede choice. This institution most admirably combined with others, and might be extended

to all nations; whilst one society presented the casket of divine truth, this presented the key to unlock those treasures. It run in a parallel line with the Bible Society, never touching, but keeping at a majestic distance; moving, as it was to be hoped, in harmony, till the ages of time should be swallowed up in eternity. By educating the poor, we should make them better subjects; more obedient to the laws: and increase the welfare of society at large. In the political world, we had latterly seen nations convulsed; we had beheld the degradation of all that was great, and the elevation of all that was obscure; society had trembled at its very base. What was better calculated to give solidity to the fabric of society, than making the foundation secure? What so calculated to prevent a people from being infected with the vices of other nations, as teaching them to value the privileges of their own? The lower class of society was the basis and strength of all states. In it were found the germ of all revolutions, and the moral state of its character gave the complexion to all its political changes. How necessary, therefore, to raise a people from ignorance, and bind them to us by gratitude. In doing this, we strengthened the whole edifice; but, regarding only the higher parts of the building without securing the foundation, the whole might be overturned. We had also, the authority of scripture for saying, that "for the soul to be without knowledge is not good."

THE
DUTY OF CHRISTIANS
TO
VISIT THE SICK.

AMONG the various duties which the religion of Jesus imposes upon its professing servants, there are few, if any, more important, or more neglected, than that of visiting the sick and the afflicted; and, while its importance cannot easily be disputed, its neglect may be but too easily accounted for, since there is something in the very constitution of our natures, that renders us averse to scenes of sorrow and distress; and which is too often increased by the very means that ought to excite our sympathy, and raise our commiseration to the highest possible degree; and, it is to be feared, that in exact proportion as the bounties of Providence are bestowed upon us, we grow indifferent and thoughtless to the sufferings and privations of others.

Actions, however in themselves virtually good, can only be justly supposed to proceed from motives produced and imparted by the Fountain of goodness itself.

On this account, we do not expect to find a corrupt tree bearing good fruit; or the carnal mind, which is enmity against God, glowing with a generous zeal and disinterested affection for the best interests of our fellow men. But while, on the other hand, a good tree will necessarily bear good fruit, it is the bounden duty and professed delight of the disciples

of Jesus to imitate his example, who went about doing good; to them we are entitled to look for works of faith, and labours of love, as the best external evidence of heirship with Christ, and devotedness of heart to God; and great indeed will be the confusion and dismay of those, who, at the judgment of the great day, shall be addressed by some obscure and suffering, but nevertheless sincere and humble follower of the Lamb, in the pathetic strains of the Redeemer: "I was an hungered, and ye gave me no meat; thirsty, and ye gave me no drink; naked, and ye clothed me not; sick, and in prison, and ye visited me not:" while gratitude, wonder, and transport, will fill the breasts of those who shall hear others testify, "I was an hungered, and ye gave me meat; thirsty, and ye gave me drink; naked, and ye clothed me; sick, and in prison, and ye came unto me." Then shall the Judge pronounce, in presence of an assembled world, "Inasmuch as ye did it unto the least of these, my little ones, ye did it unto me." Who is there, then, among the goodly number of those who have named the name of Christ, and avowed themselves disciples of the cross, that does not feel the importance of the admonition, "Whatsoever thine hand findeth to do, do it with all thy might?" For this purpose, we do well to consider our obligations to the duty in question, and the encouragements it affords. Our obligations may be supposed to spring from the bounties of

Providence, the blessings of grace, the example of Christ, and the value of the immortal soul.

The bounties of Providence have, indeed, a strong claim upon our gratitude, while that gratitude is not worth the name, that does not stimulate to exertion, and manifest itself by an anxious regard for the honour and interests of the great and bounteous Giver. And have we received from the hand of him who giveth to all men liberally, a thousand daily and repeated mercies? Has our bread been given us, and our water sure; and has the God of our mercies, in a variety of instances, prevented us from ills, both seen and unseen; and shall we not be constrained to exclaim, "What can I render unto the Lord for all his benefits towards me?" while we shall cheerfully obey the dictates of conscience, and the suggestions of sympathy, with regard to those from whom many of our comforts are withheld, not from any superior worthiness in us, or greater sinfulness in them; but rather to afford us an opportunity of manifesting the holy and benevolent effects of the gospel we profess to believe. Does "smiling mercy crown our lives;" and shall we not cheerfully devote a part of that mercy, and reflect its smiles, to mitigate the woes and soothe the sorrows of those around us? And are we unworthy of the least favour we enjoy; and shall we, with unfeeling heart, and with unsparing hands, engross the whole, and, with apathy, deny the smallest tithe of all

our store, to lessen the sum of human misery, or cause the widow's heart to leap for joy? But there are still stronger claims on our benevolent exertions as Christians, arising from the blessings of grace. "Freely ye have received," says our Lord to his disciples, "freely give;" and one would imagine, (did not the lethargic practice of but too many professing Christians prove the contrary,) that souls who could rejoice in being redeemed from the curse of the law, by the unbounded compassion, vicarious sufferings, and unexampled love of the Redeemer, would manifest an inextinguishable ardour for the welfare and salvation of others, to whom this grace was not already given, and who were yet strangers to the covenants of promise; and that the methods of Divine Grace, in their own effectual calling, would lead them to embrace every appointed and suitable means, in endeavouring to snatch the souls of others, as brands, from the eternal burning. Such *should*, indeed, be the practice of all those who love our Lord Jesus Christ in sincerity; add to this the example of Christ, who, forsaking his rightful throne, and veiling his divine glories in the array of sinful flesh, "became sin for us, though he knew no sin, that we might be made the righteousness of God in him;" enduring the contradiction of sinners against himself; submitting to all that sin and malice could suggest; and, finally, closing a life of sorrow and of grief on the accursed cross. Surely if such unexampled love

as this do not melt our hearts to pity, and stimulate our hands to exertions, it is almost vain to add, as an additional incentive, the value of the immortal soul. But this must live for ever, in a state of inconceivable blessedness or everlasting woe; and we do, indeed, possess but little evidence of being called by grace ourselves, if the souls of our fellow-creatures are not precious in our esteem, and their salvation an object of our warmest desire—our unabated efforts, and our fervent prayers. Nor are we so destitute of encouragement in a work so glorious as unbelief would suggest, or our own deceitful hearts believe; and this, we presume, will appear, if we consider our duty as Christians; and this ought ever to be sufficient to inspire us in the execution of every good word and work; and, if a divine success attend our efforts, it will have a happy tendency to heighten our joys; and accelerate our footsteps, in the path of life; and if, on the contrary, we should ever fail in our endeavours to do good, nor ever see the fruits of our labours, it will be an all-sufficient reward, if, at the last great and solemn tribunal, our Saviour and our Judge shall say, with reference thereto, "It was good that it was in thine heart." But we should, also, remember for our encouragement, the almighty power and grace of God. When Jehovah is resolved to work, who among the sons of men, or legions of infernal spirits, can let or hinder? Surely none; nor is extensive wealth, or splendid talents, or

profound research, necessary to accomplish the designs of him who could raise up a company of poor and illiterate fishermen, to lay the foundation of his kingdom, and evangelize the world. Consider this, my friends, and be not discouraged by a sense of your weakness, your unworthiness, or your fears. Call up to recollection, also, instances of marked success; and surely there are few that bear the Christian name, that have not seen, or heard, or read, of numberless instances, where the meanest and most unlikely means have been productive of the most important ends; while increasing wonder will, doubtless, be excited in the celestial world, by the recital of the various ways in which our God is pleased to bring his wandering sheep within his fold. Consider, lastly, the promises of scripture: "Whosoever," saith our divine and compassionate Redeemer, "shall give a cup of cold water to a disciple in my name, shall in no wise lose his reward;" and, "whoso," says the apostle James, by the inspiration of the same gracious Saviour, "shall convert a sinner from the error of his ways, shall save a soul from death, and hide a multitude of sins." E. D.

OUTLINES OF MR. BIRT'S

MISSIONARY SERMON,
Delivered at Zion Chapel, in June last.

MR. BIRT took his text from Eph. iv. 13. "Till we all come into the unity of the faith."

The substitution of *into the unity*, for, *IN the unity*, he thought, would be fully justified by an examination of the text, or by a reference to its marginal reading.

He observed, that the apostle was admonishing the Ephesians to union, by various reasons,—some of them, on account of their oneness, bear directly on the point, and those, which are in themselves diversified, have, in their design and operations, the same tendency.

Our Lord having, by his incarnation, labours, and death, laid the foundation of his kingdom, received in his exaltation, gifts for men; and to maintain, extend, and perfect his empire, he gave, first, extraordinary, and then ordinary ministers, and these will be continued as workers together with him in the ingathering and edification of the church, "till we all come INTO the unity of the faith."

He considered the whole verse as an amplification of the subject contained in his text; and proposed to shew what it is to "come into the unity of the faith;" who will arrive at this state; and to fix on the period when it will be accomplished.

In shewing what it is to "come into the unity of the faith," he observed, that by *the faith* he understood the word or system of faith—"the faith once delivered to the saints." It supposes a previous commencement and progression; coming *into its unity* is the consummation. This led him to speak of the perfection of the faith, its adaptation to men, and its rela-

tion to the Saviour, as the high and complete standard to which God will raise his people; the form of doctrine, a mould, into which the disciples are all delivered, and from which, the whole church will receive the full impression and likeness of the Son of God.

As the faith is a system of knowledge, coming into its unity, supposes a perfect agreement between our ideas and its truth and doctrines. "Now we see through a glass darkly, but then face to face. Now we know in part; but then shall we know even as also we are known." We shall then come into the unity of the knowledge of the Son of God, for we shall see him as he is.

As the faith possesses a distinct and peculiar spirit, to come into its unity, it will be necessary for our dispositions to be in perfect conformity to the spirit exemplified and inculcated in the gospel—for the same mind to be in us which was in Christ Jesus—to become perfect men.

The faith being an exhibition of the will of God, to come into its unity supposes such a supreme respect for his authority, and perfect compliance with his commands, as to render our conduct an exact counterpart of the divine prescriptions. "There shall be no more curse, but the throne of God and the Lamb shall be in it, and his servants shall serve him."

The faith being a system of the most supreme blessings, combining all the best interests of men with the highest glories of God, to come into its unity

supposes the full accomplishment of its many great and precious promises, so that our persons and circumstances shall be a complete illustration of divine promise. Then we shall come to "the measure of the stature of the fulness of Christ." We shall be "conformed to the image of the Son of God;" and the church will evidently be "the fulness of him that filleth all in all."

Having compared this state of blessedness with the glories of the world, he proceeded to point out the persons who will arrive at this consummation. We are directed to them by the word of God, in a great variety of particulars, but all of them in relation to the faith. They are partakers of the grace revealed in it. They have known, received, trusted, obeyed, and loved the faith. They have been interested in its cause, fought its battles, experienced its gracious supports, and expected its high rewards. All these will come together into its unity, though here they have been separated by the ages of time, by seas and continents, by different languages and manners, by various imperfections, sects, and parties. In the present state, they have all had a common relation and sympathy of spirit, in the faith; and, ultimately, they shall, all of them, with inexpressible affection and joy, meet in its unity.

In attending to the period of this consummation, he observed, that there is not any past time that has an appearance of it: that we are not yet arrived at it: that the latter day

glory does not promise it; and, that the present state of heaven does not contain it. This supreme blessedness is reserved for the day of the resurrection, when our Lord Jesus shall come to be glorified in his saints, and to be admired in all them that believe. The patriarchs will wait for their youngest brethren in the faith; and, on that auspicious day, the whole and long-separated family shall meet their glorious Head, and each other, and by him be introduced and welcomed "into the unity of the faith." "He shall see of the travail of his soul," and say to them, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." "And so shall we be for ever with the Lord."

The improvement was by observations, on the perfection, the immense value, and the vast importance of the word of God: on the extent of our obligations to give all possible countenance and energy to the exertions which are now made to translate, to disperse, and publish their blessed system of faith: on the duty of ministers to respect the perfection, the adaptation and sufficiency of the faith; to preach it only and fully; and on the great concern they should possess and manifest to bring their hearers to it, to connect them with it, and to build them on it: on the fallacy of expecting the end, but by the use of the means; and enforced the great necessity and importance of an immediate commencement in the faith by observing, that repentance, be-

lief, and conversion, are as essential to the system as glorification. On the tendency of the subject to excite mutual kindness, forbearance, and assistance, whilst we are progressing in the faith, through the imperfections and trials of the present state, and to teach us, with ardent desire, to be "looking for, and hastening to the coming of the day of God," when we shall "all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

A
BRIEF MEMOIR
OF

E. W. HARLAND,
WHO WAS EXECUTED FOR FORGERY
IN THE OLD BAILEY,
July 27th, 1815.

E. W. HARLAND, from a child, had been accustomed to read the scriptures, and sit under an evangelical ministry. By these means he became acquainted with the leading truths of the gospel, but never was a member of any Christian church. Before his apprehension, he was not considered a renewed man. Unhappily for himself, he possessed a proud, ambitious disposition, that induced him to make appearances far above his circumstances, by which he was involved in debt. From this state of embarrassment, he was led to extricate himself by criminal means; and thus was verified the language of Solo-

mon: "Pride goeth before destruction, and a haughty spirit before a fall." Doubtless many recollect the late circulation of fictitious notes, resembling those of the Bank of England; but, with this difference, instead of, "I promise to pay the bearer one pound," it was "one penny." He first exercised his genius in making a note like these. His next attempt was to make a one pound Bank of England note, which he completely effected, and then proceeded to make one of two pounds, and, afterwards, one of five pounds. Thus we observe the progress of sin; it is, generally, small in its beginnings, rapid in its growth, but awful in its consummation. When he had passed the notes, his mind was filled with horror at his own wicked and dangerous practices; and he resolved that he would never make another; but this resolution was overcome by the sinful propensity of his heart, and he persevered in transgression until his iniquity found him out. On the 1st of March, he was seized on suspicion of forgery. Immediately afterwards, he requested a magistrate to receive from him a full confession of his crimes, to be sent to his prosecutors. This disclosure relieved his mind from an intolerable burden, and, from his apprehension till his death, he never denied or concealed his guilt; nor did he offer the least extenuation of it, but, on the contrary, aggravated it to the utmost. To a friend, who saw him at the police office, he said, "Do pray for me, that God may give me a

broken and a penitent heart." This was spoken in so affecting a manner, as to excite a hope, that a divine impression was made on his mind. During the early part of his confinement, his mental agony was indescribably great. Many portions of holy writ which he had read; many faithful sermons which he had heard, with the remonstrances of his own conscience, rushed into his mind, and produced deep despondency. As he had, formerly, so evidently turned a deaf ear to the voice of the Lord, he was justly apprehensive that God, in his wrath, would say unto him, "Because I have called, and you have refused, you have set at nought all my council, and would none of my reproof: I also will laugh at your calamity," &c. Prov. i. 24—31. In this state of distressing fear, the case of Manasseh afforded him a degree of hope. Manasseh, like himself, had received religious instructions, but afterwards committed grievous sins, for which he was ultimately bound in fetters; and, though he had not previously sought the Lord, yet, *even then*, God was intreated of him. He also found encouragement from 1 John, i. 7, "The blood of Jesus Christ cleanseth us from all sin." When he was arraigned at the bar, he was determined not to aggravate his crime by falsehood, therefore he pleaded *guilty*; which prevented any trial, and he received judgment of death on his own confession.

In the cells of Newgate, he was regularly visited by several evangelical ministers, who ab-

ways found him in a *very serious* frame of mind. In this state, he readily received the humbling truths of the gospel, and seemed deeply to lament the depravity of his own heart. The crime, for which he suffered, was not the only object of his painful remembrance, but the whole of his conduct in life appeared to pass in review, and overwhelm his soul with grief. Hence he became as conspicuous for *humility* as he had formerly been for ambition and pride. Though he fully believed the consolatory truths of the gospel, as applied to real penitents, he retained a constant fear that he was not of that number. When he was reminded of the fulness and freeness of redemption by Jesus Christ; the nature of his promises, and God's willingness, through him, to receive the chief of sinners, he shook his head, and replied, "I know it is all true, but I cannot lay hold of it; I want to feel an application of divine truths to my own mind." Pardon through the *precious blood of Christ*, and that salvation which is *wholly of GRACE*, were the only grounds of his hope, and he was earnestly concerned to bear the Saviour's moral image. Feeling, as he did, the awful prevalence and dreadful effects of sin, he took a particular pleasure in contemplating the Lord Jesus as a complete Saviour; one who could save him to the uttermost. Christ, and Christ alone, was the refuge of his soul. By repeated conversations on these important subjects, his mind gradually in-

creased in knowledge of divine things, and his hope of salvation was strengthened; but his hopes were generally mingled with fears, and, to the last hour of his life, he retained a jealousy lest he should deceive himself, and come short of eternal happiness.

During the five months of his imprisonment, *his conduct was uniformly consistent*; and though he separated himself from those prisoners whose behaviour was unbecoming their awful situation, he used every means of impressing upon the minds of all, the absolute necessity and vast importance of true religion. In one instance, *at least*, these endeavours were apparently successful, and we hope it will form an interesting article in a future number. But he felt the greatest interest in his own relatives, whose eternal welfare occupied his most serious attention. His *HABITUAL seriousness* led him to reprove, even the smiles of his fellow-prisoners. He was at *no* time the subject of *great* joy, but seemed almost afraid of receiving consolation, *even* from the promises of God. On one occasion, when he felt his mind more supported than usual, he said: "I am afraid I am too comfortable, and think my former distress the best evidence of grace." He would also frequently say: "It would ill become me, *particularly me*, to be seen triumphing: all I seek, and hope, is, to live and die a weeping penitent at the foot of the cross."

We have reason to believe that, in his cell, much of his

time was spent in fervent prayer. He said: "I find it best with me when I can have communion with God."

Two days before he suffered, his friends met for prayer in the condemned room in Newgate. After five ministers had severally prayed, Harland knelt down, and offered his fervent and solemn supplication to the Father of mercies. His manner was peculiarly affecting and impressive. On the following afternoon, they met again for the same purpose. These were seasons of remarkable solemnity; every heart appeared deeply affected, and every mind devoutly engaged with God. His relatives now, (painful task!) took their final farewell,—a touching scene. Clasp- ing the hand of one, he said,—“When you see my wife, let all your conversation be about Christ.” To a friend—“Pray for me that I may not be deceived.”

At ten o'clock that evening, a minister and another friend came to spend the night with him. As soon as the cell door was locked, he expressed a wish to pray. They knelt down, and he poured out his soul to God in a very feeling and fervent manner, and appeared to hold intimate communion with heaven. He rose from his knees with a *more comfortable assurance* of an interest in Christ Jesus than he had previously possessed, and, at the same time, exclaimed,—“Blessed be God for this opportunity: I feel he is with me.” Soon afterwards, contrary to all his former feelings, he proposed a hymn, and selected the following:

“When I can read my title clear,” &c.

During the night, he frequently wrestled most powerfully with God in prayer, confessing his own sins, and pleading the exceeding great and precious promises of the gospel, besides uniting with his friends in various and successive acts of devotion, often repenting:

“O for an overruling faith,
To cheer my dying hours,
To triumph o’er the monster death,
With all his frightful powers!”

In the last hour, several ministers were admitted to be with him. They found him, still cleaving to the Saviour, and trusting in him for present support, and future happiness: after a little interesting conversation, he was requested to engage in prayer with his friends. At this time, he confessed his highly aggravated sins, and, adverting to his former attendance at the house of God, begged most affectingly, that the Lord would pardon the injury that his wicked conduct had done to the cause of Christ. He also besought God, most earnestly, to search and try his heart, that, if he had been deceiving himself until that hour, Christ would, even then, come and take full possession of his soul. And, with great fervour, pleaded that gracious promise, which had often encouraged his mind; “Him that cometh to me, I will in no wise cast out.” He afterwards appeared in a state of pleasing serenity, and united with his friends in presenting the following prayer to God, in very solemn sounds. (Col. 100th.)

Free me from death's terrific gloom,
And all the guilt which shrouds the tomb;
Heighten my joys, support my head, ~
Before I sink among the dead.

May death conclude my toils and tears,
May death destroy my sins and fears,
May death through Jesus be my friend,
May death be life, when life shall end.

Crown my last moments with thy power,
The latest, in my latest hour;
Then to the raptured heights I soar,
Where sin and death are known no more.

Rippon's Selection, Hymn 551, 2d part.

When the ordinary, announced the arrival of the sheriffs, Harland lifted his hands and eyes, saying: "Lord Jesus remember *me*, now thou art in thy kingdom:" adding, "my soul is open to receive Christ," Rev. iii. 20; and, turning to his friends, he said, "I am very happy." With a mind, supported by the grace of Christ, he proceeded to the scaffold, which he ascended with a firm step, and then offered his last prayer, in a very audible voice, saying: "Lord Jesus, thou didst once hear the prayer, and forgive the sins of a dying thief!! hear *my* prayer, and forgive *my* sins, now thou art in thy kingdom. Lord Jesus, art thou not exalted as a *Saviour*! Oh! save *me*, a *wretched sinner*! didst thou not say, when on earth, 'him, that cometh to me, I will in nowise cast out,' Lord, I come to thee, now receive me to thyself——"

--- The drop fell.---

Truly, "sin, when it is finished, bringeth forth death."

Thus terminated the life of E. W. Harland, in the thirtieth year of his age. He was a young man of pleasing appearance, and extraordinary endowments of mind; and previous to the commission of the crime,

for which he suffered, had borne a good character. But his transgression, brought an ignominious death upon himself, shame upon his relatives and friends, and involved his family (consisting of an afflicted wife, in a state of pregnancy, and two young children) in the utmost distress.

It is hoped, that this awful case, will produce a due effect on the minds of all who read it, and that *youth*, in particular, will watch against pride—a worldly spirit—and the first appearance of evil, for, "Behold, how great a matter a *little* fire kindleth." Remember who hath said: "God resisteth the proud, but giveth grace unto the humble." "Those that walk in pride, he is able to abase."

JOS. BROOKSBANK,

T. VASEY,

A. AUSTIN,

T. WOOD.

The above-named ministers, also, particularly recommend the affecting, and very distressed case of Mrs. Harland, to the kind attention of every humane person. See the Cover.

ANECDOTE

OF

COLONEL GARDINER.

It is said Colonel Gardiner always gave up two hours in a morning to the word of God and prayer. He determined that nothing should rob him of his precious time for devotion; if his regiment had to march at six, he rose at four; if he had to march at four, he rose at two.

Miscellanies.

The Bishop of St. David's on the British and Foreign Bible Society, and on Mr. Norris's Attack upon that Institution; as contained in his Work, entitled, "The Bible, and nothing but the Bible, the Religion of the Church of England," and extracted from Mr. Dealtry's Vindication of the Bible Society from the Aspersions of Mr. Norris.

I HAVE declined a topic, to which the general subject of my tract, and the obligation of a former promise, invited me—the vindication of the Bible Society, from what I hold to be a most unjustifiable attack, by the Rev. H. Norris. The immediate purpose of these pages occupied me too fully to allow me to enter on a subject which deserved a larger consideration than I could here give it. I cannot, however, dismiss this tract to the public, without, in some degree, acquitting myself of my promise. The work alluded to is, indeed, so destitute of the demonstration which it professes to give, so defective in its premises, so inconclusive in its inferences, and so reprehensible in its calumnies, respecting the Church Members of the Society, that I might leave it to its own refutation, and spare myself the trouble of making any reference to it, if I was not desirous of obviating two objections, which are frequently brought against the principle of the Bible Society, viz. that it is founded on a systematic rejection of the Common Prayer Book, and that the universal distribution of the Bible supersedes the regular ministry of the church, or (as it sometimes expressed) "discards the ministry from the word."

VOL. VII.

The members of the Bible Society ought to be better judges than others, who do not belong to it, upon what principle the Society is founded, and upon what principle they act. The rejection of the Common Prayer Book never could come within the view of the Society. And this will be the more obvious, if we bear in mind the general objects of the Society for promoting Christian Knowledge. That ancient and venerable Society distributes Bibles, Prayer Books, and other religious tracts, that are in conformity with the doctrine and government of the established church. It would be desirable, if the whole Christian community of these dominions could be united in forwarding these plans. But it was obviously impossible, that the dissenting part of the public should co-operate in all the objects of the Society. Nor, indeed, would it have been consistent with its constitution to admit such associates. But, in the distribution of the Bible, the first and great object of the Society, all Christians could concur without being members. This first principle of the Society for promoting Christian Knowledge, is the ground of the Bible Society, and has succeeded beyond all calculation or hope. It is a principle which militates against no form of church government: it neither advocates nor interferes with any peculiar interpretations of scripture: it accepts the scripture as its own interpreter. But it rejects nothing, it undervalues nothing, it discourages nothing that can serve to explain the scriptures.

3 R

it proceeds on the principle of the authorized version, and distributes the Bible without note or comment; but it does more: it upholds the authority of that version by confining itself to it. With the first great principle of the Society for promoting Christian Knowledge, it co-operates most powerfully: it promotes Christian knowledge, by distributing the pure word of God to an infinitely greater extent, both at home and abroad, than could have been done by any society, not acting upon the *single* principle of distributing the Bible.

The Bible Society does not profess to sell the Common Prayer Book: it was impossible that all Christians should concur in such a purpose. But, by not selling the Prayer Book, it no more rejects it, than it rejects the Homilies. Before the publication of the version of King James's translators the authorized versions were usually accompanied with notes. Erasmus's Paraphrase was ordered to be kept in churches. But the omission of notes, by king James's translators, was not a rejection or reprobation of notes and comments; nor was the discontinuance of Erasmus's Paraphrase, a censure on the Paraphrase.

The objection, that the universal distribution of the Bible supersedes the regular ministry of the church, is, I am persuaded, the very reverse of the fact. Our reformers had certainly no such apprehension.

EDINBURGH

BIBLE SOCIETY.

THE sixth Annual Meeting of this Society was held, May 30, in the Assembly Rooms, George-street;

R. Hepburn, Esq. of Clarksington, one of the vice-presidents, in the chair. The report of the committee was read by the Rev. James Peddie, one of the secretaries; from which it appeared, that the following donations had been voted during the past year, *viz.*

	L.
British and Foreign Bible Society . . .	1700
Oriental Translations of Sacred Scripture	300
Naval and Military Bible Society . . .	50
Hibernian Sunday School Society . . .	50
Hibernian Society of London . . .	50
Society for Native Irish Circulating Schools	50
Society for Gaelic ditto . . .	50

The four last-mentioned sums were voted, to further the circulation of the English, Irish, and Gaelic Scriptures, through the medium of these schools. The above donations, being 2250*l.* are independent of the sum paid in the course of the year, on account of Bibles and Testaments for distribution in Scotland, which has not been less than 983*l.* 4*s.* 6*d.* Among the receipts, the annual subscriptions, donations, and collections, amounted to above 550*l.* And it appeared, by this report, that there had been received, since last annual meeting, 105 donations from 59 distinct auxiliary societies, amounting to 2419*l.* 10*s.* 10*d.* *viz.* 875*l.* 17*s.* from those in Edinburgh, and 1543*l.* 3*s.* 10*d.* from those in the country.

The total amount of the Society's donations, since its commencement, was stated to be above 8900*l.* sterling, *viz.*

	L.	s.
Brit. and For. Bible Soc. 27 donations	6050	0
Orient. Translations at Serampore, 5 ditto	1200	0
Hibernian Bible Society . . . 5 ditto	600	0
Naval and Military Bible Society, 4 ditto	250	0
Evangelical Society of Stockholm . . .	100	0
Printing the Book of Psalms in German	50	0
Hibernian Sund. School Soc. for Scriptures	50	0
Hibernian Society of London for ditto	50	0
Soc. for Gaelic Circulat. Schools, for ditto	50	0
Society for Native Irish ditto for ditto	50	0
Donations of Bibles and Testaments, in a variety of languages, chiefly English	451	0

£ 8901 0

MUNGO PARK

GIVING

COPIES OF THE NEW TESTAMENT
TO THE MAHOMETANS.

MUNGO PARK's last mission to the interior of Africa, was undertaken in 1805. The biographer of this celebrated man informs us, that "we must be content to remain in ignorance of the precise circumstances of his melancholy fate. But that he was attacked by the natives, on his voyage, from Sansanding, eastward; that he was overpowered by numbers, and that he perished on his passage down the Niger, cannot reasonably be doubted." — *Life of Park*, p. 86.

In a letter to Earl Camden, dated November 17th, 1805, he says, "I am sorry to say, that of forty-four Europeans, who left the Gambia in perfect health, five only are at present alive, viz. three soldiers (one deranged in his mind,) Lieut. Martyn, and myself. My dear friend, Mr. Anderson, and likewise Mr. Scott, are both dead; *but though all the Europeans who are with me should die, and though I were myself half dead, I would still persevere; and, if I could not succeed in the object of my journey, I would, at last, die on the Niger.*" P. 80.

The following extracts will gratify those who are anxious to have the scriptures circulated:

1805. June 4. "Baniserile is a Mahometan town. The chief man, *Fodi Braheima*, is one of the most friendly men I have met with. I gave him a copy of the New Testament, in Arabic, with which he seemed very much pleased.

June 11. "Went, in the afternoon, to see a brother of *Karfa Taurai*. He had a very large

collection of Arabic books; and I made him quite happy by adding an Arabic New Testament to the number."

June 16. "Just as the people and asses were gone, the good old schoolmaster, whom I mentioned in my former travels,* came up. Gave the schoolmaster five bars of scarlet, one bar zaloolo, (fowling-piece,) ten bars of beads, fourteen of amber, and two dollars, which made him completely happy. I likewise gave him an Arabic New Testament, which he promised to read with attention."

It is very pleasing to observe, that he was so willing to give, and that the Mahometans of Africa were so willing to receive, the Book of Life! May a host of men arise, with Mungo Park's zeal and perseverance, to labour in a better cause.

Stepney.

W. N.

* See Park's Travels, p. 257.

QUERIES TO THE DEIST.

MR. EDITOR,

BEING, very lately, in company with a young gentleman, son of a pious and able minister, of your denomination, deceased, it was with considerable regret I observed, that he had received impressions unfavourable to religion, and adopted, in its stead, the more *fashionable dogmas of deism*.

Being informed, that my young friend was intimate with, and frequently visited, the well-known Peter Pindar, I conceived myself no longer at a loss to account for these impressions. My object, therefore, in requesting a place in your Magazine for the following queries, is, that it may, if possible, excite in the mind of the

person alluded to, and others, a serious inquiry into the nature and tendency of the erroneous opinions he has so unhappily imbibed.

I am, Sir, &c.

Query 1. Can it be inconsistent with the notion we entertain of a Divine Being, that he should make a revelation of himself to his creatures?

2. Is the study of nature sufficient, of itself, to guide us in our moral conduct, and to influence us in our pursuit after happiness?

3. If there be a God, and we be his dependents, is it not a fair and reasonable deduction, that he has made his will known, and that he has established laws for our regulation?

4. What could have influenced the prophets to declare, "Thus saith the Lord," if they had not been thus commissioned to speak; and when, by that declaration, they put their own lives to stake; as was the case with Jeremiah, Daniel, and others?

5. Are the historical facts, related in the Old, with the miracles recorded in the New Testament, void of foundation? If so, how is it that heathen writers, in the earliest ages, vouched for their authenticity?

6. By what influence has divine revelation obtained such extended acceptance? and, can it be attributed either to priestcraft or ignorance?

7. If, according to your opinion, there can be no divine revelation, what was it, but the most powerful conviction of its reality, that enabled the wisest and best of men to die in its defence?

8. Did there ever exist a deist, who voluntarily surrendered his life, rather than relinquish his religion?

9. Does not deism, in its moral effects, tend to relax the bonds

of civil society, and to sap the foundation of any well-regulated government?

10. Are the Jews rejected and derided for their incredulity?—On how much worse grounds stands the deist?

11. In sickness, and in the solemn hour of death, whence will you derive support and consolation?

And, finally, may not the Christian, when placed under those circumstances, experience much more than you?

SUMMARY VIEW

OF THE EXTENT AND POPULATION OF THE EARTH.

Extracted from the new Edition of that
useful and valuable Work,

LAVOISNE'S HISTORICAL AND GEOGRAPHICAL ATLAS.

EUROPE.

	Square Miles.	Population.
Great Britain	77,244	14,598,997
Ireland	37,457	3,432,400
France (with its accessions)	96,000	36,000,000
Italy (including Sicily and Sardinia)	11,200	14,004,800
Spain	77,000	10,340,000
Portugal	16,000	6,300,000
Germany	200,000	25,000,000
Hungary and Gallicia	80,500	14,000,000
Holland	9,400	2,634,000
Denmark, Norway, and Iceland	170,000	2,100,000
Sweden and Finland	210,000	2,977,366
Pomerania and Rugen	1,640	110,000
Russia	600,000	33,000,000
Turkey	182,700	8,000,000
	1,600,701	209,202,000

ASIA.

Turkey	470,400	9,000,000
Arabia	700,000	10,000,000
Persia	800,000	20,000,000
Hindustan	800,000	110,000,000
India, beyond the Ganges	741,500	25,000,000
China	1,200,000	370,000,000
Tibet, &c.	800,000	10,000,000
Tartary, Independent	600,000	8,000,000
Sibiria, Russian	300,000	2,000,000
Sibiria	1,700,000	7,000,000
	20,380,100	804,000,000

AFRICA	2,000,000	94,000,000
AMERICA	9,000,000	50,000,000
Islands in various parts of the globe	1,000,000	2,000,000

Obituary.

Extract from the Appendix to the Third Report of the East London Auxiliary Bible Society.

GOLAM ALLI, a Lascar, (born at Chawker, in Bengal), was taught to profess the Mahometan religion; but, like the greater part of the Lascars, who navigate the East-India ships to this country, he was ignorant of the contents of the Koran; yet he professed to believe, that his obedience to the precepts of the Koran, entitled him to Paradise. He came to this country in 1813, on board the East India country ship, Java, Capt. Dennison, in the capacity of clerk to Serung Ramsamsee, who died on the voyage to England. The Lascar and Chinese committee of the London Missionary Society engaged him to teach the Bengalee language, and, in this undertaking, he was indefatigable.—Not long after forming this engagement, he left the place where his countrymen dwell; in the neighbourhood of the metropolis, and accepted free lodging with persons whom he was teaching Bengalee, and with them he united in family worship. Here he copied out the whole of St. John's Gospel in Bengalee, which, with other books, had been procured from the missionaries at Serampore. The Lascars were assembled, at different times, in various places of worship, where Golam Alli and his pupils read the word of God in a language they all understood. There were 300 Lascars at one time; and the whole, in the course of that year, who heard him read, amounted to upwards of 800. When Ne-

vargi (another Lascar) hesitated to unite with him in public readings, for fear of offending Mahomet, he said, "I know nothing of prophet, nor what Koran say—What good prophet do for any body?—What good prophet do for me?"—But, alas! Golam Alli still embraced opportunities for gratifying the lusts of depraved nature, and would associate with his countrymen in their abominable deeds. To draw off his mind from this course, he was prevailed on to learn to read and write English; and, at length, the English New Testament was put into his hands. The miracles of the Saviour, recorded by St. John, first arrested his attention. He was, for some time, confounded by the history of them; but afterwards confessed, that Jesus was none other than the Son of God. The account of our Lord's conversation with Nicodemus, made a lasting impression upon him; but, when he came to the 6th chapter of St. John, all his thoughts were occupied with it fully; and, for some weeks, he scarcely read any other portion of Scripture, or talked on any other subject. He now began to speak to his countrymen of the Saviour.—"Mahomet," said he, "fight and kill,—Jesus Christ no fight—no kill.—Jesus Christ love, pity, and do good to all men."

About this time, he chose to sit under the ministry of the Rev. Thomas Williams, an independent minister, in Ratcliffe; and, during the ten or eleven months which he lived after this, he satisfied all who knew him, that he was not a forgetful hearer. He now an

longer sought, but shunned, the company of his old companions in sin; and, when any of them came to see him, he always had the scriptures, and his Bengalee hymn-book, at hand, which he read to them. At one period, scarcely a day passed without several of his countrymen visiting him, to hear of the Christian books, and what Golam Alli had to say. During the last winter, from fifteen to twenty Portuguese Lascars regularly met, three times a-week, for divine worship, in the house where he lodged; and he generally had something to say of the mercy and love of our Lord Jesus Christ, in living and dying for poor sinners. The Portuguese said, it was quite a new thing to them to hear a mussulman speak of Christianity.

The Lascar and Chinese committee now anticipated the pleasure of seeing this man stand up, in the midst of the multitude of his countrymen to preach Christ, but in this they were to be disappointed. Consumptive symptoms appeared; but nothing could deter him from his work while his strength permitted. In the early part of the present year, Golam Alli requested to be baptized, and to partake of the Lord's supper. In April, he renewed his application; and, on the 3d of May, he was baptized, at Rose-lane Meeting-house, in Ratcliffe. In this service, thirty-four short questions were presented to him, to which he gave short answers, which he had himself written. Soon after this, when visiting a pious man in the near prospect of death, he said, pointing to an orange, "*I love orange—it is sweet—but Jesus Christ more sweet.—I love Jesus Christ.*" The dying man inquired why he loved Jesus Christ? and he replied, "*Jesus Christ die for*

me." Being informed, that his own recovery was very improbable, he expressed his pleasure in the prospect of dying, and going to Jesus. To his medical friend he said, "*Your physic, Sir, do me no good—You do me no good—Jesus Christ do me good;*" but he consented to take whatever medicines might be sent him. The Book of Psalms, in English and Bengalee, he seemed very much to enjoy; and, when he was evidently sinking, the last act he performed was, his *placing the English Bible on his breast*, as he lay in bed, and his Bengalee hymn-book on his pillow; and soon after, on the 17th of June, 1815, he died. The last word he uttered, was "*Father!*" with his eyes fixed, looking upward, as if engaged in prayer. His remains were interred, on the 21st of June, in the burying-ground belonging to Rose-lane Meeting; and the Rev. Mr. Williams preached his funeral sermon, on the following Lord's day evening, from Rev. vii. 9, 10. A plate of cast lead was placed on his coffin, with the following inscription: "*Golam Alli came to this country a Mahometan, in 1813; was baptized May 3, 1815, by the name of Felix James, in the adjoining meeting-house, by the Rev. T. Williams; and died a believer in our Lord Jesus Christ, on the 17th of June, the same year, aged 26 years.*"

The name "*James*," Golam Alli selected from the list of the Saviour's apostles. "*Felix*" was given him on account of the *happy* frame of his mind.

MRS. E. HOOTON.

THE subject of the present paper was descended from a re-

spectable family. In the early part of life, while at school, and at a distance from home, she was excessively fond of novels, plays, and vain amusements. At this period, she was sometimes the subject of strong convictions. An instance may be adduced as proof of this: One morning, when she came down stairs, the play-book and the Bible lay together. She felt a strong inclination to take up her favourite book, but dared not do this till she had read a chapter in the Bible, to satisfy conscience.

When between sixteen and seventeen years of age, she was on a visit to her relations, who attended at the baptist meeting at Towcester. While there, she heard a sermon by Mr. S. Barker, of Henley-in-Arden, from 2 Tim. iii. 4. "Lovers of pleasure more than lovers of God." This made a deep impression upon her mind, and her distress bordered upon despair. In a few weeks, she returned home, but could find no rest. Soon after this, she went to visit an acquaintance in Bedfordshire. There she had the opportunity of hearing several ministers, but still remained in doubt and in distress. After her return to B —, the place of her residence, she heard a sermon from Hosea, xiv. 5. "I will be as the dew unto Israel; he shall grow as the lily, and cast forth his roots as Lebanon;" which led her to hope, the Lord had begun a good work in her soul. From this time, she returned to live with her relatives before mentioned, that she might enjoy the advantage of hearing the gospel at Towcester. Various were the exercises of her mind for about twelve months; when a discourse from those words, "Is it well with thee?" was made the means

of bringing her to find rest and peace in Jesus Christ. In 1801, she united herself to the Baptist Church at T —, where she remained a member till her decease.

Soon after she joined the church, her uncle and aunt, from whom she had received the greatest marks of tenderness and affection, as well as spiritual instruction, were removed by death. But that Providence which removed them, kept her in the same situation; where, after about two years she entered into a new connection in life. Mr. Hooton at that time had no proper sense of religion upon his mind, yet through her attachment to the cause of Christ, he immediately became a regular hearer, and soon discovered a regard to the same cause, which in a few years issued in his conversion, and he became a member of the same Church. The effect of this, was the revival of religion in her own soul. Of late years, her piety and beneficence, endeared her to those that were acquainted with her. She seemed to occupy an important post in society.

How mysterious are the ways of Providence! Near the latter end of October, 1814, three fine children were attacked with the malignant scarlet fever: two of them died within a very short space of each other, and they were both interred at the same time in the same grave. On this very day, dear Mrs. Hooton was again confined, and delivered of her sixth child. For a few days, she was in circumstances favourable to hope; but an inflammation succeeding, in about a fortnight after, she was a corpse. Her death-bed scene, however, verified the truth of Dr. Young's remark:

"The chamber where the good man meets his fate,
Is privileged beyond the common walk
Of virtuous life, quite in the verge of heaven."

The day before her death, indeed, she seemed unhappy. Being asked by one who was going to spend a few minutes in prayer, whether she wished for any thing in particular; she replied, "Yes. That the Lord would give me to repent aright of all my backslidings. Never have any backslidden as I have done. I have often wet my couch with tears. Sure none have such a heart as I have. If I reach that blissful place, I shall have more to praise God for, than Magdalen, or Saul, or Manasseh. I have my fears: but how could I bear to dwell with blasphemers, and with those who are the enemies of God! I know that my best deeds are sufficient to condemn me; but, I trust I have rested my hope on the rock of ages: yet sure none have acted as I have done. Last Tuesday I thought I did feel my interest in the Saviour, but to-day I feel nothing; I cannot weep. Pray that the Lord would give me true repentance."

During the night, she was tranquil and serene. The next day she afforded full proof that the gospel which had been her support in life, was sufficient to afford her comfort in the prospect of death. For, till within a few minutes of her dissolution, she talked to those around of the goodness of God and the bliss of Heaven. A dear relative said your pulse is very low. She answered, "I shall soon be wafted to the land of light and glory," and almost immediately expired. Thus our deceased friend sweetly fell asleep in Jesus, Nov. 25th, 1814, in the 31st year of her age: leaving an affectionate husband and four children to deplore her loss. Her death was improved

by her pastor, from 1 Tim. i. 15. A passage which had afforded her great encouragement.

THE REV. JOHN HIRST,
(Of Bacup,)

DIED, JUNE THE 15th, 1815,
AT THE
Advanced Age of 78 Years and 9 Months.

HE continued to preach till within a month of his death. He was ordained pastor of the Baptist Church, at Bacup, December 31st, 1772. With this church, he began his stated labours, and with it he continued till death parted them. He was greatly esteemed by the people of his charge, and by the neighbouring churches. A larger account of this good man is intended to be published, as soon as the particulars can be collected and arranged. Persons possessing any interesting information respecting him, will greatly oblige his surviving children and friends, by communicating such information to the Rev. James Hargreaves, Ogden, near Rochdale, Lancashire.

The church, left destitute of a pastor by his death, would be glad to be informed of a minister at liberty, whose principles are Calvinistic, of a holy life, and an affable, social temper, suitable to succeed their late venerable pastor.

Mrs. Hirst, the widow of the Rev. J. Hirst, survived her husband only fifteen days. She was in her 89th year. Long and happily had they lived together, and in their death they were not divided. They are laid together in the same grave. They had mingled their prayers here at the throne of grace, and no doubt, they now mingle their praises before the throne of glory.

MRS. MARY WILCOCKS.

AMIDST the aboundings of sin, it is peculiarly pleasing to see that divine grace is rescuing some poor sinners, on all hands, from the ways of perdition:—The subject of this memoir appears to be one so rescued, by the grace of the Redeemer.

Mary Wilcocks was born at Gilstead, in the parish of Bingley, Yorkshire, in the year 1778. Her early life was spent in estrangedness from God, and in a marked attention to gaiety; nor does it appear that any evidences of seriousness were manifested until towards the latter end of her life. On July the 24th, 1797, she entered into connexion with a respectable family in the vicinity of her birth-place, by marrying Mr. Thomas Wilcocks. She appears, in her marriage state, to have conducted herself with much propriety in her attention to the things of time, but the realities of eternity were too little regarded. About the year 1812, however, her mind was stirred up to pay more regard, than formerly, to the welfare of her immortal soul. At this period she began to think seriously, and mentioned her concern, in the first instance, to some of her acquaintance in the Wesleyan methodist connexion. She found something wanting to give her inward peace, and satisfaction of conscience; but knew not where to obtain it. Though she had frequently attended divine worship, yet her mind was in the dark how she was to be accepted with God. Her friends, at this period, did not discover to her, clearly, how she was to obtain help; or point out, with sufficient accuracy, the only refuge. It was in vain to tell our

friend what she must do in order to come acceptably to God, for she was convinced, that, of herself, she could do nothing: was entirely lost, and without strength. Sometime after this, Mrs. Wilcocks heard the Rev. William Walton, then a student under the Rev. William Steadman, at Bradford, from Psalm lxxvi. 16. That sermon was the first means of enlightening her mind, and giving her a correct view of the way of salvation. She afterwards remarked to the writer of this paper, "O! that was a precious discourse to my soul, I can never forget it." She now became a constant hearer of the word at the Baptist meeting-house, in Shipley, near Bradford; and a change was discovered in her deportment by all her acquaintance. In August, 1814, the pastor of the baptist church there, first formed an acquaintance with her; and rejoiced to see, on every fresh occasion of converse with her, more pleasing evidences of a genuine change of heart. She now had fully determined to unite herself with this society, but before she could do this, she was confined by affliction; in which affliction, she frequently regretted her neglect of publicly avowing her faith in the Lord Jesus, by being baptized in his name. About the beginning of the present year, she seemed to be hastening to the grave, by a consumption. Of this, however, she was not so sensible, as to be apprehensive of danger. A good husband, and three lovely children, were ties not easily broken; and her desire to amend was great. But grace sanctified the affliction, gently loosened the ties, and enabled her to say to her heavenly Father, "Not my will, but thine be done."

On March 30th, she said, "Come unto me all ye that labour and are heavy laden, and I will give you rest:" this promise has given me great comfort. One evening, when in bed, and in much darkness of mind, that came to my recollection, and afforded great relief;—and also that passage—"I will never leave thee, nor forsake thee." What! will he never forsake me; then I have all that I can want! I had rather live in poverty with my children, and enjoy the love of God in my heart, than have all the world without that. O the love of God! I remember when once at prayer, that was shed abroad in my heart to such a degree as I had never felt before. I can live and die in the faith of Jesus Christ. He is my all, and in all."

On one occasion, the minister on whom she latterly attended, had been preaching about blind Bartimeus; she remarked some time after to Mrs. M. that she could truly say with the blind man, "Lord that I might receive my sight," and added, that when opposed by sin and Satan, it only led her to cry out so much the more for Jesus. On April 4th, Mrs. M. asked her how she felt as to the state of her mind; she then complained, that her memory was somewhat impaired by affliction; and that she had to mourn over her own dulness: It was answered, "It is a great blessing, that you have not now a Saviour to seek in your affliction."—"Yes," said she, "It is so indeed; I often think so." It was said, that great men, as well as good men, were sometimes in darkness. "That," she replied, "encourages me."

April 7, she said, "I desire wholly to submit to the Lord's will, I have had too great a desire to amend, and it has had

a bad effect on my mind. I wish to deliver up all in to his hands: My times are in his hands; nor could I wish it were otherwise. He can raise me up again if he will; he only can give me health and strength. O! what a blessing that I was led to think of Christ before my affliction; and, when in a dull and heavy frame, I then think, 'He will never leave me, nor forsake me.'" On the 12th she said, "I feel many a pang at the thought of leaving my children.—I have never murmured in my affliction, unless it has been at the thoughts of leaving my husband and children; and I fear I I have murmured about them. However, I can venture my all ON Christ, and my all FOR Christ. Had I the whole world, I could give it all up at his call; yet I want to be drawn more to him—to feel more of his love. I would also freely resign my children and husband up to him; but cannot without his help. But he can make me as willing to give them up, as now I feel reluctant. I often think of poor Joseph, (the youngest child) he has tender eyes, and is weakly. But his father will look after them all; and God is able to do all they need for them. I must leave it there."

The spirit of resignation, she now so earnestly desired, she afterwards felt in an eminent degree. April 19th, Mrs. W. said, "I have found it very difficult to be resigned to the Lord's will; but I feel more so than before. I have graven thee upon the palms of my hands; that has much comforted me. I wonder how it is that we should feel so reluctant to die. But I begin now to be fully reconciled. I hope I have an interest in Christ; and he is able to save me. I

"Have a long journey before me, but I dare follow my guide."

April 27th. — She remarked, That she had been much harassed with many fears lest her soul should be lost, and could not, as yet, remove from her mind the painful idea. The minister present, suggested to her, That the grace of Christ was all-sufficient:—that unbelief was a great sin;—and that after the Lord had had mercy on her, it was very improper to dispute his love. — She seemed much more comfortable than before, and said, "I hope I shall not distrust him any more. I know that he is able to save."

May 3d.—"I have fully resigned myself to the will of God, and am willing to go home at any time. I am afraid that I am impatient. I feel that, without Christ, I can do nothing, I am a poor lost sinner; but I believe in him. I have, however, many temptations, but we cannot always enjoy the love of God here." Her ability to converse was now nearly over; but her faith and love towards the person and work of Christ continued, and triumphed.

On Thursday, May 25th, looking upwards, she said, "I hope Jesus is my refuge." Miss M. R. said, "How is it with you now?" —She replied, "O! I feel him." Her last words were, "I feel glory—glory!" and immediately expired. Thus fell a devout Christian, May 26th, 1815, in her 37th year.

On Lord's day, July 2d, Mr. Mann preached her funeral sermon to a very large assembly, from Phil. i. 23; a text which she chose as expressive of the feelings of her own mind. In her departure, her family, her acquaintance, and the pious around

her, have lost an affectionate companion in the way to glory.

I. M.

Shipley, July 8th, 1815.

RECENT DEATH.

ON Tuesday morning, June 13th, at the early age of twenty-five, died Mr. John Rippin, of Titchmarch Mill, Northamptonshire; his first serious impressions were received at the Baptist Meeting, Thrapston: he was distinguished in a very considerable degree, by simplicity, humility, sincerity, and ardent attachment to the cause of religion. In the affliction, which terminated in death, he expressed pious resignation to the will of God, and with flattering prospects in life, and surrounded with endeared connexions, with firm confidence and with humble hope, committed his soul into the hands of Christ to participate in the glories of an eternal world. His funeral sermon, was preached at Titchmarch church, also by the Rev. William Ragsdell, at Thrapston.

ON DEATH.

GOD is he, from whom to depart is to die; to whom to repair is to revive, and in whom to dwell is life for ever. Be not then of the number of those that begin not to live till they be ready to die, and then, after a *foe's* dessert, come to crave of God a *friend's* entertainment.

Review.

A Narrative of the late Mr. W. D. Sandys, of Trinity College, Cambridge, &c.

THIS is a well-written narrative, and will produce a strong and beneficial impression. It exhibits a high-spirited, hardened, profligate youth brought to repentance: a prodigal brought back to his father's house. We hope it will have an extensive circulation, especially among those who live at college. Many pious parents, who have graceless children, will read it with peculiar interest. "To you, Christian parents," the departed youth seems still to say, "What an encouragement to parents never to cease praying for their children." Many prayers had ascended up as a memorial, before God, on his behalf; many precepts and admonitions had been urged upon him. The seed was pure, but it seemed utterly to come to nought. The heavens were shut, and no gracious rain descended during a long night; yet, at length, the showers were poured forth in rich abundance, and weeping was turned into joy." P. 65.

An Answer to the Question, Why are you a Baptist? By a Baptist Minister.

"A GREAT book," the proverb says, "is a great evil." This tract has four qualities which powerfully recommend it: it is cheap, concise, clear, and comprehensive. The topics discussed, are, the meaning of the term Baptism; the example of Jesus Christ; his express command; the practice of the first disciples; the perpetuity of the ordinance, and its practical uses.

We apprehend the unknown author is mistaken, in supposing that to immerse, to dip, and to plunge, are not strictly synonymous. In the next edition, we should like to see a *little* alteration in p. 4, relating to

this topic. Query, What is the difference between *moral* and *practical* uses? p. 33. The term *moral* is often used by preachers so as to be perfectly unintelligible: in this case it appears to be superfluous. It is thought by many, that Baptist ministers dwell too much, or advert too often, by far, to the institute, from which they derive their distinguishing denomination among Christians. Zeal, without knowledge, is dangerous. It deserves, however, to be considered, that this ordinance occupied a very prominent place in the apostolic preaching. "It would be very difficult, I conceive, for any one to point out a single instance of the gospel being preached in the days of the apostles, when baptism did not constitute a part of the discourse." P. 10.

A brief Answer to the Charge against the Bible Society, recently delivered at Bedford, by the Lord Bishop of Lincoln.

THIS appears to be the production of a sensible and candid churchman, and contains a good defence of the constitution of the British and Foreign Bible Society. We insert one short extract. "Your lordship will remember, I doubt not, the anecdote of general Wolfe. When the enemies of his rising fame represented him to his sovereign as a madman: 'It may be so,' said the king; 'but I wish he would bite some of my generals.' I believe, my lord, if some of the dissenters were to bite some of us churchmen, we should not be much the worse for it." P. 9.

Arabia; a Poem: with Notes, &c. By Johnson Grant, M. A. Second Edition.

THIS is an elegant and entertaining poem, very creditable to the au-

Stor's piety as a Christian minister, and his taste as a man of letters. The notes supply some valuable illustrations of passages in the Old and New Testament. The concluding lines will be acceptable to our readers.

"Yes, thou shalt reign, dread Few's! thy praise shall sound,
From Jordan's stream to earth's remotest bound,
O'er Tarishah and the isles, from sea to sea,
All at thy name shall bend th' adoring knee!
Yes, all-subjecting! deathless thou shalt reign,
While thy fall'n foes gnaw impotent their chains!
Thou saints shall hymn; to thee shall gifts be pour'd,
Thou of all praise, by bending worlds ador'd!
Beyond time's bounds, Prince, Saviour, God confess'd!
Source of all good, all blessing, and all bless'd."

Several of the smaller pieces have considerable merit. The author needs not deprecate the severity of criticism; we may remark, however, that he has given a hint to the critical corps, in the last page—

From the Greek of Alcæus and Leschidas, Antholog. book iii. c. 26.

"Here lies a critic. let no willow wave,
But emblem thence grow thick to fence his grave;
He been make honey near, on active wing;
But hornets, like himself, but round and sting."

An historical Sketch of the Translation and Circulation of the Scriptures, from the earliest Period to the present Time, &c. By the Rev. W. A. Thomson, and the Rev. W. Orme, Secretaries to the Perthshire Bible Society.

AN admirable pamphlet, to which we cannot but wish the widest possible circulation. It contains a mass of valuable information on a most interesting subject; and exhibits, with elegance, the fruits of the most elaborate inquiry. Many extracts might be made, which would enrich our pages: one only must suffice.

"Nor ought it to be overlooked, that, in the present very gratifying and encouraging state of religion in this nation, much has been owing to the personal character of our excellent and revered KING. Since the memorable day he ascended the throne, he seems never once to have viewed himself in any other light than as the father of his people; and, as a Christian father, he has never lost sight of their Christian interests. By his unshaken adherence to the

cause of protestantism and toleration—by his determined resistance of the aggressions of infidelity—by his regular observance of the public ordinances of the gospel—by his uniform consistency and integrity of conduct—by his steadfastly discountenancing every appearance of flagitiousness in his court, and by his generous encouragement of every humane or patriotic institution recommended to his attention, he has acquired a name, among the monarchs of Christendom, of pre-eminent excellence; which the breath of malice cannot tarnish, and which will be held in veneration, while there is a British heart to feel, and while the truth-telling page of history preserves it on record. Almighty God has seen meet to spread a gloom over the evening of his days. He lives; but the lamp of reason is extinguished, and he sits in darkness, unconscious of the blessings that are poured, by Heaven, on his subjects; insensible to their testimonies of undiminished attachment; and incapable of participating in their felicities. But still he is their beloved sovereign. Though the crown and the sceptre, and all the dazzling insignia of royalty be withdrawn, he retains what these cannot command, the profound veneration, and affectionate regards, of a free-born and an independent people." P. 94, 95.

The Validity of Baptism by Sprinkling, and the Right of Infants to that Ordinance, &c. by David Oggood, D. D.; and a Church of God described, &c. by Joseph Lathrop, D. D. recommended by the Rev. Messrs. Clayton, Goads, Ford, Humphreys, Barber, and Dr. Winter.

MANY of our readers remember a book, published some years ago, entitled "Candid Reasons for renouncing Antipedobaptism." When that performance was first announced in the United States of America, it excited great expectations among the Pedobaptists in that country. They conceived, that an advocate, appearing under such novel circumstances, must be able to furnish them with

some new and powerful arguments to maintain their practice. How completely those expectations were disappointed, the present state of religious profession in America is alone sufficient to testify. See Baptist Magazine for 1814, page 477.

In the instance before us, America has repaid her obligations, by sending these discourses which are deemed "so judicious and scriptural, and so well calculated for general usefulness" as to induce several well-known and highly respected Pædobaptist Ministers in London to aid their circulation by a recommendatory advertisement. It is this patronage which seems to constitute a claim on our attention which would not otherwise exist.

Of these discourses, the two former were delivered at Malden by a Dr. Osgood, and were "occasioned by the setting up a Baptist Society in that place." This event appears not only to have furnished the topics of discussion, but to have stimulated the preacher to a warmth of spirit which especially when transferred to the press, deserves the severest reprehension. He first attempts to prove the validity of sprinkling as the *mode* of baptism, selecting, as his text, the words of Peter, Acts x. 47, from whence he takes occasion to urge those arguments which have long been familiar to pamphleteers on each side the water. He speaks, for instance, of immersion as "indecent, distracting to the thoughts, and dangerous to the health." He asserts as a well known fact, "that the Greek word for baptism, signifies any kind of washing, by sprinkling and affusion *as often, if not much oftener*, than by dipping;" and that "to say sprinkling is not baptizing, is in direct terms a contradiction of the word of God." He examines the various examples of baptism recorded in the New Testament, and is so positive that immersion could not be the mode, that to believe it, in the case of John in particular, "is contrary to common sense and common decency, and even carries a reflection upon sacred scripture." As to the expressions of Paul in Rom. vi. 4. Col. ii. 12. he declares that "if they (the Baptists) would lay their fancies aside, and let their

reason judge of the meaning of these texts, they would, at once, see that, in them, there is no allusion to any mode of baptism." page 27.

Our readers will not be surprised that such an intrepid champion as this should exclaim "confident we are, that our mode of baptism is more scriptural than theirs," p. 13. Certainly, if the weight of evidence bore any reasonable proportion to the vehemence of assertion, it might be expected that neither his auditors or readers could retain any doubts on the subject. But alas! the proof was insufficient to secure the conviction of *his own* mind. Strange as it may appear, this furious declamation is employed in the support of a position which the author did not believe! For, in page 9, he distinctly admits, that the present mode of baptism (*i. e.* sprinkling) is different from that of the primitive Christians. Nor is this an unguarded, inadvertent expression, since he goes about to account for, and excuse that difference. Can the annals of controversy possibly furnish a more flagrant instance of self-contradiction than this?

As the doctor was thus pleading the cause of sprinkling against the convictions of his own mind, what shall we think of the language which he employs respecting immersion and those who practise it? He dares to say, in reference to the former, "I never see baptism thus conducted without thinking of the superstitious fooleries of paganism or popery, page 9, and as to the Baptists, it is more than implied that, "Like the master to whom they belong, they go to and fro in the earth, and walk up and down in it. They creep into houses, and lead away silly women; throwing darkness upon their understandings, and prejudices, and evil surmises into their hearts. Their subsistence, as well as their popularity, and the estimation to which they aspire, depend upon their success in sowing discord among brethren, stirring up a party spirit, making divisions, and thereby advancing the cause of superstition and bigotry," page 42. Such language can surely excite no other emotion than pity for the partizan who can descend so low as to use it.

Of the remaining parts of the book, we are compelled, by want of room, to take a very slight notice. Dr. O's second sermon respects the subject, in which, of course, he strenuously contends for the admission of infants to the sacred rite. The novelty of one of his arguments may perhaps excite a smile in some readers. Remarking that the Baptists confidently pronounce young children incapable of the qualifications of Christ's disciples, "he adds that justness of observation might lead them to a better opinion of the capacities and early improvements of children. After their birth, not many weeks, perhaps not many days pass, before they begin to learn. Though it may be some time before they will be able to understand the Christian doctrines, yet, favoured with the tuition of Christian parents, and constantly experiencing a Christian treatment, they may very early possess the very temper of Christ's subjects." page 96.

The concluding discourses, by Dr. Lathrop, from 1 Cor. i. 2, are employed in describing the nature of a church of God, the end of its institution, the relation which children bear to it, the qualifications requisite for admission into it, and the fellowship which ought to subsist among its members. These discourses are free from the scurrility which we have noticed in the pages of Dr. Osgood, and comprise some just remarks as to the fellowship of true Christians. But his idea of the nature of a Christian church is evidently so framed, as that infants might be brought within its pale. Hence he considers the gospel church of Christ as no otherwise holy than were the whole Jewish nation under the law. Hence, also, when we are informed that the Lord added daily to the church such as should be saved, he observes, "They are called 'The Saved,' because they are admitted to the offers and means of salvation." We had marked several other passages for quotation and comment, but it is more than time to bring this article to a conclusion.

We must be permitted to express our surprise that our worthy Pædobaptist brethren whose names are

prefixed as recommending these discourses should have taken such a step. We are almost ready to believe that they could not, previously, have given them an attentive perusal. No one of them, we will venture to affirm, would speak of baptism by immersion as resembling the fooleries of paganism, or of Baptists as the agents of Satan. Why then have they circulated such vulgar abuse as this under the character of "judicious and scriptural?"

Undoubtedly, the cause of Pædobaptism needs far superior defence to that which has recently been employed, with so much activity, in its aid. To furnish its numerous adherents with no better arguments than the dissertations of Towgood, or the History of the Men of Munster, will at length lead them to suspect that no better can be found—

*"Non tali auxilio, nec defensoribus istis
Tempus agit."*

That the minds of professing Christians are becoming increasingly attentive to the important points on which we are at issue, we have reason to believe. It is, perhaps, a natural consequence of the increased circulation of the Word of God. Let, then, the influence of that blessed volume be evident, in the spirit with which our inquiries are carried on; and we may venture to indulge the hope that we shall then advance, with swifter progress, towards the period in which the watchmen in Zion shall see eye to eye; when there shall be but one Lord, and his name one.

*Sermons, and other Discourses, by the
late Rev. Samuel Lavington, of
Bideford, in 2 vols. 3d Edition.
Gale and Fenner.*

It is a good indication of the present increasing prevalence of a devotional taste, that sermons are in considerable request. We do not, indeed, claim to be ranked amongst those who imagine, that no good is to be derived from any but the most solemn writings; and yet we heartily wish they were more frequently preferred. As works of fiction multiply, especially those of the doubtful and flimsy cast, the public want

may be said to carry too much sail aloft, and is in danger of being over-set, to the great loss of public morals and piety; but, in proportion to the increase of works of sterling value and indisputable utility, a due accumulation of ballast seems to give steadiness and security.

If Mr. Lavington's sermons were now, for the first time, to be introduced to public notice, we should feel great pleasure in furnishing a very ample account of their merits, with specimens of their excellent peculiarities; we should announce them in terms of the warmest recommendation, convinced, as we are, that no one can peruse them without profit, unless he be destitute of all taste for religion and of every principle of right feeling: but the extensive circulation they have obtained is sufficiently indicative of their unusual worth. To those fastidious persons who can never read a book that is not perfectly elegant in all its parts, beautiful to the eye, smooth to the touch, harmonious to the ear, who cannot receive truth itself unless it be conveyed with an Addisonian correctness and polish of style, or a Johnsonian rotundity of periods, these volumes, interesting and valuable as they are, will afford no gratification. Nor were they written merely to fill up a space in the library, or to contribute to the momentary amusement of those who sport upon the brink of perdition, forgetting they have time to redeem souls to be saved: but they treat upon such *unfashionable topics* as, —Dedication to God,—Christ seeking and saving those who were lost, —Growth in Grace,—Watchfulness, —The Second Coming of Christ, &c. and contain such *unfashionable plain speaking* as the following; which, if a person cannot relish, he must not purchase the work; but, if he can, we assure him, he will find ten or twelve hundred pages little inferior.

"I exhort you to give yourselves to God without delay, *because it may otherwise never be done*. How common is it for men, when their consciences urge them to this self-dedication, to put it off to a more convenient season! 'At present,' says

one, 'I am otherwise engaged; I have so much business upon my hands, that I have not time for so serious and solemn an affair; but, when I shall be at leisure, I hope to consider about it.'—'I have,' says another, 'so many disorders about me, that I cannot be composed enough for so weighty a concern; but, when my health and spirits return, I hope to be more disposed to give myself to the Lord?' Foolish people, and unwise? is it thus that you trifle with God, and your souls, and salvation? Shall your happiness, in eternity, be postponed and hazarded for the momentary gratifications of life? When the world and sin do but beckon, you immediately run; but, when God or religion calls, you indolently say, 'It is time enough yet.' But remember, that however confident you may be of futurity, the grave may soon be your house; where all your work, and devices, and knowledge, will cease. Is giving yourselves to the Lord an interruption to your business? then your business is unlawful, and *ought to be interrupted!*"

In one word, for our limits preclude other observations or larger extracts, these discourses are plain, pointed, striking, evangelical, warm from the heart, and they *must* reach it!

LITERARY INTELLIGENCE.

Preparing for Publication.

A fourth edition, in octavo, of that interesting work, "Simpson's Key to the Prophecies; or, a concise View of the Predictions contained in the Old and New Testaments; which have been fulfilled, are now fulfilling, or are yet to be fulfilled in the latter Ages of the World.—Amongst other Things, the corrupt Doctrines and Practices of the Church of Rome, are exposed in a most masterly Manner; awful Retaliations of Divine Providence on Persecutors, &c. The Whole, like the Author's Plea for Religion, is enriched with entertaining Notes; and to this Edition is added, additional Notes, and an Appendix, chiefly relative to the pouring out of the Vials, &c.

In a few days will be published, the **Second Edition of The Terms of Communion**, with a particular View to the Case of the Baptists and Pædobaptists, by Robert Hall, M. A.

Mr. Brook is preparing a Review of the Review of his Lives of the Puritans, in the Christian Observer, which will be ready before the end of the month.

Books recently published.

The perpetual Intercession of Christ for his Church, a Source of Consolation under the Loss of useful Ministers; a Sermon, preached at Eagle-street Meeting, London, as a Tribute of affectionate Respect, to the Memory of the late Rev. A. Fuller. By Joseph Ivimey.

Just published, the Indwelling and Righteousness of Christ, no Security against corporeal Death, but the Source of spiritual and eternal Life; a Sermon, preached at Kettering, at the Funeral of the Rev. A. Fuller, by John Ryland, D. D.

Remarkable Sermons, by Rachel Baker, delivered during Sleep; and Devotional Exercises, &c. with Remarks by Dr. Mitchill and others.

Strictures, of eternal Import, and universal Concern. By the Author of the Temple of Truth, &c.

Messiah, a Poem, in 28 Books, in one handsome volume, royal octavo.

No. XXVIII. of the periodical Accounts of the Baptist Missionary Society.

Reflections on the Fall of a great Man. A Sermon, occasioned by the Death of the Rev. A. Fuller; with an Appendix, containing Extracts from a few of his Letters, by W. Newman, President of the Baptist Academical Institution, Stepney.

Hints from an invalid Mother to her Daughter, on Subjects connected with moral and religious Improvement in the Conduct of Life, in various Relations. By Anna Williams.

A new and improved Edition of Mr. Serle's *Horæ Solitariae*, in two volumes, octavo, is nearly ready for publication; also, A Collection of Family Prayers, from the devotional Writings of Baxter, Henry, Willison, Bennet, Watts, Doddridge, and others; selected and revised by the late Samuel Palmer, of Hackney. To this edition will be added, a Biographical Sketch of the Author's Life.

Missionary Retrospect, and Foreign Intelligence.

A LETTER has been received from Java, dated March 10th, at which period both the brethren, Robinson and Trowt, were so far recovered as to be able to resume their labours. Mr. T. has sent home a curious specimen of the Javanese language, which appears to bear some affinity to the Sungskrit. In the Malay, he hoped to be able to address the natives, should life and health be spared, by the month of June or July.

RELIGIOUS SECT IN NORWAY.

PERHAPS no part of Protestant Europe has been, of late years, in a more languishing state, as it respects vital religion, than the kingdom of Norway. But God has not left himself, without witness, even there. A

sect has lately sprung up in that country, who are, by way of derision, termed Saints. Their religious principles are said, in some respects, to resemble those of "The Society of Friends." They do not, however, lay aside the ordinances of Baptism and the Lord's Supper. Their leader, whose name is Hans Neilson Houghe, has laboured abundantly, and suffered much on account of his zeal. He was first awakened about thirty years ago, in a very remarkable manner. Being on board a boat, laden with straw or hay, it was, by some accident, overset, and he was in imminent danger of losing his life. In his extremity, he cried to God for help, and promised, if he would preserve him from his present danger, he would serve him as long as he lived. He was heard; and, in a marvellous manner, he experienced preservation. Soon after, he left his employ, and gave himself wholly to

the work of the ministry. Considerable numbers were wrought on by his preaching, who formed a community, for the purpose of affording each other temporal support, as well as to maintain and propagate their religious sentiments. But, at length, the magistrates, instigated, it is said, by the regular clergy, seized the property of these United Brethren, and imprisoned their teacher, Hans Neilson Houghton. When he was seized by the officers, and his hands and feet were put in irons, and he was otherwise used very roughly, he bore it all with the greatest patience;

saying, when he willingly stretched out his hands to have the irons put on, "I rejoice I am worthy thus to suffer persecution for the Lord's sake; and though you have taken away my outward property, you cannot take away my inward peace;" which had such an effect on the multitude who stood by, that many of them afterwards became converts to his principles. The last accounts which have come to the knowledge of the writer respecting him, were dated in 1813. He was then still a prisoner.

DELTA.

Domestic Religious Intelligence.

BAPTIST

ITINERANT SOCIETIES.

To the Editor of the Baptist Magazine.
SIR,

It is presumed, that the following accounts of the success of itinerant-preaching, in the counties of York and Lancaster, will not be unacceptable to many of your readers, who may not have an opportunity of perusing the annual report of the Society. We begin with

YORKSHIRE.

In the neighbourhood of *Drumby*, the itinerants have preached regularly upwards of two years. In November last, FIVE persons who had attended their ministry, gave most pleasing evidence of their conversion to God. They professed their cordial belief of the gospel, and anxious desire to observe the ordinance of Christian baptism. Mr. Steadman's esteemed services were requested, and obtained, on that occasion. A large concourse of people assembled to hear the sermon, and still larger to witness the ordinance of baptism, which was administered in an adjoining river. The scene was novel; but it was more, it was truly inte-

resting and impressive. To behold a number of persons, who had forsaken their former wicked practices; who had professed repentance and faith; baptized at their own request, was truly an interesting and affecting spectacle. Although it was supposed that upwards of 5000 people were assembled, on that occasion, the utmost decorum was observed; and, we trust, that many "who came there to mock, went home to pray." We understand that FOUR more have been baptized since the preaching of the Word, and meetings for prayer are well attended; and several others are expected soon to declare themselves on the Lord's side, after which, it is likely they will be formed into a church. At *Pool*, a room is fitted up for worship, which will contain nearly 200 people, and is generally well filled. About twenty persons have been baptized, and were formed into a church, on Tuesday, 16th of May last. Messrs. Steadman, of *Bradford*; Trickett, of *Bramley*; and M'Farlane, of *Raaden*, were engaged in the services.

LANCASHIRE.

Clithorn is a village which contains upwards of 500 inhabitants; it

being two miles distant from any place of worship, till, during the last four years, they were perishing for lack of knowledge; and no man seemed to care for their souls. About three years ago, a room was fitted up for worship, which will accommodate about 200 people, where the gospel has been regularly preached, we hope, with considerable success. Several have already put on the Lord Jesus Christ, by embracing the ordinance of baptism; and, we believe, nothing but timidity prevents others, who are proper subjects, from following the same example. A Sunday School is taught in the same room, (the only school in the village,) which is well attended. At *Haslingden*, a few friends have been assisted in defraying the expenses of regular preaching, for about four years past. The church now consists of about forty members, and they have it in contemplation, shortly, to erect a chapel.

Itinerant labours have also, we trust, been made very useful to the good of many in the Filde, an extensive country betwixt Preston and Lancaster.

On Saturday, July 22d, a church was formed at the *Roebeck*, near *Gars-tang*. Mr. Allison, student from *Bradford*, introduced the service, which was performed by a river side. Mr. Gray, of *Blackburn*, preached from Acts, ii. 41; after which, Mr. Edwards, of *Accrington*, administered the ordinance of baptism to fifteen persons, twelve men and three women, nearly all in the prime of life, and, we trust, all in the lively exercise of repentance towards God, and faith in our Lord Jesus Christ. They were formed into a church in the afternoon, a relation which none of them had ever filled before, except one, who had been a Roman catholic. The services of this day were peculiarly interesting, and, we hope, they will be long remembered for good. The congregation was large, attentive, and, many of them, deeply affected with what they saw and heard. The room, which was lately opened for worship, in this neighbourhood, is generally crowded with attentive hearers; and, we trust, these are but the first fruits of an

abundant harvest; an earnest of what the Lord is about to do for this benighted part of the country, whose ignorance and prejudice have long been proverbial, and where the majority are still Roman catholics.

ORDINATION,

AND

NEW CHAPEL OPENED,

AT STREET, NEAR GLASTONBURY,

Nov. 10, 1814.

N. T. BURNETT was ordained to the pastoral office of the particular Baptist Church, at Street, Glastonbury, Somersetshire, their new chapel being opened the same day. Brother Martin, of Malmsbury, introduced the services of the day by reading the scriptures, and prayer. Brother Viney, of Bridgewater, described the nature of a gospel church, and asked the usual questions—Ordination prayer by Brother Cox—Charge by Brother Ryland, Rev. ii. 10; "Be thou faithful," &c.—Sermon to the people by Brother Holloway, Heb. xiii. 22, "Brethren suffer the word of exhortation." Brother Holloway preached in the evening, from Mic. iv. 8. "The first dominion." Other devotional services by brethren Opie Smith, Cattle, and Reynolds, (indep.) The pleasing exercises of the day will be long remembered by the people and their pastor.

The establishment of preaching the gospel at Street, commenced about seventeen years ago, by two brethren of the name of May: They, in connection with our dear Brother Martin, now of Malmsbury, laboured there, and in the neighbouring villages, indefatigably, for twelve years, one of them being removed by death, and the others called away by Providence, the people were left almost destitute of a minister; but the Lord, in the course of his all-wise providence, sent their present pastor amongst them.

None of the friends, during these twelve years, were united to any church; but since their present minister has been with them, nineteen

persons have been baptized upon profession of faith in Christ, and united in church-fellowship. For thirteen years, they met, for the worship of God, in a dwelling-house, which proved by far too small for the congregation; they, therefore, thought it their duty to provide a more suitable place, especially considering the far advanced age of the good widow woman in whose house they used to worship, and they were very unlikely to obtain a place for the same purpose after her decease. Upon those considerations, and for the glory of the Redeemer's kingdom, they have built a chapel 32 feet and a half, by 23 and a half, with a vestry, and a very convenient baptistry, all of which cost upwards of four hundred pounds.

The chapel is vested in the hands of trustees, for the use of the Baptist denomination for ever. Towards the above sum, one hundred pounds have been collected by them and their immediate connections. For the liquidation of the remainder, their appeal must be to the generosity of the friends of Christ; and, when the peculiar circumstances are stated in which their minister stands, (his people not being able to do *any thing* towards his pecuniary assistance, and he having his hands engaged in business, which renders it impossible for him to be long from home for the purpose of personally waiting on the friends of religion for their kind assistance;) we trust, that without any other statement of facts, the cause of Christ at Street will meet with that liberality, from the friends of religion, which the humble case requires. Should any individuals be disposed to remit donations in its favour, they will be faithfully applied, and thankfully received, by the

Rev. Dr. RYLAND, Bristol.

Rev. Mr. PORTER, Bath.

Or, by the pastor of the Church,
N: T. BURNETT, at Street.

NEW CHURCHES FORMED.

BROMSGROVE.

On Tuesday, May 30, 1815, a Church was formed, of the particular

Baptist connexion, in Worcester-street, Bromsgrove; the services of the day were conducted as follows: in the morning, brother Cooks introduced the service and baptized four persons: The Rev. Mr. Birt, of Cannon-street, Birmingham, concluded with prayer. In the afternoon, these, with twenty-six others solemnly united in the covenant, or bond of union, drawn up on the occasion; and gave to each other the right hand of fellowship. In the evening, the union was publicly recognised: Mr. Birt delivered a judicious discourse, from Rom. xiv. 6, last clause, "Whether we live, therefore, or die, we are the Lord's" after which, he read the church covenant, to which the brethren signified their assent by standing up while it was read. Mr. B. then, administered the Lord's supper. May this little interest grow as the corn, flourish as the vine, and bring forth fruit like Lebanon. Amen.

WELLS.

On Lord's day evening, July 30th, 1815, a church of the particular Baptist denomination was formed in the city of Wells; and, we understand, that there is a very promising prospect of raising a congregation there. Hitherto the baptists in that city have been obliged to travel as far as Crocombe, to enjoy the ordinances of the New Testament, agreeably to the dictates of conscience.

NEW MEETINGS OPENED.

SWANBOURN.

On Tuesday, June 12, 1815, two sermons were preached at the Baptist Meeting-House, Swanbourn, the first in the morning by Mr. Patrick, late of Fenny, Stratford, from 1 John, iii. 1, the other by Mr. P. Tyler, from Ezek. xlvii. 1-12. This Meeting-House has hitherto been private property, but is now conveyed into

the hands of Trustees on the consideration of 250*l.* being paid in four years, by regular instalments.

MARGATE.

A NEAT and commodious place of worship, erected for the Rev. G. Atkinson's congregation, Margate, was opened on Thursday the 13th of July, when three sermons were preached. In the morning by the Rev. Dr. Rippon, from Ps. xxviii. 9. In the afternoon by the Rev. Dr. Townly, from Exod. xiv. 15; and, in the evening, by the Rev. Dr. Collyer, from 2 Tim. ii. 7. The Rev. Messrs. Townsend, of Ramsgate, Young, of Margate, Hinton, of Oxford, Barker, of Deptford, and Greig and Dr. Nicol, of London, engaged in prayer. A very large congregation attended through the day, especially in the evening, when multitudes were unable to obtain admission. Nearly 250 persons dined together in the Great Room at the Royal Hotel. There was a universal expression of approbation respecting the building, which combines economy with an elegant neatness; and all the ministers who were engaged in the different services, breathed a spirit of Christian affection toward the pastor, the church, and the congregation; and expressed an earnest desire for the prosperity of the cause. The sum collected at the doors on the occasion was £ 100 2*s.* 6*d.*

WORCESTER.

On Tuesday, August 1st, a new meeting was opened in Droitwich, Worcestershire: Messrs. Brewer, of Birmingham, and Richards of Stourbridge, preached on the occasion, morning and evening. Mr. Scroton, of Bromsgrove, and other brethren, engaged in prayer.

NORTHERN ASSOCIATION.

THE Northern Association of the Five Baptist Churches met at Ham-

sterly, Durham, the 27th and 28th days of June, 1816. First day, they met at two o'clock P. M. for prayer and reading the letters. Three brethren were engaged in prayer. Adjourned at four o'clock. Mr. Pengilly preached in the evening, at six o'clock. Second day. The messengers met at nine o'clock, and again at three in the afternoon, for prayer and conference. Public worship commenced at half-past ten in the forenoon, when Mr. Harper, from Aldstone, in Cumberland, and brother Hartly, of Stockton, preached; the former from Heb. x. 12; the latter from Matt. xii. 10. In the evening, public worship was begun at six o'clock, when brother Williamson preached from Col. iii. 4. Singing at the usual intervals.

A penny a-week society was recommended by the messengers in each congregation, in aid of the Baptist mission, and translations of the sacred scriptures, now carrying on so extensively in the East by the brethren of the mission at Serampore.

The next association, Monday and Tuesday in Whitsun week, at Rowley, in 1816.

ANNUAL ASSOCIATION

SHREWSBURY.

THE elders and messengers of the Baptist Churches, meeting for divine worship at Broseley, (Old Meeting House,) Oswestry, Shifnal, Shrewsbury, Wellington, Whitechurch, Wem, Chester: held their seventh yearly Association at Shrewsbury, May the 2d and 4th, 1816.

State of the Churches,

Added by Baptism, - - - -	38
Experience, - - - -	3
Letter, - - - -	4
Restored, - - - -	2

Removed by Death, - - - -	7
Dismission, - - - -	13
Exclusion, - - - -	6
	<hr/> 26
Increase, - - - - -	21

May 3d, assembled at half-past six in the evening; brother Fenn read xivth chapter of John and prayed; brother Hollis preached from Psalm cxxvi. 6.—“*He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.*”—After sermon, brother Palmer was chosen moderator.—The letters from the Churches were read. The church at Wem, consisting of 13 members, and the church at Chester, consisting of 26 members, were received into the association. (This addition makes the increase 59, and the number of members in the eight churches 423.) Brother Snow concluded in prayer.

May 4th, met at six in the morning: Brethern Hollis and Thompson engaged in prayer.—The circular letter was read, approved, and ordered to be printed. Brother Crumpton concluded in prayer.

Met again at half-past ten: Brother Thomas read the xlvi. Psalm, and engaged in prayer: Brother Lister, of Liverpool, preached from Isaiah, liii. 11.—“*He shall see of the travail of his soul, and shall be satisfied.*”—Brother Weaver concluded in prayer.

At half-past two, Brother Snow introduced the worship, by reading the scriptures and prayer: Brother Hinners preached from Matt. vi. 10.—“*Thy kingdom come.*” Brother Palmer concluded in prayer.

Met at half-past six: Brother Crumpton prayed, Brother Davies, who is supplying at Oswestry, preached from Rom iii. 24. “*Being justified freely by his grace, through the redemption which is in Christ Jesus,*” and concluded in prayer.

After each service, a collection was made in aid of the Itinerant Fund. Amount of the collections, 6l. 16s. 4d.—The accounts relative to this institution were examined, and we are sorry to state, that there

is a considerable balance due to the treasurer, which will appear from the following statement of the receipts and disbursements, since the commencement of the society, in the year 1806.

PAID.	RECEIVED.
£ 273 2 3	£ 261 8 2½
Balance due to the	
Treasurer, -	11 14 0½
	<hr/> £ 272 3 3

WHITCHURCH, SHROPSHIRE.

About thirty years ago, Mr. and Mrs. Bayley came to reside in this town. They were members of the Baptist Church at Shrewsbury, now under the charge of Mr. John Palmer. Being twenty miles distant from Salop, they opened their house for worship, and procured, as frequently as they could, the preaching of the gospel. Their pastor, Mr. Palmer, with his accustomed zeal and indefatigable labour, came over and helped them. God blessed the means, and several persons were enlightened. About seven years ago, a church was formed, of nine persons, who received their dismission from the church at Salop; and, soon after, Mr. Yates was called to preach to them. Mr. Yates laboured among them three years, and then resigned his office. A small, but very incommodious, place of meeting had been erected, and the cause sank very low. The lease of that place being expired, a new place, in an eligible situation, and able to hold 200 persons, has been fitted up, in a very plain and neat manner; where the gospel has been preached, and an increasing congregation gradually collected. During the last twelve months, Mr. John Hinners, a member of the church in Shrewsbury, and called by them to preach the gospel, has almost regularly dispensed to them the word of life. Having received a unanimous and hearty invitation to the pastoral office among them, and having thought it his duty to accept it, Mr. Hinners was ordained over them on Tuesday the 2d of May, 1815.

Mr. William Stevens, of Manchester, delivered a short and able address, on the constitution of a Christian church.

At the request of Mr. Palmer, of Salop, Mr. Bayley, senior member and deacon, (and through whom, chiefly, the cause of God had been introduced and fostered,)

related the steps by which the church had been led to the choice of Mr. Hinners. Mr. Hinners, also, delivered a brief but explicit confession of his faith, and avowed the motives by which he was influenced in the susception of the pastoral office. This part of the service was very affecting. Mr. Hinners was then set apart, by prayer and imposition of hands, and received his charge from Mr. James Lister, of Liverpool, who spoke from these words:—"Take heed to yourselves, and to all the flock, over the which the Holy Ghost has made you overseers, to feed the church of God, which he hath purchased with his own blood."

In the afternoon, Mr. Palmer spoke to the church from the admonition, "The elders that rule well are worthy of double honour, especially they who labour in the word and doctrine."

In the evening, two persons were ordained to the deacon's office. Mr. Lister read suitable portions of scripture, and received the votes of the church in behalf of the members whom they had called to the office of deacons. Mr. Stevens addressed them from the apostolic canon—"Likewise must the deacons be grave, not double tongued, not given to much wine, not greedy of filthy lucre, holding the mystery of faith in a pure conscience."

The services of the day were conducted with much interest, and made a deep impression on every mind. May it be a time long remembered, and introduce many happy days to the dark county of Shropshire.—Whitchurch is a populous thriving town, and surrounded by several large villages. In two of these Mr. Hinners regularly preaches, and is desirous of maintaining a wide and growing itinerancy in the vicinity. The cause here is but in its infancy; the people are few in number; the church consisting of not more than 40 members, of whom 12 have been added during the past year, and the hearers only beginning to collect; and it is hoped, that liberal friends will cheerfully assist them in carrying on what has been so auspiciously begun. This place of worship has cost £500, on which remains a debt of £200.

MIDLAND ASSOCIATION.

Tuesday afternoon, three o'clock, met at Zion chapel, New Hall street, Birmingham. Brother Butterworth was chosen moderator. Brother W. Hawkins introduced the service by prayer. The letters from the churches were read. Brother

Edmonds addressed the auditory on the spread of the gospel in foreign parts. Brother Butterworth closed the meeting in prayer.

Tuesday evening, seven o'clock, met at Zion chapel. Brother Trotman prayed. Brother Franklin, of Coventry preached, from Isaiah, xii. 6.

Wednesday morning, six o'clock. Brethren Parsons, Hall, Rindon, and Underhill, engaged in prayer. Immediately after prayer-meeting, the fund money was distributed among a number of friends, who are accustomed to preach in villages.

Nine o'clock, met at Brother Johnson's. It was unanimously agreed,

1. That the next association should be held at Bilston, Staffordshire; and that Brethren Trotman, Birt, and Belcher, be appointed to preach; and, in case of failure, Brother Cave.

2 That the circular letters shall be alternately on the important subjects, mentioned at the head of the annual address, especially considered with regard to their experimental and practical influence.

3. That the subject of the next letter shall be, the Doctrine of the Trinity, considered with respect to its experimental and practical influence.

4. That the quarterly meetings shall be held at Bewdley, the first Tuesday in July; at Tewkesbury, the first Tuesday in October; and, at Evesham, the first Tuesday in Easter week.

Half past ten, met at Cannon street. Brother H. Hawkins introduced the service by reading the scriptures and prayer; Brother Draper preached, from Rev. vi. 1, 2.; and Brother Butterworth from Heb. viii. 8, 9, 10. Brother Edmonds concluded the services with prayer.

Four o'clock, met at Brother Eames's. The circular letter, on Motives to Christian Usefulness, drawn up by Brother Draper, was read, approved, and ordered to be printed.

Seven o'clock, Brother Cave read a portion of the scriptures, and prayed. Brother Poole preached, from Psalm xli. 4; and closed the interesting and profitable services of the Association in prayer.

It was requested, that the churches in general will have a collection for the fund to encourage village preaching.

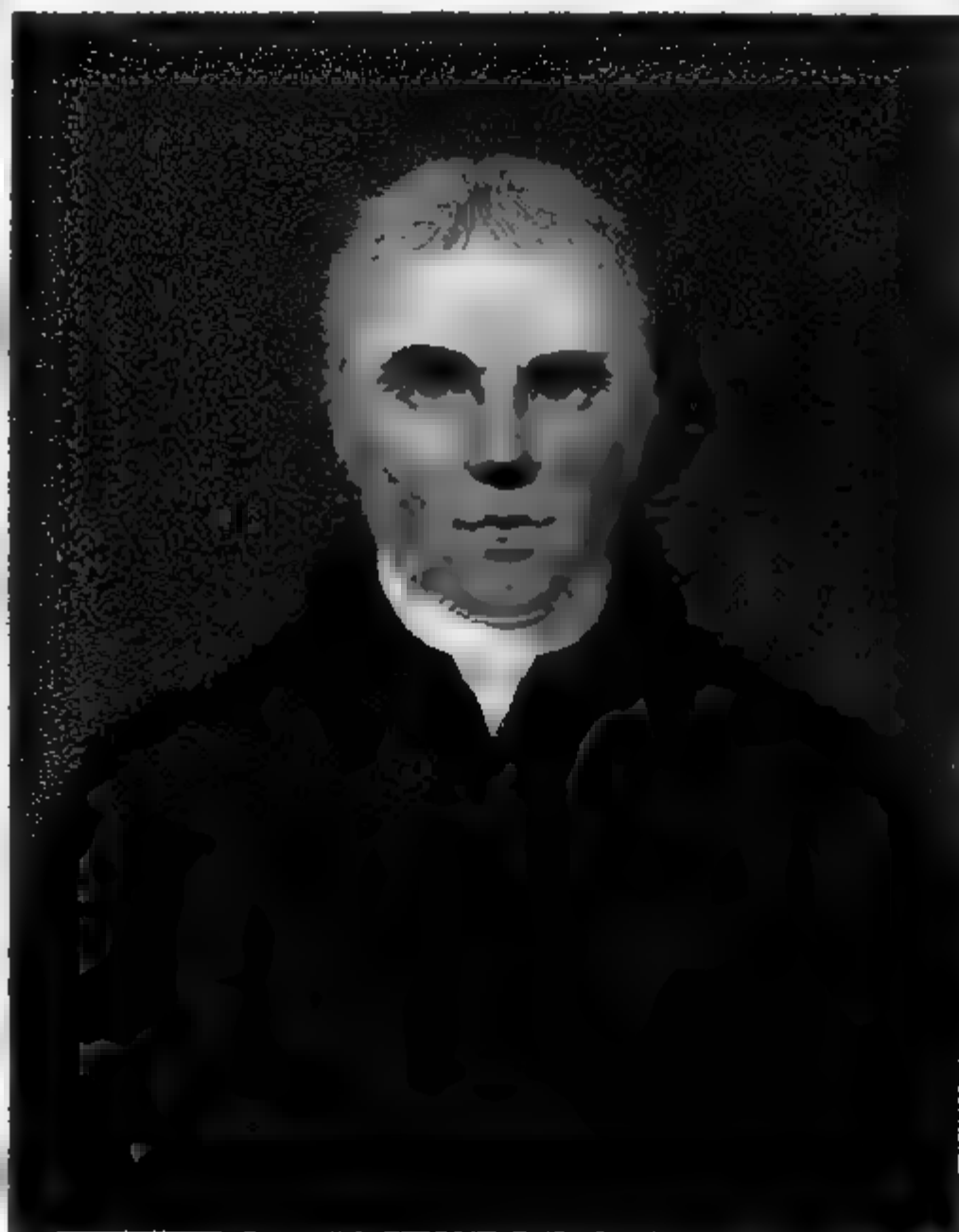
STATE OF THE CHURCHES.

Increase.	Decrease.
By baptism 129	By death 25
By letters 25	By exclusion . . 17
154	42
Total increase, 112.	

THE DREAM OF PILATE'S WIFE.

"What! fated Pilate, could you save his life?
 What vision was it so alarm'd your wife?
 I think I hear her call you with affright,
 And thus the terrors of her dream recite:
 O, Pilate! solemnly prepare to hear
 A narrative that freezes me with fear!
 A dream—but O! support my mind oppress'd;
 The Roman soul is melted in my breast.
 Alone I tremble, e'en with you, I dread
 To think upon the vision of my bed.
 Where'er I move it follows on my view,
 I faint to hear that clamorous guilty crew,
 Demanding his fair life that knows no stain:
 "Away with him!"—O! Pilate, hence, refrain.
 I would not, for the grandeur of a crown,
 To such a whelming weight of fear lie down:
 A crime is brooding that shall all appal—
 Jerusalem is nodding to her fall.
 But, not alone for me the curtain drew,
 The vision, Pilate, chiefly is for you;
 From heaven to you the solemn warning sent;
 And your destruction hangs on the event.
 "I, sleepless, laid me down—it seem'd by fate,
 While you were on the judgment-seat in state:
 That sinless man before you meekly stood,
 While the fierce Jews were raging for his blood,
 Without a charge of guilt, or e'en pretence;
 And you so silent in his just defence—
 But, suddenly, I heard a dreadful sound
 That broke the silence of my sleep profound,
 Himself appear'd!—his form, his face, I knew,
 Brighter than splendour met my startled view,
 While you beheld him, I beheld him too,
 My hair stood up!—I trembl'd fearful now;
 And yet no mortal terror mark'd his brow!
 Anger I read, and dreadfully severe;
 But not such wrath as trembling mortals wear;
 Such meekness, with such majesty of mind,
 The lamb and lion in his looks combin'd.
 Some power sustain'd me, or his piercing sight
 Had sealed up mine in everlasting night.
 O! not the form that at your bar appears;
 Methought his features seemed ten thousand years;
 Hoary eternity beam'd round his face—
 Where terror mingl'd with forgiving grace;
 Yet youthful flow'd his locks, with comely mien;
 Such as in fairest mortals ne'er was seen.
 He spake aloud!—the sound now follows me,
 Responsive to your question—"I AM HE!"
 And disappear'd, all trembl'd round the place,
 Much like an earthquake of three moments' space,
 Then, leagued not, Pilate, with these Jewish bands,
 Of his pure blood wash, snowy white, your hands:
 Murder in any form, alarms our ears,
 But more than murder, Pilate, now appears.
 Against him give that fated mob no trust;
 For he is wholly innocent and just:
 Save him, if you have power—if you have none,
 Lay the foul murder on the Jews alone:
 Let not your hands receive the fatal stain—
 Thus I may find my wonted peace again:
 Or never hence shall I find sleep serene.
 So dreadful is the vision I have seen.
 The sound is clear, wherever I may be,
 When he so meekly answered—"I AM HE!"

J. THOMSON.



THE REV. ANDREW FULLER,

late Secretary to the Baptist Missionary Society

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THE
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MEMOIR OF MR. JOHN VICKERS,

(LATE A STUDENT AT STEPNEY.)

MR. JOHN VICKERS was born at Stanion, near Kettering, in Northamptonshire, in April, 1768. His father, who was engaged in a business not very extensive, employed his son in it, as soon as he could be rendered serviceable. When, perhaps, about fifteen years of age, as matter of amusement or curiosity, he went, one evening, with some companions, to a meeting house in the neighbourhood, where, there is reason to believe, he found that which he "sought not." Like Lydia's, it should seem, that then "the Lord opened his heart, that he attended to the things that were spoken." From this time, he generally worshipped with the people in that place, but did not unite with them in church-fellowship. Before he was seventeen, he came to London; and a friend wrote, by him, to an acquaintance in town, requesting that he would procure him accommodations in a serious family; which he did; and, for some time, our young friend generally attended public

worship on a Lord's day, at the Tabernacle, or at Hoxton Chapel.

Hearing that some persons were to be baptized at Devonshire-square Chapel, he went, with some acquaintance, perhaps from the same motives by which he was first induced to hear the gospel preached.—Brought, by experience, clearly to understand the evangelical plan of salvation by faith, without the works of the law, and attending to what was advanced upon the nature and design of the ordinance, as *an act of religious worship*, he was struck with it as "a reasonable service," on the part of those who were baptized, and who were previously addressed, as having repeatedly declared their whole dependence upon Christ for life and salvation; so that, by their regard to his authority in this ordinance, they could add nothing to what they professed to believe, and depend upon, as the only ground of their acceptance with God. Uninformed, it is very true, upon what may

be said in support of his having been baptized in his infancy, he powerfully felt the force of one sentiment advanced, *viz.* If baptism and the Lord's supper be acts of religious worship, and that, under the present dispensation, which, in distinction from, or superior to, the former, requires "the true worshippers to worship the Father in spirit and in truth," he knew that, whoever worshipped God at *his* baptism, *he* had not; and, pursuing this thought to its legitimate consequence, he became convinced, that infant baptism, equally with infant communion, was abhorrent from the *nature* of the gospel dispensation.

In September, 1806, he was baptized, upon a profession of his "repentance towards God, and faith in our Lord Jesus Christ;" and, on the first Lord's day in October, was received into fellowship with us at the Lord's table. After which, his steady attendance upon public worship, as also at our prayer meetings, and his general deportment, were such as adorned his profession, and gave pleasing hopes of his rising to be a useful member in the church of Christ.

Though, in his intellectual powers, I perceived nothing brilliant or striking, yet, appearing to possess great purity of mind, sweetness of temper, and simplicity of manners, possessing also a ready utterance to ex-

press his ideas in prayer, I was not without hope, after an acquaintance of some standing, that, with advantages for the cultivation of his mind, by pursuing a course of preparatory studies, he might, at some future time, engage with acceptance and usefulness in the ministry.

A junior assistant in my school, having spent nearly seven years with me, and being, I trust, "born of God," during that time, left me, in order to enter the academy under Dr. Ryland, at Bristol, in the beginning of 1809.* This made an opening for my friend Vickers to engage in an employ, with which he was much gratified, and which, at the same time, afforded him an opportunity of improving himself. This he did to a considerable degree, under the direction of my senior assistant,† beyond what he had an opportunity of doing when a youth, in an obscure country village.

Mr. Vickers conducted himself very pleasantly in the family, and much to the satisfaction of all concerned. Happy in himself, he contributed to the happiness of those around him. He loved children, and it gave him pleasure to assist them in acquiring suitable knowledge, to observe the opening of their minds, and assist in the formation of them. He would say, that he should not be happy if he thought he should spend

* Mr. Daniel Williams, jun. now at Kingston-Lile, Berks, son to my esteemed friend and brother, the Rev. D. Williams, of Fairford, Gloucestershire.

† Mr. Edward Thornton.

his life without being employed in the tuition of children. Hearing a class, and looking over the book of one of his pupils, by whom he sat, he would put his arm over his neck; which often reminded me of the late excellent Mr. Winter, sitting in this position with his pupil, Mr. Jay, who, describing it, says, of the arm of his lamented friend, "I feel it now." Looking at Vickers, in a similar situation with his pupil, it has sometimes passed through my mind, "In love to children thou *art*, and, in other respects, I hope *wilt be*, a *Cornelius Winter!*"

He frequently assisted in conducting our family worship; which afforded me an opportunity of making such remarks as I thought suitable, and such as might conduce to the improvement of his gifts.

When he had spent about a year and a half with me, I was desirous of his giving his thoughts upon a passage of scripture, and proposed that he should do so at a few of our meetings for social prayer; and which he did, so far to the satisfaction of those concerned, that, in Jan. 1811, at our church meeting, a vote was passed, signifying, "That having repeatedly heard brother Vickers engage in prayer, and speak upon different portions of the word of God, we believe the great Head of the church to have bestowed upon him ministerial gifts, but which are not so matured as to satisfy us, that it would be proper for him to engage habitually in the work of the ministry; but we affectionately exhort him, diligently to improve his talents, with the

advice, and under the direction, of godly, prudent, and experienced men; by means of which, our hope and prayer shall be, that, at some future time, he may appear to be *an able minister of the New Testament.*"

Some readers of this may not know, that, in our churches, there is no particular method or rule, according to which young men enter upon the ministry. For one, at the age of Mr. Vickers, it appears reasonable and desirable, that he should have the countenance and encouragement of his fellow members; yet it is scarcely to be expected, that good people, in general, should be able to form a judgment of what improvement the mind and ministerial talents of a young man are susceptible, under advantages of due cultivation. Of this, perhaps, the minister, and a few judicious friends, are most competent to judge. Upon the above vote of the church, with a testimonial of his "having a good moral character, and giving evidence to possess real piety," (according to the first rule of the Baptist Academical Institution at Stepney,) Mr. Vickers was recommended to the patronage of those who conduct that seminary, and to whom he addressed an application for that purpose, dated Feb. 19, 1811. It concludes thus: "If these things which I have written, with my character, &c. meet with your approbation, and I should be permitted to enter into your institution, my ardent prayer is, that I may be made an ornament to it, and an

honour to those who are to superintend it.”—As I was one of those to whom this was addressed, I was careful that it should be literally *his own*; and which gave, not only satisfaction, but pleasure; not so much on account of the composition, as the motives it professed, and the spirit which it breathed.

Of three only, to whom that institution was first opened, on the 8th of April, 1811, my friend Vickers was one; and, I find, he began with keeping a weekly journal of occurrences, particularly of the sermons he heard, and the state of his soul. From these, a few extracts shall be taken; confining them chiefly to the time of his declining health, and his apprehensions of his approaching dissolution.

“Jan. 12, 1813.—In reading the life of Mr. Cornelius Winter, it much affected my mind, and I was impressed with the importance of keeping a weekly journal. This I have been in the habit of doing, but, of late, have left it off. God is my witness, this day, that I am resolved to begin again. Many have been the consolations I have enjoyed during the time of this neglect. Many seasons, also, have I had, during that time, of weeping and lamentation over the corruption of my nature, &c. In preaching, I have sometimes felt the importance of the work, and been discouraged. At other times, I have longed for the salvation of sinners, which has encouraged me. Lord! help me to long and strive more for this and for thy glory! and deliver me from every false way,”

“May 16th.—Had a pleasant day. Oh! that a savour of divine truth may dwell upon my mind. During the past week have experienced some seasons of delight in my soul. I feel an increasing attachment to the word of God.

‘Tis a broad land of wealth unknown,
Where hidden glory lies.’

In the evening, read part of *Spencer's life*. It solemnly impressed my mind, and led me to self-examination and prayer concerning the important work I am embarked in. Oh that I may ever be taught and directed by infinite wisdom! Is it not my meat and my drink to do thy will, O! my God?”

“Sept. 19th.—Preached at Oakingham three times, and had a pleasant day, though I felt unwell. O that my life may be spared to preach Christ! If I should be taken away in the midst of my days, it will be for the best; and if I am spared, it will be for the best. Thou, Lord, doest right.”

“Saturday evening, 26th of March, 1814.—Experienced much pleasure in studying my sermon for Lord's day. Oh that I may be prepared for the delightful employment of labouring in the vineyard of Christ constantly! Is it not, O Lord, my highest joy to be employed in thy service, and my earnest desire to be used as an instrument in thy hand in the salvation of souls? O! make me humble, holy, devotional, zealous, and watchful; make me what thou wouldst have me to be! Do not I love thy name, blessed God? O that I may dwell in thy

presence for ever! Let me experience thy love on the Lord's day, then, I doubt not, it will be a precious day indeed; and let me be rendered useful in converting sinners and comforting saints!"

"Lord's day, March 27.—Preached twice at Loughton with great liberty and pleasure in my own soul. O that I may be kept from pride and vain glory! My heart is deceitful above all things! Whilst, O Lord! thou art graciously encouraging me, keep me humble, and do with me as seemeth good in thy sight."

"Friday, 8th of April.—The Committee met in the house. When we were called in, Mr. G—— prayed and delivered an affectionate and impressive address, on the importance of circumspection, wherever we go, as the prosperity of the institution depended much on the conduct of the students. O that I may be preserved from all evil, and rendered an ornament to this noble institution, if not by superior talents, or great acquirements, may it be by diligence, sobriety, circumspection, piety, and usefulness in that cause which is dearer to me than life!"

"Monday, May 2d. — I feel very unwell. Is it thy pleasure, O my heavenly Father! that I should be visited with pining sickness? Give me resignation to thy will, and let it be the means of bringing me nearer to thee.—But, O, wilt thou not spare my life and establish my health, that I may serve thee in the ministry of thy rich and glorious gospel,

which is precious to my soul! Thou knowest my motive:—to glorify thy name in the salvation of sinners, &c."

Mr. Vickers was now so reduced, that he could attend but very little to his studies; and soon after the date of the last extract, retired into Northamptonshire to his father, where he soon appeared to be recovering; and, in a few weeks, by the recommendation of our lamented friend, the late Rev. A. Fuller, of Kettering, supplied the destitute baptist church, at *Sheepshead*, in *Leicestershire*, about six weeks. Towards the latter end of August, he returned to Stepney, but still in a state of considerable debility, so that he continued there but a few weeks. During this time, a letter was addressed, from the church at Sheepshead, to the Rev. Wm. Newman, President of the Stepney Institution, expressing great satisfaction with the ministry of Mr. Vickers, the short time they enjoyed it; and requesting he might again visit them as soon as his academical engagements would admit. His medical attendant soon recommended his removal from Stepney, when he came and spent five or six weeks with us, in which time his general health was somewhat improved; and, towards the latter end of October, or in the beginning of November, he returned to Sheepshead; from which place, under date of the 14th, he writes as follows: "It affords me peculiar pleasure and satisfaction, that I have the honour of spending a few moments in silent converse with

you, to whom I am indebted, through God, for my chief enjoyment in life. Islington is a name which is so endeared to my heart, that I shall never forget it to the last period of my life. Under your roof, Sir, I have spent some of the happiest moments of my time; not to mention the many advantages and kind attentions which I have received and enjoyed. The recollection of these, at this moment, gives me pleasure. By your benevolent hand I was conducted to Stepney; and, by your kindness, I was freed from anxiety whilst engaged in the acquisition of useful knowledge under the direction of Mr. Newman, whose name I shall always venerate. By the important advantages I received at Stepney, in connexion with the Divine blessing, I am enabled to discharge the solemn work in which I am engaged, with pleasure to myself, and, I hope, with some degree of acceptance to others. O that my feeble labours may be prospered! My work is the chief pleasure of my life. Excuse me, Sir, for giving vent to my feelings; for should I be silent on these subjects, you must conclude that I possessed a soul without sensibility.

“The awful and delightful work in which I am employed, often fills my mind with solemnity and fear; and leads me to ask counsel of him, who saith, ‘My strength is made perfect in weakness.’ I am engaged in preaching twice on the Lord’s day; and we hold a prayer meeting in the evening. The meeting house in the

morning is tolerably well filled; in the afternoon it is full, and the prayer meeting in the evening is well attended; and, at our Wednesday evening lecture we have a good congregation. But, oh! when I consider how small a number attends at a place of worship, compared with the very numerous inhabitants of this village; when I recollect the ignorance which pervades their minds, and the wickedness that evidently possesses their hearts, I am filled with a kind of horror mingled with pity. I shall not be satisfied in being here without seeing a Sunday school at our place of worship. There are two in the village, but the number of children which they instruct is but small, in comparison of those that neither go to any school nor to any place of worship. I think if a school was established, I should not only have an opportunity of imparting divine instruction to the children, but likewise, in time, perhaps, to the parents. Here is a large field for usefulness: O that my life may be spared to labour in it! I feel anxious to pursue my former studies, but, at present, I can do little more than prepare for the pulpit and visit the people.

“I presume you are anxious to know how I performed my journey. I am happy to say, that, not only in regard to my companions, I never travelled more pleasantly; but, when we arrived at Harborough, I felt so comfortable, that I fancied I could have performed the whole of my journey that night; however, I took a bed at Mr.

G——'s, where I was entertained with the greatest hospitality. On Friday I arrived safely and comfortably at Sheepshead. And since I have been here, I hope my health has been gradually improving, though my cough is much the same as when I was at Islington."

In a letter to his fellow student, Mr. S. Jones, dated 29th of December, he says, "On the 20th instant I had a second interview with my physician, who informed me, that I gave him no *chance* while I continued my ministerial labours. He ordered me what is called a perpetual blister, to be continued three weeks. Last week I was so unwell, that I could not possibly write to you, which grieved me very much. It was with the greatest difficulty I composed a sermon for last Lord's day; and when I ascended the pulpit, I knew not whether I should be able to deliver it. I have now laid aside preaching for a season; and whether I shall ever be employed in that delightful work any more, God only knows; his will be done! My text was, 1 John, iv. 9. 'In this was manifested the love of God towards us,' &c. precious words! The friends at Sheepshead appear to be very anxious for my recovery, and are very kind to me. How gracious is my heavenly Father in raising up friends for me in the midst of my afflictions!"

A month afterwards, viz. 28th of January, 1815, he says to the same friend,—“I have not written a line for several weeks

till now; and I assure you I do it with great difficulty. You would, I doubt not, be gratified were I to write you a long letter; but, ah! my brother, it is out of my power. Such is my debility, that I am lost in writing a sentence. You have heard that my physician has announced me to be in a consumption, and incurable. This is a sharp stroke, but divine grace supports me under it. I still feel a peace of mind that passes all understanding.—Blessed be God for Jesus Christ.—He is the fountain of my comfort."

Three days after the date of the above, he left Sheepshead, and returned, with his father, to Stanion, where he arrived the day following, February the 1st; and, on the 4th, writes thus: "Wonderful to relate, I left Sheepshead last Tuesday, and arrived at my father's house on Wednesday, and felt much better, after so long a journey, than I could possibly expect. The distance is upwards of forty miles. My native air may be of service to me, but I have but a faint hope of recovering. I feel rather unsettled, at present, in my mind; but Christ is precious to my soul. O, Sir, I feel the value of religion! 'For me to live is Christ, and to die is gain!' My heart is full, but I can write no more, except to say, that this [about half of which is transcribed] is the labour of three days!" This was the last letter I received from him, and, perhaps, the last he ever wrote.

He had contracted an advantageous acquaintance with

a respectable independent minister, at Brigstock, the Rev. J. Pickering; to whom I feel greatly indebted for his kind attention to my dear deceased brother, and for the two following letters. The first is dated

“ Brigstock, 28th March, 1815.

“ MY DEAR SIR,

“ By the request of Mr. J. Vickers, I write to inform you, of the rapid progress his disorder is making. He now lies in the last stage of a consumption, and his death may be daily expected. He has been at Stanion about two months, during which time, he has been growing gradually worse. His strength is so much reduced, that it is with the greatest difficulty he can speak. He has been confined to his bed about three weeks. His friends testify every possible attention they can, to make him comfortable in his afflicted state. From the fatherly kindness you have exercised to him formerly, and the reverence and respect he feels for you and Mrs. T. it would afford him peculiar pleasure, in his last moments, to receive a line from you. I am happy to inform you, that my friend enjoys the consolations of religion, in his feeble and emaciated condition. His mind is composed and calm; the fear of death is removed; and he lies anticipating, ‘ the rest which remains for the people of God.’ The ways of God are unfathomable, but he is righteous in all his proceedings. How mysterious, that a young man, of fervent piety, and pro-

mising abilities for usefulness in the church of Christ, should so soon finish his course! Mr. V. desires his most affectionate regards to you and Mrs. T. and hopes to receive a line from you. Should you write, I hope it will be by return of post, as his end seems so near.

“ I remain, &c.”

“ P. S. Should there be a speedy removal of Mr. Vickers, I will send you word.”

As desired, I wrote immediately to Mr. Vickers, and, for his encouragement and comfort, I recollect referring him to the character and conduct of David, in the 26th Psalm. By the subsequent letter, I was thankful to learn, that it was not altogether in vain.

The solemn season of death now drew near; the circumstances of which are thus given by the above affectionate friend and neighbour:

“ Brigstock, 17th April, 1815.

“ DEAR SIR,

From the few lines I sent you some time ago, you would be prepared to receive the painful intelligence which I have to communicate. The labours and sufferings of my dear brother, Vickers, are now ended. He has finished his course, and entered into the joy of his Lord. On the 9th inst. a visible alteration for death took place; so that when I called upon him the following day, it was with great difficulty he could speak. He was perfectly sensible that the time of his departure was at hand; and he intimated to his friends, on Wednesday evening,

the 12th, that a change was about to take place. He languished all day on Thursday, in extreme pain; and, on Friday morning, about two o'clock, he calmly resigned his breath, and fell asleep in Jesus. His remains were interred at Station, last sabbath; and, in the evening, I improved the mournful dispensation, at Brigstock, to a crowded and deeply affected audience, agreeably to his earnest request, from Phil. i. 21. 'For me to live is Christ, and to die is gain.' During his long and trying affliction, the consolations he derived from religion supported his mind. He enjoyed a holy composure, under his sufferings, and a sweet resignation to the will of God. There was no fretfulness, or impatience, at the Lord's dealings with him, nor uneasiness at the prospect of a dying hour. In his illness, he was led to admire the sovereign grace of God, which had made such a change in him, and all that way of mercy in which his providence had conducted him. He knew it was a kind father that had laid his hand upon him, and all would be well. He said to me, at one time, 'My affliction is a merciful affliction: what a mercy to have an interest in Christ! This consoles me, that I am corrected by a wise, loving, holy, and righteous Father.' On another occasion, he observed, 'I have a desire to be better, but not over anxious. To me, "to live is Christ, and to die is gain." To me there is nothing terrific in death!' In one of my visits to him, he requested me to

read and pray with him. On opening his Bible, I observed to him, how many passages he had marked with his pen: he replied: 'Precious promises! precious book! I have read that book with more than common pleasure.' He anticipated, with sacred delight, the time when he should be delivered from the burden of mortality. When groaning under his feeble and emaciated frame, he, more than once, repeated those lines:

'Tho' painful at present, 'twill cease before long,
And then, O how pleasant, the conqueror's song!

"I never heard him express any doubts respecting his interest in Christ, or painful uncertainty, as to future happiness. He knew in whom he had believed, and was persuaded, that what he had committed to him, he was able to keep against that day! His great debility prevented him from conversing with his Christian friends, so much as he otherwise could have wished. To a kind and intimate friend, who had come from some distance to see him, he said, he hoped he would excuse his speaking, as he was unable, but added, 'I will tell you all my experience when we meet in heaven.' When I called upon him, one sabbath morning, recollecting what day it was, he seemed to feel some very strong emotions; after a short pause, he exclaimed, 'Blessed be God! I used to say, when the sabbath came, "Thine earthly sabbaths, Lord, I love, But there's a nobler rest above."'

and then said, 'I shall soon come to that.' Speaking to him about resignation to the Lord under afflictions, he answered, 'I hope, I desire to submit to the will of God.' Admiring, at one time, the grace of God to him, he cried out,

'O, to grace, how great a debtor
Daily I'm constrain'd to be!'

Last night I was in great pain, but had no cause for complaint. It was my prayer, when at the Academy, that God would fit me for some useful station. My wish is, to do the will of God. The ways of God are mysterious, but they are all harmonious.' The last time I had any conversation with him, I asked him, whether he felt much pain: he answered, 'I cannot tell you how I feel—I feel I want to go home.—But the will of the Lord be done.' Your kind letter, which he received, cheered his mind very much; his languid frame could scarcely bear up under it. He told me, when I saw him, he had read it over, but could not bear to hear it again. I have oftentimes enjoyed the company of my deceased brother when in health, nor has it been less profitable and pleasant in my interviews with him on his sick bed. His pains and sorrows are now over; nor can I doubt, but he is now realizing what had dwelt so long upon his mind:—'To die is gain!' 'Mark the perfect man, and behold the upright! for the end of that man is peace.' This short and very imperfect account of one, for whom you have manifested such a lively

interest, will, I am persuaded, prove acceptable.

"I remain, &c.

"R. P."

(To be continued.)

AN ABRIDGMENT

OF

Mr. Hinton's Missionary Sermon,

PREACHED AT

SPA-FIELDS CHAPEL,

JUNE 21, 1816.

REV. III. 8.

I know thy works. Behold, I have set before thee an open door, and no man can shut it!

SOME expositors have considered the seven Asiatic churches to be emblematically predictive of as many distinct periods of the church, extending from the ascension of Christ to the end of time. Although this hypothesis is not well sustained, there is in the description of *Sardis* a striking resemblance to the character of that age of the church which has now closed; and present circumstances seem to justify the hope, that the description of *Philadelphia* may be as fully exemplified, in that which we have entered—that in the future history of the church the present age may be distinguished as a period of extended benevolence and of active co-operation, in every "work and labour of love."

A very close connexion subsists between the *character* of Christ, as stated, in the preceding verse, and his *conduct*, as stated in the text. "These things saith He that is holy,

He that is true." **THE HOLY ONE AND THE TRUE.** He, to whom these exalted attributes are assigned, must be properly Divine: and we are led, first, to contemplate, with high satisfaction, the character of Christ as supreme Governor of the church and of the world: "He openeth, and no man shutteth." Through all his vast dominions faithful love presides; while, by every turn of that awful key which his right hand sustains, he opens to our view some new and joyful scene, or covers with the shades of death some that we had been accustomed to survey with high delight. By each decision of his will, he introduces some new messenger of mercy from the skies, or terminates the labours of another who had long and faithfully sustained the sacred office. By one turn of that key, he ushers a crowd of converts into the church; and, by another, shuts up an evangelist in the tomb. At the same instant, he closes the door of mortality on a beloved friend, and opens immortality to our extended and anxious survey. By every exercise of his supreme authority, he awakens us to adoration, submission, gratitude and joy. In joy all must terminate, for Jesus reigns, and reigns for ever.

* * * * *

The holiness, the faithfulness, the power and the love of Immanuel, form a sea without a boundary, and extend to duration without a limit. In future ages, as in the present, Jesus shall survey, from his throne, assemblies like this,

addressing to him their highest honours: still sending forth the tidings of salvation to a guilty world, and filling up and extending the labours which we must leave unaccomplished; for "his kingdom must increase as long as the sun and moon endure." "These things saith He that is holy, He that is true; who hath the key of David; who openeth, and no man shutteth; who shutteth, and no man openeth."

The text announces (I next remark) a special display of the power of Christ, in giving "free course" to his blessed gospel—"I have set before thee an open door," &c. This expression evidently refers to the entrance of the gospel into a country in which it had not hitherto been known. Thus, from the church at Antioch, "Paul and Barnabas went forth to Iconium, and Lystra, and the region round about: and they returned to Antioch, and rehearsed all that God had done by them, and how he had *opened a door of faith to the Gentiles.*"

One great impediment to the progress of the gospel is the pre-occupancy of heathen countries by *false religion*. How vast is the number of the human race who are still involved in this awful state of degradation, while the door seems shut against all attempts to convey to them the knowledge of an Almighty Deliverer!

Paganism has closed up the immense empire of China, with its crowded population; the islands of Japan, with all the vast surrounding regions; the

greater part of the Eastern continent, and almost the whole of Africa. In these countries, the impure and superstitious rites of idolatry have acquired an authority which is, to merely human power, unconquerable; while, in Turkey, Persia, a great part of Asia, and the northern states of Africa, Mahomedanism raises a barrier not less difficult to surmount; and in Spain, Portugal, and a great part of Italy, the progress of divine truth is prohibited by decrees of violence and blood, or arrested by the ruthless hand of the Inquisition.

When David besieged the strong hold of the Jebusites, and exposed the folly of trusting in gods, "who have eyes, but see not, and feet, but walk not," the inhabitants thought their deities insulted, and, at once to secure their safety and show their defiance of Israel, they appear to have set these idols on the walls of the city; when they said to David, "Unless thou take away the blind and the lame, thou canst not come in hither." In the same spirit, thousands tauntingly say to the Christian missionary, "Thou canst not come in hither. The religion of these realms is unalterable." But David took the city, even the strong hold,—and of the door by which the gospel shall enter, Jesus holds the key, and turns it at the voice of prayer.

How is it, then, that Protestant churches, who profess an eager concern for the con-

version of souls, have so long beheld the awful sight with indifference? When shall they be effectually aroused from their guilty slumbers? Can it be, that thirty years ago not one of our churches (our Moravian brethren happily excepted) had a single prayer-meeting for the accomplishment of this glorious object? Can it be, that any of our churches are still lukewarm in the sacred cause? "Where are the heroism, devotedness, and zeal, the greatness of design, and comprehension of effort, which the primitive saints displayed?"* Is the Redeemer no longer pleased with them, or has he forgotten his gracious promise to sustain and give them effect? But we have seen, as well as read, that there is a power to which these barriers are not impregnable. In many instances the prayer, "Send forth, O Lord! thy light and thy truth," has prevailed, and he who hath the key of David hath set before his people an open door. Our Lord hath done this, in one great instance, by over-ruling, in his providential government, those circumstances which united two countries, the most distant in situation, and the most averse from each other in manners and in religion—*Britain*, the land of light and Bibles, and *India*, the empire of darkness and idolatry. The first settlers in India "in their hearts thought not so;" but it was in the Saviour's heart to make us the

messengers of salvation to the outcasts of Hindoostan. Pursuing his gracious design, he raised up suitable instruments for the work—men of large desires and kindred minds; men who, labouring for the Lord Jesus, could not be content with small achievements; men who *desired, expected, and attempted great things*. The Great Ruler of the church, sending one of these men to the East, and retaining another in the West, united in one great interest the worlds of the rising and the setting sun. The sphere of action was not too great for the comprehension, or the benevolence of their minds.—In the one, they sought to grasp the whole system of revealed truth; and in the other, the whole interest of the human race. Long they had prayed, their faith still increasing with their difficulties: but, at length, the Redeemer said, throwing open the door of mercy to India, “According to your faith be it unto you.”

One of the links, by which Britain was bound to India, death has broken. Thus it must be, for the strongest earthly bands are frail. Not such is the hand that formed them, nor the work which they have thus far accomplished. Divine truth is deeply planted on the plains of Hindoostan, and it shall be watched by the eye, and guarded by the power of Heaven, while a thousand labourers shall, I trust, gladly promote its culture.

In losing the most valuable of earthly supports, we shall lose nothing if Christ himself

fulfil to us the gracious promise, “Lo! I am with you always.”

But the Asiatic continent is by no means the only field into which a door is opened for the spread of the blessed gospel. The successive reports of the British and Foreign Bible Society prove that a great and effectual door is opened into various realms, and it is a matter of regret, rather than of surprise, that “there are many adversaries.” In missionary efforts, none can despair who survey the success which God has conferred on the labours of our valuable brethren, Schmidt, Vanderkemp, Campbell, Coke, Butcher, and their faithful associates.

In proportion as the zeal and diligence of Christians multiply, the means of instruction, the Redeemer opens a wider door for their operation. Thus it has repeatedly occurred to our brethren at Serampore, that, on their finishing the translation of the scriptures into a new language, Divine Providence has prepared the way for a mission into the country in which the language is spoken. Thus, the iron gate that led to the city has, though doubtless turned by an invisible hand, appeared to fly open of its own accord, before the humble missionary of Christ. If Mahomedan and Papal states should still forcibly oppose the entrance of divine truth, they will probably, by each other, be “dashed in pieces, like a potter’s vessel;” for God hath said of Zion, “In righteousness shalt thou be established,

and whosoever shall gather together against thee shall fall for thy sake." Isaiah liv. 15.

A second obstacle to the spread of the gospel is found in the prejudices of the people, among whom it may be introduced. Thus the apostle Paul, though he had come to Troas, 2 Cor. ii. 12, had to wait, it would appear, till a *door* was opened to him, to preach the gospel. It is often thus amongst ourselves. Prejudice is weakened, and a spirit of hearing is excited preparatory to a still greater work. This spirit is a kind of atmosphere, which the gospel, in more favourable circumstances, throws around it; and it is not less the gift of God, because many external causes are combined in producing it.

Still the "exceeding greatness of divine power" is displayed in that exercise of it, by which divine truth is introduced to the heart of a sinner, and delineates on it the Saviour's likeness, subduing the whole soul to the obedience of faith. Till this is accomplished, nothing is done that is fully worthy of the Saviour's glory; nothing that gives the stamp of immortality to his work. To this great object (the conversion of souls to God) our attention must ever be directed; and to this we shall find the enemy oppose his greatest resistance. So great, indeed, is this opposition in each individual of our apostate race, that, unaided from above, our courage must die away; and the church would behold *despair* engraven on her *inverted banners*. But to Him

who leads this holy war "all things are possible." *Proud disdain, presumptuous confidence, self-righteous pride, and secret carnality* fall before the power of his Spirit, and yield the noblest triumphs "to the praise of the glory of his grace."

* * * * *

This work of opening the heart to Christ is the same in every land. The descriptions of Indian converts, frequently communicated by our brethren, plainly show that "he maketh no difference between us and them, purifying their hearts by faith."

We notice, thirdly, the character of the church to which Christ said, "I know thy works: I have set before thee an open door, &c." *Active zeal, holy courage, and steadfast attachment to divine truth*, were eminently displayed by the Christians at Philadelphia; and they will ever mark the church whom Jesus delights thus to honour.

* * * * *

The most powerful considerations impel us to continued and enlarged exertions in the sacred missionary cause. Among ourselves a spirit of union and co-operation should be most carefully preserved, and towards our fellow Christians at large we should discover an attachment to our avowed principles, at once undeviating and unassuming. Acting in the spirit of our Divine Master, we are secure of his approbation; and this will be combined with the good-will of all who are

under the same influence: more than this it were unreasonable to desire.

That the blessed Redeemer has been pleased to intrust to our hands a very interesting and important mission to the heathen, and to grant us a considerable share of his blessing, is acknowledged, I believe, by nearly the whole Christian world; and, in most instances, with cordial good will. We are thus rendered highly responsible both to God and man; and on us devolves the sacred duty of endeavouring, by every means in our power, to maintain and extend this important work. The foundations of this society were laid by men of God, amidst the ardent supplications of their souls for the promotion of the Saviour's glory in the immortal happiness of their fellow men. The humility, spirituality, and prayerfulness; the spirit of entire dependence on the divine blessing, the self-devotedness, diligence, zeal and prudence of its first friends, are all equally necessary to us, if we would entertain a just hope of labouring in the same field with the same success. We cannot thus serve God without the same ardour of devotion, the same self-renunciation, the same determined co-operation for the general good, the same respectful Christian submission to civil governments, and the same unbending integrity in the dissemination of heavenly truth. These qualifications, always desirable to the friends of the missionary cause, are peculiarly necessary in the present bereaved state of

this society. It was a luxury of sympathy to be present at the grave of our late invaluable Secretary, where every good man exclaimed,—“Alas! my brother!” or, “Alas! my father!” But to the permanent effects of his death, our attention must now be turned. At every step we shall more deeply feel our loss. Where shall we look for an advocate of missions or of divine truth at large, with attractions as great, and services as numerous as his? with intellect as strong to investigate what is profound, and illustrations as simple and luminous to the plainest mind—with arguments as forcible to defend the truth against its enemies, and language as mild and devout to soothe the hearts of its friends? Where shall we find an ardour of soul approaching to sacred enthusiasm, combined with a coolness and prudence which could weigh a multiplicity of jarring circumstances in the nicest balance? a promptitude which delays not for a moment one step that can benefit the cause which it pursues; blended with wisdom and fortitude, which hold the passions in command, till the moment arrives when that step may be taken to the greatest advantage. Talents of the first order our friend possessed; but what were they without those Christian graces, by which he inspired our hearts with love? The promotion of the gospel universally, but especially in the Eastern world, was dearest to him than life. CAREY, INDIA, the CAUSE OF MISSIONS—the CAUSE OF CHRIST.

were engraven in living characters on his soul; nor has death been able to obliterate those characters. The engraving is of God: our brother has borne it with him to the realms of glory: there saints and angels read the inscription with infinite delight.—FULLER fell—gloriously fell in the arms of victory. — He fell, giving directions to his fellow-soldiers to continue the conflict; assuring them that they also should share his triumph. How great is our responsibility who received the charge from his hands! Let *us* too be faithful unto death, that we also may receive a crown of life!

Turning our attention for a moment to our fellow-labourers in missionary work, it is truly gratifying to perceive that the stroke which has afflicted this society, has drawn from them the most seasonable expressions of regard. “If I did not believe the cause of missions will be supported by divine power,” says one of our brethren,* “I should dwell with unmingled sadness on a name not more endeared to Christians for his efforts in defence of the gospel, than it will be, for ages to come, to converted Pagans;—the name of *Andrew Fuller*. God grant that the mission, of which he was the Secretary, may sustain no permanent injury from the loss of such a friend.” We accept with cordiality these expressions of esteem from our brethren, according as they do with the

desires which our departed friend, to a very late period of his existence, manifested for the success of every evangelical mission to the heathen world.

The temple of God must still be built in troublous times. The vials are not all poured out, nor are all the seals broken; but they are all in the hand of *Him that is holy*, of *Him that is true*; and he is worthy to loose the seals, and to pour out the vials. He has opened the door for the accomplishment of his purposes; and every power that shall attempt to close it, he will smite with the blast of his anger. To this cause you brought to-day the best affections of your hearts; and, in departing, you will support it by the best gift in the power of your hands. “The majesty of the cause,” said Fuller, “shall be its own advocate.” We doubt not, brethren, but it shall still prevail.

“Could I this day remove the vail that covers the heavenly world,” says an esteemed brother†—“could I cheer your hearts with the sight of multitudes entering in blessed succession, through the mediation of Jesus, from Hindoostan, from Africa, and the islands of the southern sea, the trophies of divine power, the purchase of the Saviour’s blood, the first-fruits of missionary labours, what inspiration would the glorious objects impart to our souls! Work! O work while it is day, the spirit of Fuller would repeat. Turn your eyes

to my tomb, and let the view rouse, animate, and sustain your exertions. I did a little. If my constitution sunk under the pressure, I lament that my nerves were not nerves of brass, and that my limited measure of three score and two years, did not extend to an antediluvian age. Should your hearts ever feel languor in this sacred cause, then hasten to Calvary, and redeeming love shall invigorate your souls, to put forth all their powers in the service of him, who loved you, and who died for you."

Such sentiments as these, may the Divine Spirit engrave on all our hearts!

ON
THE IMPORTANCE
OF
KNOWLEDGE, &c.

To the Editors of the Baptist Magazine.

I WAS much pleased with the Memoir of dear Joseph Webb, by my respected brother Rowe, which appeared in your pages a few months since. From the period of our being thrown together at the Academy, we maintained an occasional correspondence. The following is one of his letters to me, at the time I was pursuing a course of study in the University of Edinburgh. It is well worthy of insertion in your pages; and I send it you the rather, because of its being more exempt, than some others in my possession, from those friendly personalities, which his affectionate heart so often dic-

tated, and which, though dear to myself, cannot be interesting to the public.

I am, &c.

Hackney.

F. A. Cox.

MY DEAR BROTHER,

AFTER a neglect that I am ashamed to reflect upon, I take up my pen to answer your very kind letter. I had begun to think it almost hard in you that you did not write; but what must you think by this time? However, without wasting time in uninteresting apologies, I faithfully promise to endeavour to be better for the time to come, and begin by attempting to stop the perfection of my neglect.

Numberless times have I lamented not having it in my power to enjoy a university education. I think I feel a kind of ceaseless anxiety for knowledge. Nothing of a merely natural kind seems to me so deplorable as ignorance; and, on the other hand, so enviable as a capacious soul; a soul capable of comprehending the universe in its grasp, capable of surpassing all the *knowables* of nature, and of saying to all the mysteries of being, on a review of its own powers, "hitherto shall you come, but no farther!" But perhaps this transcendency over all possible knowledge, is the prerogative of the great Divinity alone. You will possibly smile when I say, that, on this account, I have, at times, felt something like envy of the angels. Knowledge is, most assuredly, the greatest *natural* blessing we can enjoy; as the pleasures of "a living spirit," a

rational soul, so unspeakably surpass those of a mere animal body. Yet I, by no means, would put this in the place of moral excellencies, or so much as name it in comparison of them. As bare knowledge, it has nothing moral about it; so far am I from thinking knowledge and virtue are synonymous.—What is knowledge worth, unless it be sanctified? O, may all our acquisitions be consecrated to the service of the blessed Jesus! in whom dwell “all the treasures of wisdom and knowledge.” I do think, that the man who has the most sanctified knowledge, has the greatest conscious happiness here, and will have it hereafter.

I must rank with the dull class, who barely coast along the shores of academical instruction; not with you, who are roving the wide ocean of university wisdom; content to remain “within the visible diurnal sphere; standing on earth, not rapt above the pole.” However, I assure you, you have my most ardent wishes for your success; and may you bring back such interesting tidings from the unexplored regions of intellect, as shall engage others to undertake their farther disclosure. May your attainments be large, and your desire to devote them to the service of Christ, larger still!

Am glad you are so near the grand *lulus naturæ* you mentioned. I can form no higher notion of the sublime, than what may be derived from the view of stupendous rocks, &c. Rocks and mountains, and vast collec-

tions of water, will furnish a table for the mind, richly spread with nature’s choicest dainties. If the heart be but intent to the grand symphony of nature, the contemplation of her works will afford such a soft, tender, affectionate pleasure, as even a poet might envy. Nature addresses us in strains more truly poetical, than any that ever flowed from the pen of mortal. Her language is the language of feeling, of tenderness, and universal love; is in unison with the best feelings of the heart, and calculated to give the most enlarged views of the all-bountiful Creator. Here we see what God would have been to this lower world, and his creature man, but for the wickedness of them that dwelt therein. Every mountain would have afforded prospects, far richer than those of Pisgah. Every cloud would have distilled in blessing, every wave would have wafted mercy, every drop of the brook would have been nectar, and every fruit of the earth ambrosia. The thought of what we have lost by our sin, should surely make us lie low in the dust, and receive, with fear and great joy, the gospel of salvation.

Am happy to hear of the encouraging state of the interests of Christ at Edinburgh. “O! may his conquests still increase, and every foe his power subdue!” Should we, with our contemporaries, be set for the defence of the gospel, may we be enabled to be faithful to our post, and made valiant for the truth upon the earth! The present is, in many respects, a day

of rebuke and blasphemy ; yet we have not so much cause to fear, from the coming in of the enemy like a flood, it strikes me, as from religion's being wounded in the house of its professed friends. I think I should hazard little by asserting, that those men, distinctively termed the Christian priesthood, have been, in every age, the most inveterate enemies of real religion. We have to rejoice, however, that the church of Christ is founded on a rock, that neither the mistaken enmity of the infidel, (which has hitherto been only directed against *its* enemy, a counterfeit church,) nor the interested hypocrisy of the craftsmen of the Christian priesthood (its far more dangerous enemy) can ever accomplish its subversion. The rage of the infidel is a momentary flash, which dies with himself; that of a hierarchy, a systematic, deathless enmity, a *bellum internecinum* against God and man.

Am sorry to hear of poor —'s defection. I had fondly expected great things from him ; but this may serve to teach us, not to trust in man. The religion of Jesus has hitherto maintained its authority, and it will still do it, even against all the vain philosophy in the world. May we enlist under the banners of the cross, and may our lives and powers be heartily engaged in this holy warfare !

I have not had time to do much at *Owen de Theolog.* Intend, if I can, to read *Outram de Sacrificiis* this summer.— Though destitute of university advantages, I have been endea-

vouring to attend to the Scottish moral philosophy as closely as I can. Reid, on Common Sense, and on the Intellectual and Active Powers, strike me as the greatest works I ever read.

* * * * *

We are all pretty well. S— and several of the brethren send love, with Dr. R—. Write soon, and set me an example : I hope, however, to mend.— May the best of blessings attend you.

I remain,

Your affectionate

Bristol,
Feb. 5, 1801.

Brother,
JOS. WEBB.

ON

THE SILENCE OF WOMEN IN THE CHURCHES.

IN one of your late numbers, a paper has appeared, on the Silence of Women in the Churches. Did not the writer utterly disclaim it, the warmth and decision with which it is written, might induce the persuasion, that some pious females had given him uneasiness by their oratorical efforts. Whether such a paper be called for, I leave your readers to judge. In this part of the kingdom, no report has reached us of any attempts of the sisters to infringe on the sovereignty of the other sex. While *we* are discussing and contriving, *they* are acting, and, without bustle, carrying mercy and love to the abodes of ignorance, wickedness, and misery.

The basis on which your correspondent rests his system, is an unqualified interpretation of

1 Cor. xiv. 34, 35; "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church." To these words, an unlimited interpretation is given. Now, it is a fundamental rule, in the interpretation of scripture, that the scope of a paragraph fixes the extent, in which its particular parts are to be understood. In Matt. v. 34, Christ says, to the subjects of his kingdom, "Swear not at all." Are Christians then, in no case, on no account, to take an oath? In Matthew, our Redeemer is giving rules to his disciples, for the regulation of their conduct to each other, and to men, *as* subjects of his kingdom. In his kingdom no swearing is permitted, even to put an end to strife. When the affirmation of a brother cannot be credited, Christian fellowship is destroyed. But Christ's subjects are also members of civil society, and there they may prescribe an oath as a magistrate, or take it as an obedient subject. *There* an oath for confirmation is an end of strife. In Matthew, no allowance is stated for lawful swearing; but, in other places of the scriptures, it is supported by the highest examples.

Let me subjoin another instance: "When thou prayest, enter into thy closet, and pray to thy Father in *secret*." Here *no* exception is stated. When

a Christian is to pray, he is to do it in secret. Interpret the text in this unqualified manner, and all public prayer is prohibited. Let your readers now turn to the 14th chapter of the first of Corinthians, and peruse it attentively. The subject there discussed is "public teaching." No woman is to teach, or preach, or exhort, or put any questions to a teacher in public. She is, in public, to do nothing which involves *superiority* over the others with whom she worships. It is so expressed in 1 Tim. ii. 12. "I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence; for Adam was first formed, then Eve." Public teaching is an exercise of authority, and involves the submission of the hearers to the speaker. It is this which is forbidden to the female, as unsuitable to her original and present state in the system of creation. But, when speaking in the presence of others involves no authority, and, in some instances, (as in confession of sin,) is attended with humiliation, the rule does not, nor cannot, apply.

Before I proceed to state some instances, in which it is proper for females to speak in the presence of the church, it may not be amiss to elucidate one clause, on which great stress is laid by its manner of quotation; "as also saith the law." Your correspondent has prudence to forbear any elucidation of this reference to the Old Testament. To what place does the apostle refer? Where, in any part of the Old Testa-

ment, are females prohibited from speaking in public? Let the place be produced. If the apostle be understood in the way which I have now stated, as prohibiting the female to usurp *any authority over the man*, by public teaching, the place in the law, to which he refers, may be easily produced;—"Thy desire shall be to thy husband, and he shall *rule over thee*." Thus saith also the *law*.

Let me now state some instances, in which the female is authorized to speak in public.

In singing God's praises.—In this high exercise, the female tongue is her glory. O that every woman was thus employed! and the songs of Zion sung by every daughter of Eve in the world!

In relating God's mercy to her, when she is first received into Christian communion. In this magazine, it is unnecessary to prove the manner in which persons were added to the primitive church. Believing with the heart, they professed with the mouth unto salvation. They were baptized of him in Jordan, confessing their sins. Many that believed, *came* and confessed their deeds. Many of them, also, who used curious arts, brought their books together, and burned them *before all men*, &c. In this way were believers added to the first churches, both men and women, the same rule being applied to all. Some women, it may be objected, have been overcome by diffidence, and been unable to give any satisfactory account. When this happens, it proves that such essays as the one I am

controverting, are inexpedient, and that our sisters require encouragement rather than discouragement. But this embarrassment happens to men also. They sometimes are overwhelmed by the presence of an assembly, before whom they are unaccustomed to speak. These are rare and painful cases. But, in general, the churches are much edified and animated with the simple and affecting statements, delivered both by women and men, of the sovereignty and efficacy of divine mercy displayed in their conversion. Some of the happiest moments of my life have been at these seasons. Nor can any, who has tasted the sweetness of such opportunities, be easily induced to accept of a substitute in its place.

In the restoration of backsliders. Their apostacy is distressing; their recovery most animating. If converted sinners, when first added to a church, make a confession of their faith, much more should backsliders give full satisfaction, to all the community, of the sincerity and warmth of their penitence. "Them that sin, rebuke before all, that others may fear." Are women to be exempted from this humiliating discipline? In such matters, female and male stand on one level. Here public speaking is no assumption of superiority; it is the reverse; and, were it not enjoined by the spirit of the New Testament, should be dispensed with in favour of the weaker vessel.

In the discussion of church business. Your correspondent

admits the propriety of ascertaining the votes of the females in a church; but a person, who is very slightly acquainted with the business of Christian churches, need not be reminded, that the *opinions* and *feelings* of the members, are the chief things to be ascertained: and, when a business is under discussion, in a well-regulated society, it is the *nature* of the objection, or the complexion of the reason, which ought to influence the deliberation, irrespective of the sex of the person delivering it. By what authority are women to retire before they can give their opinion, that it may be reported by those to whom they have imparted it in private? Is not such a suspension of discussion unnecessary? And is not such a *form* calculated to prevent women from declaring their sentiments at all on church matters? If the church be large, and many females feel it right to deliver their opinions on any business, such a form is totally impracticable. Were I not fearful of being tedious, of being too full on a subject so simple and clear, I would subjoin other reflections. It is very common for small churches to have a large proportion of the members women. At many of their meetings, by far the majority, are females. In some of their meetings all the members present, with a few exceptions, may be females. The writer of this paper knew a small church, which, 13 years ago, contained only one man in fellowship. Were women *there* not to speak in the church?

The impression made on my

mind, by a perusal of the essay I am examining, is, that women cannot speak in public without violating the shamefacedness of their sex. Is this a just supposition? Is the female mind so weak, that a woman cannot declare her mind in public, without assuming superiority over the man? Is there no room for discretion or modesty?

As your correspondent has, without any apology, very boldly avowed his opinion, it is hoped that he will not be offended with the freedom of these remarks. I have written my sentiments; and, rejecting all idea of continuing any controversy, I leave the decision to your impartial readers.

Liverpool.

J. L.

QUERY.

CAN it be proved from the scriptures, to be the duty of a minister regularly to visit his hearers who are in health, and who know that, if they wished religious conversation with him, they might have access to him at any time at his own house?

The inquiry is not made with any desire to promote trifling controversy, but, to ascertain the path of duty. If the affirmative be true, then, there are but few pastors who do not need stirring up by way of remembrance: but if not, then the principle, so much complained of by many people against their ministers, is unfounded.

The thoughts of some of your intelligent correspondents on this subject will much oblige,

Yours, &c.

A Junior Pastor.

Miscellanies.

LETTER

FROM THE

LATE REV. A. FULLER,

TO A YOUNG MINISTER IN
PROSPECT OF ORDINATION.

Kettering, Aug. 30, 1810.

MY DEAR FRIEND,

As it is very doubtful whether I shall be able to attend your ordination, you will allow me to fill up the sheet with brotherly counsel.

You are about to enter, my brother, on the solemn work of a pastor; and I heartily wish you God speed. I have seldom engaged in an ordination of late in which I have had to address a younger brother, without thinking of the apostles words in 2 Tim. iv. 5, 6, in reference to myself and others who are going off the stage.—“Make full proof of *thy* ministry: for *I* am now ready to be offered, and the time of my departure is at hand!” Your charge at present is small; but if God bless you, it may be expected to increase, and of course your labours and cares will increase with it. If you would preserve spirituality, purity, peace, and good order in the church, you must live near to God yourself, and be diligent to feed the flock of God with evangelical truth. Without these, nothing good will be done. Love your brethren, and be familiar with them; not, however, with that kind of familiarity which breeds disrespect, by which some have degraded themselves in the eyes of the people, and invited the opposition of the contentious

part of them; but that which will endear your fellowship, and render all your meetings a delight. Never avail yourself of your independence of the people in respect of support, to carry matters with a high hand amongst them. Teach them so to conduct themselves as a church, that if you were to die, they might continue a wise, holy, and understanding people. The great secret of ruling a church is to convince them that you love them, and say and do every thing for their good. Love, however, requires to be mingled with faithfulness, as well as faithfulness with love. Expect to find defects and faults in your members, and give them to expect free and faithful dealing while connected with you: allow them, also, to be free and faithful towards you in return. There will be many faults which they should be taught and encouraged to correct in one another; others will be proper objects of pastoral admonition; and some must be brought before the church. But do not degrade the dignity of a church by employing it to sit in judgment on the shape of a cap, or a bonnet; or on squabbles between individuals, which had better be healed by the interposition of a common friend. The church should be taught, like a regiment of soldiers, to attend to discipline, when called to it, in a proper spirit: not with ebullitions of anger against an offender, but with fear and trembling, considering themselves, lest they also be tempted. Let no one say to another, “overlook my fault to-

day, and I will overlook yours to-morrow;" but, rather, "deal faithfully with me to-day, and I will deal faithfully with you to-morrow."

I have always found it good to have an understanding with the deacons upon every case before it is brought before the church. Neither they nor the members have always been of my opinion; and where this has been the case I have not attempted to carry a measure against them, but have yielded, and this not merely from prudence, but as knowing that others have understanding as well as I, and may therefore be in the right. In this way I have been pastor of the church, which I now serve, for nearly thirty years, without a single difference.

A young man, in your circumstances, will have an advantage in beginning a church on a small scale. It will be like cultivating a garden before you undertake a field. You may also form them, in many respects, to your own mind; but if your mind be not the mind of Christ, it will, after all, be of no use. Labour to form them after Christ's mind, and you will find your own peace and happiness in it.

Mercy and truth attend you and the partner of your cares!

I am, &c. A. FULLER.

CRUELTY TO ANIMALS EXPOSED,

IN A LETTER

FROM

THE LATE REV. D. TURNER,
OF ABINGDON.

To the Editors of the Baptist Magazine.

SOME sporting gentlemen, at Abingdon, Berks, many years since, had ordered their huntsman to purchase a deer, and

keep it in a close dark place for some time, in order to its being turned out for a hunt when opportunity served. Struck with the barbarity of this refinement in the sports of the field, a friend to the brute creation (the amiable and excellent Rev. Dan. Turner) drew up the following lines, under the form of a petition from the poor confined deer, addressed to the gentlemen concerned.

If you deem this fragment worthy of a place in your useful miscellany, it is at your service.

Hackney, Aug. 1815. G. B.

The humble Petition and Remonstrance of Dama, a Deer, now a poor Prisoner in custody of the Abingdon Hunt, to the Gentlemen by whose order, and for whose pleasure she was committed.

GENTLEMEN,

Though I am one of the rank of beings of a nature greatly inferior to yours, and which our common Creator and Sovereign has subjected to your despotism, I presume, by the assistance of a kind friend, to address you in this manner, and lay before you my distressed case, in hope of your compassionate regard.

I was, Gentlemen, born free, and tenderly brought up in the full enjoyment of my natural rights, till my lord and master, tempted by the prospect of gain, sold me to your leader of the chase; and, though I have never done him or you any injury, I am, by an act of mere arbitrary power, deprived, at once, of all the dear delights of liberty and social life; shut up, a close solitary prisoner, in a place void of light, even at noon-day.

Some of my friends have inquired into the reason of this barbarous treatment of a harmless creature; who are told, that it is in order to prepare me the better for the chase; for, by this

means, they propose, it seems, to render my naturally irritable nerves still more irritable; and the painful sensation of fear to which I am subject, the more exquisite; and that, when I am wrought up to the highest pitch of sensibility, I am suddenly to be dragged from my dark prison, turned out at once into the wide world, and, while amazed, and almost blinded by the sudden influx of light upon my eyes, running I know not whither, I am to be violently pursued by men, dogs, and horses, with the utmost fury, as if I had been one of the most destructive creatures upon earth; and, thus, by the swiftness which my poor trembling heart gives to my slender legs, I am to afford them the more of what they call sport, till no longer able to satisfy their savage cruelty, I fall a victim to that death I so painfully laboured to avoid; and to have my dying groans insulted by the shouts of these doughty conquerors, triumphing over a poor innocent, expiring in agonies at their feet.

You men say, there is a God that judgeth in the earth, and that he is both just and merciful; if so, will he not, some how, avenge my wrongs? Permit me, however, gentlemen, to intreat you to consider and enter into my case seriously, as accountable to that Being for your treatment of his creatures. Though sportsmen, I will not believe that you can be so lost to all the feelings of humanity (not to say of religion) as not to commiserate my unhappy lot; persuaded that you have been led to countenance this unkind and cruel treatment of your petitioner, so far as you have done it, rather from a thoughtless devotion to the pleasures of the chase and the exam-

ple of others, than from any settled principle of cruelty; I flatter myself, therefore, that, moved by this humble remonstrance, you will be prevailed on to spare me from the shocking sufferings intended me, and restore me to the full enjoyment of that liberty to which nature has given me so just a claim, and which I have done nothing to forfeit; and your petitioner, gentlemen, will, as far as her powers permit, gratefully acknowledge the favour; while all my friends, of which I have many, especially of the tender sex, whose sentiments you most highly reverence, will applaud your conduct as doing the highest honour to the native goodness of your heart. **DAMA.**

P.S. The fees due to my jailor will be readily answered by the generous contributions of my friends, when applied to for that purpose.

SAVINGS BANKS.

GENTLEMEN,

ALLOW me to direct the attention of your *writers* and *readers* to a very interesting review of three pamphlets in the last number of the *Edinburgh Review*, relative to a new institution called "*Savings Banks.*"

"The object is, to open to the lower classes a place of deposit for their small savings, with the allowance of a reasonable monthly interest, and with full liberty of withdrawing their money, at any time, either in whole or in part."—It receives any sum which is not less than one shilling.

"A weekly saving of 2s. continued for twenty years, will amount, without any interest, to 104*l.* 12*s.*; and, upon the terms of the *Edinburgh bank*, the interest

alone would be about 53l.; so that at the end of twenty years, the depositor will be possessed of about 157l."

"From the last meeting of the Highland Society in Edinburgh, we are happy to understand that Savings Banks are spreading rapidly through Scotland; and we expect to hear the like good tidings from England, where such an institution is of still greater importance. It would be difficult, we fear, to convince either the people or their rulers, that such an event is of far more importance, and far more likely to encrease the happiness, and even the greatness of the nation, than the most brilliant success of its arms, or the most stupendous improvements of its trade or its agriculture, and yet we are persuaded it is so." I am, &c.

CHIRURGUS.

ANECDOTE.

AN old gentleman, in the county of Herts, having lost his coachman by death, who had served him many years, advertised for a successor.

The first who applied, giving a satisfactory account of his character and capacity for such a place, was asked how near he could drive to the edge of a road, where a sloping bank presented danger:—he replied, "To an inch." The old gentleman ordered him to be supplied with suitable refreshment, and to leave his address, adding, that if he wished for his services he should hear from him in a day or two. Shortly afterwards, a second applied, who underwent the same examination as the former, and replied, to the last question, that he could drive to half an inch, and had often done it:—he, also,

received the same dismissal, with the same civilities as the former man. Soon afterwards a third applied, and, on being asked the same question, viz. How near he could drive to the edge of a sharp declivity, in case of necessity, coolly replied: "Really I do not know, Sir, having never tried; for it has always been my maxim to get as far as possible from such danger, and I have had my reward in my safety, and that of my employers;" with this reply, the old gentleman expressed his entire satisfaction, and informed the man that, if he could procure a proper recommendation, wages should not part them; adding, "I am grown old and timid, and want a coachman on whose prudence and care I can rely, as well as his judgment."

Would it not be well if those who are engaged in commercial pursuits would avoid, as carefully as this prudent coachman did the edge of the precipice? In this case, balmy sleep would oftener light on the eyelids of persons so employed, and the shipwreck of fortune would not so often occur.

But let the professor of godliness remember this true and useful story.

A faithful pastor being asked how far a person might go in sin, and yet be saved, replied, "It is a dangerous experiment to try." Ah! do not too many study to find out how little grace they may have, and yet go to heaven? Instead of this, let us all treasure up in our hearts the words of Christ: "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." Oh! let us keep as far as possible from sin and hell, and "cleave to the Lord with purpose of heart."

Obituary.

MRS. M. ADAMS,
WIFE OF THE REV. S. ADAMS,
Of Kislingbury, near Northampton,
Died June 11, 1815.

"The righteous shall be in everlasting remembrance." DAVID.

FEEBLE are our attempts to delineate the characters, even of our intimate friends. The medium of affectionate partiality through which we view them; inattention to the fainter shades, which, though individually unimportant, yet, by blending, produce the effect, with a variety of other things, form impediments: but to bury and forget real worth, is a loss to survivors. The subject of this memoir, was the only daughter of Mr. John Watts, a respectable farmer and grazier, residing in the above village. In early life, she attended the established church, in which community her connexions were large and respectable. The strength of her mind, the extent of her knowledge, added to what is generally called good breeding, gave her much influence in a circle of fashion and taste. During this period, the degree of moral feeling, of which she was the subject, and her consciousness of the mighty importance of death and eternity, restrained her from the follies into which many young people fall, and had a great tendency to regulate her conduct.

About the time she reached maturity, occasional preaching was introduced into the village

where she lived, by different dissenting ministers; and Miss Watts became an attendant. It seems, from her own statement, that a sermon, preached by the Rev. Mr. Hilliard, of Olney, Bucks, from the 119th Psalm, ver. 25, was the first that made any abiding impression upon her mind. From this verse, she discovered that remarkable decision of character, tenderness of conscience, holy zeal, religious prudence, and deference for evangelical truth, which so remarkably distinguished the remainder of her life. She became, from this time, the patroness of the poor and distressed; the unwearied friend of every undertaking within her circle, religious, benevolent, and humane; the comfort and hope of her religious connexions, and an object of veneration and respect to those whose views of certain doctrines and ordinances differed from her own. In the month of October, 1804, she joined the particular Baptist Church, in College-Lane, Northampton, together with her very intimate friend, Mrs. Harris, wife of Mr. Richard Harris, of Kislingbury; equally eminent for those things which adorn a profession of Christianity, and who was removed to glory sometime before her. The writer of this memoir will long remember the interesting interviews he had with her previous to her baptism; the impressive, pathetic, intelligent, and scriptural account she gave of her sense of the depravity of her heart, her necessity of a Saviour, the obligations of a

Christian, and the privileges of communion in the visible church. From this time she seems to have, to a remarkable degree, attended to reading, prayer, and reflection; and it was soon observable, that she entered with a peculiar facility into the deep things of God. It may be asserted, with perfect safety, that it falls to the lot of but few to obtain such clear and comprehensive views of the world, the human heart, and of revealed truth. The tenor of her life, from this period, justified the expectations of her religious friends. On the 28th of August, 1810, she was united in marriage with the Rev. Samuel Adams, (nephew of J. Rippon, D. D.) pastor of the Baptist Church at Kissingbury. This important connexion gave occasion for fresh displays of that lively and holy religion with which her mind and heart were impressed, and called forth and urged those energies by which she was impelled to discharge, with punctuality, every duty incumbent upon her.

After spending four years in the discharge of those relative duties which constituted the bliss of domestic life, symptoms of disease made their approach, which terminated in a consumption, by which she was removed from earth to heaven, at the time above mentioned, in the thirty-eighth year of her age, leaving behind her an affectionate husband, who deems the loss, on many accounts, irreparable, and two children too young to calculate the blessing of which they are deprived, by the death of a mother so truly valuable.

During the first stages of her disease, her abhorrence of sin, her acquaintance with the heart, her habit of investigating the motives of her actions, gave her

much trouble, and, for several weeks, she deeply lamented the want of evidence of her personal interest in the covenant of God. However, in this period of darkness, she was in the habit of contemplating the glorious sacrifice of the Son of God, and his prevalent advocacy at the Father's right hand. She was, at the same time, greatly perplexed about giving up her husband, children, and relations; nor was she without poignant feelings in prospect of the article of death itself. But it pleased the Lord to render her recurrence to those grand fundamental truths of Christianity and the sinner's hope, the means of dissipating the clouds and darkness; and, perhaps, few ever enjoyed more substantial comfort, resignation, and animated hope, in anticipation of future bliss, than the deceased did in the short stages of her afflictions, or, exemplified more completely that interesting passage,—“Mark the perfect man, and behold the upright, for the end of that man is peace.”

The following sentences have been handed to the writer of this paper, by one who watched at the side of her death-bed:—“I do not consider that Christianity consists in my believing myself a Christian.” In prospect of her change she would say, alluding to an interesting sermon of the Rev. Mr. Jay's, on the valley of the shadow of death,—“The shadow of a lion cannot devour, the shadow of a dagger cannot wound.” Her enjoyments were very great at times, and then she would begin and sing some triumphant hymn, till compelled by weakness of body to desist. Weeks before her departure, she said to her dearest friends, when present with her, “It has been

hard work to give you up; but, I thank God, he has enabled me to resign you into his hands.—You are no more mine.—I give you up to a better friend, and my children to my heavenly Father.” If, inadvertently, the conversation of those who were present with her, turned upon business, or the world, she would say, “You are in the presence of a dying woman! Let me hear nothing but what is calculated to prepare my mind to bear my sufferings with patience, and enter upon the state which is before me.”

To her religious friends, she would say, “Be sure and attend punctually to the means of grace; and especially prayer meetings, and enforce this with earnestness upon your friends and neighbours.” I must add here, I conceive, the feelings of her heart, while delivering these injunctions, must have been very different to those of some we have known, who have, at the expense of conviction and conscience, neglected those things till affliction has rendered attention to them naturally impossible; and who have spent their last moments in exhorting others to avoid that sin, the sense of which disturbed their last moments.

On Saturday evening, about nine o'clock, she requested her husband and brother, who were with her, to retire to rest; and, on Lord's-day morning, about three o'clock, without a sigh, a struggle, or a groan, she fell asleep in Jesus, and her happy spirit entered upon a world of bliss. On the 18th of June, in the evening, a funeral sermon was preached in the meeting house, at Kislingbury, from Isaiah xl. 6—8, by the minister who introduced her into the church of God.

Ridgmount, Beds.

G. K.

Written by the Rev. Mr. Parsons of Chorley, Independent Minister.

ON the 17th of July, 1814, died at Chorley, Thomas Pryce, in the 48th year of his age, after a long and most painful illness. He was baptized at Shrewsbury by Mr. Palmer, whose ministry was much blessed to him, and he continued a member there until he was removed by death.—He was the subject of many fears and great temptations. He was greatly impressed with the awful depravity of his heart, and his own inability to do any thing that was good. He used to say, after hearing of the strong convictions of others, “I fear I do not belong to Christ, for I have been such a vile sinner, that I think mine should have been deeper than they were.”

When his complaint grew so bad that he was unable to work, the Lord was pleased to give him an earnest longing after his presence; and, with tears, he would often repeat these words:

“O for a closer walk with God,
A calm and heavenly frame!
A light to shine upon the road
That leads me to the Lamb.”

“But ah! my sins are so many and so great that they hide his face from me, for I am the chief of sinners.”

He was for seven months confined to his bed; and most of the time his pains were very acute; and, when they were so violent as to cause others to leave the room, he was enabled, through mercy, to trust in the Lord; and he would say, “Weeping may endure for a night, but joy cometh in the morning. The Lord will remove my pain in his own good time. I only fear that my patience will fail.” Being asked by a friend

what he thought of meeting the Lamb with his company on the mount, he said, "The sight was too great for him till he had laid down the body; and then, being clothed with his righteousness, he should be enabled to meet him with joy."

To another friend that came to see him, he said, "I rejoice to see you; but, if the Lord will, I hope the next time we shall meet in glory:" and so it proved to be the last meeting upon earth. He grew so weak, and his thirst was so strong, from the violence of his complaint, that he lived for the last five weeks without taking any solid food. Porter was his chief beverage; but he was much supported. On the sabbath before he died, he said, he believed it would be the last he should spend on earth. When asked to take any thing, he would say, "I want nothing but Christ; and I shall shortly be with him on his throne above the skies. O what a friend is Christ to me! Do not think me unkind:—I long to go:—Thou, O! Christ, art all I want:—let me to thy bosom fly." On the Wednesday, after being for some time in much trouble of mind, he at last broke out in rapture, and said, "O yes, I shall shout victory, victory, through Christ!" He was much composed after this, until early on the sabbath morning, when pain of body and mind was very great. On his dear wife's raising him up in bed, he departed, to all appearance; but, in half an hour, he revived in great happiness; said he was dying; but he wished first to inform his friends how happy he felt. "However," said he, "it is impossible, for it is an eternal weight of glory."

"I shall, in a few minutes, speak no more, but be with

Christ. I have no pain nor fear in death, though I have been so great a sinner. Christ hath pardoned my sins: yea, he hath taken away all the sting and the pain. It has nothing in it but pleasantness to me. Do not cry," said he to his wife. "Look to the Lord: he will not let you want, nor your children, though you are left in distress." He then looked at all present, and said, he knew them, for he was sensible, but had not strength to tell all he wished to say. "You will soon hear me speak no more. Death is easy and sweet to me; but it will not be so to those out of Christ. Prepare to meet your God, every one of you. I can say no more now, I shall soon be with Christ." He then asked his wife to raise him up, and, in a few moments, his happy soul was gone, leaving her in that trouble that none can tell, but he who knows all things. But hitherto the Lord hath helped her: and it is her earnest prayer, that the above narrative may be for the glory of God, and the good of some poor soul.

Thomas Pryce was, for some time, afraid of death; but that fear the Lord was pleased to remove, by means of the following letter from a very respectable baptist minister at L—l. This was a source of great consolation to his mind:

DEAR BROTHER,

I received this morning the letter written by Miss E. B—y at your request. It filled me with sorrow. Your journey to this town, in the depth of winter, has done you essential injury. Your body was not capable of such fatigue. How often it happens, that the steps which we take to promote our temporal welfare,

are overruled by a Sovereign Providence to accomplish a different purpose! "The battle is not to the strong, nor the race to the swift, nor favour to men of understanding." Health, and prosperity, and long life, are the gifts of him who worketh all things according to the counsel of his own will." What shall I say to you, my dear brother? You have been many years a man of affliction; you are no stranger to the sweet and suitable promises and doctrines of the glorious gospel of the blessed God. How rich and free is the salvation which it reveals! How broad, how deep, how solid that foundation of hope which it discovers to guilty men! What must have been your condition had you now no knowledge of a Saviour! Satan may tempt you to question all your past experience, all that you have feared, enjoyed, felt: he may darken your present evidences, cloud your prospects of futurity by unbelieving suggestions. Let him make you as bad as he pleases; let him prove you the prince of backsliders, the chief of sinners, he cannot show us half of our real unworthiness. Admit all his accusations, and plead guilty to every charge. But rejoice that free grace reigns, that the Saviour lives, that the vilest of sinners is invited by him, and is welcome to him. Meditate on the dignity of his person as Jehovah, which imparts infinite worth to his obedience, an unspeakable value to his blood. Recollect the efficacy of his intercession, the freeness, and greatness, and unchangeableness of his love. "Fear not, I am with thee: be not dismayed, I am thy God: I will strengthen, I will uphold thee by the right hand of my righteousness."

Look beyond the valley of

death's shadow. The sting of death is extracted; and the shadows of his once dark valley have been banished by the shining of the Sun of righteousness. The only sting of death is sin; and if you believe in the name of Christ, your sins have all been imputed to Christ, and punished in Christ. Look backwards to Calvary, and behold your guilt borne by the Son of God. He was made a curse, that you might be made a blessing. He took your sins, that he might impute to you his righteousness. He was humbled, that you might be exalted. He bore the darkness of his Father's anger for a time, that you might enjoy the light of his face through eternity. In all our afflictions he is afflicted. Having himself passed through the sorrows of death, he knows all your feelings, and will sympathize with you, and support your fainting soul.

I remain, &c.

L—l, March 12th, 1814.

J. L.

MRS. BUTSCHER.

THE Church Missionary Society has experienced another loss in Africa, in the death of an excellent woman, the wife of Mr. Butscher, who died May 26, 1815. Before her marriage, she was a member of Mr. Wesley's societies; a woman of acute understanding, of considerable attainments, and of exalted piety. Her faith and courage were not a little put to the test in the shipwreck of the vessel in which they sailed. Her trials since have been many. Just before her death she said to her nurses, "I never repent that I came to this country." Her loss will be severely felt, especially by the younger part of the colonists. She has left behind her two children under two years of age.

Review.

A Review of Mr. Norris's Attack on the British and Foreign Bible Society, dedicated (by permission) to the Right Rev. the Lord Bishop of St. David's; by the Rev. W. Dealtry, B. D. F. R. S. Rector of Clapham, a late Fellow of Trinity College, Cambridge, 8vo. pp. xxvii. 145. Hatchard, 1815.

THE most satisfactory reply to the adversaries of the British and Foreign Bible Society, is furnished in the annual reports of the institution. The want of the sacred scriptures, which these interesting documents discover, not only in pagan or popish countries, but in the most enlightened parts of Germany, and even in England, while it demonstrates the inefficiency of all former associations for disseminating the seed of divine truth, clearly evinces the necessity of the present society. That this institution is likely to effect a general diffusion of the sacred oracles appears from the numbers of all ranks, persuasions, and climates, which the simplicity and importance of its object induce to aid its operation, and the marvellous success with which, in so many and such distant regions, its efforts have been crowned. Instead of the mischiefs which it was predicted would spring from its progress, we perceive, from the reports, that the beneficial effects, direct and indirect, which it produces, are incalculable. It conveys light, purity, and comfort into the minds of the poor; inspires the opulent with sentiments of beneficence; removes the prejudices which alienate good men from each other, and unites them in esteem and affection; excites in the breasts of Christians zeal for their common religion, and procures the prayers of the nations for the land of its origin.

The reports of this noble institution, as they were sufficient to obviate objections of some weight from the ingenuity or respectability of

those who urged them, might be supposed fully to refute Mr. Norris, the most absurd, feeble, malignant, and impudent of all its adversaries. But such is the lamentable weakness of men, that bold asseverations and charges, however improbable or groundless, make a deep impression on their minds, especially if they are not formally contradicted. Accordingly, Mr. Dealtry, although he imagined that so contemptible a performance of the "Practical Exposition" might be left to its fate, found that it wrought mischief, because it had met with no "direct answer." This induced him to undertake the present work, which is divided into two chapters. In the first, Mr. Dealtry most successfully refutes the general principles of the "Practical Exposition:" viz. that the reading of the scriptures without a comment can be of little advantage, and that its general circulation is likely to be injurious. The second chapter exhibits a few, about *fifty*, of the mistakes and misrepresentations which so profusely adorn Mr. Norris's pages. We shall extract a passage or two, as a specimen, both of the "Exposition" and the "Review."

The following is Mr. Norris's account of the Dorset Bible Society:

"In Dorsetshire, the most strenuous exertions to effect an incorporation have been but of small avail. The Bishop of Bristol has seen sufficient cause, and had the manliness to refuse his patronage to the last-named (Dorset) Institution; and, at its constituent meeting, a breeches-maker, from Weymouth, in the dissenting line, was the most conspicuous orator, who made a successful attempt at declamation."

The subsequent particulars, contained in the account of the above institution, communicated to Mr. Dealtry, by a most respectable beneficed clergyman, will show the temper of Mr. Norris, and the de-

gree of credit that is due to his statements :

An advertisement, inviting a meeting, appeared, two successive weeks, in the county papers, signed by the Lord Lieutenant, two other peers, the High Sheriff, the county members, 26 beneficed clergymen, and other persons to the number of 26, of the first rank in the county. The chair was taken by the Lord Lieutenant, Earl Digby. The resolutions were moved and seconded, respectively, by Sir J. W. Smith, Bart. and High Sheriff; Sir F. Hartwell, Bart.; the Hon. and Rev. C. Strangeways; J. Calcroft, W. M. Pitt, E. B. Portman, Esqrs. and M. P.; J. Gould, H. Seymer, G. Snow, and W. Williams, Esqrs.; Dr. Cooper, Capt. Digby, Messrs. Ball, Fisher, and Henning; nine beneficed clergymen and four dissenting ministers. This "incorporation," with its nine branches, in the principal towns of the county, raised, in the first year, for the general purpose, upwards of 1000*l*. and distributed 521 Bibles and 689 Testaments. Private reasons, not a want of zeal for the interests of the society, induced the Bishop of Bristol to decline the office of patron. The person, whom Mr. Norris contemptuously styles a breeches-maker, happens to be a respectable school-master, whose whole life has been devoted to literary pursuits. It was after many interesting speeches, of considerable length, had been delivered, that he addressed the audience. *Review*, pp. 38—43.

"The most celebrated" of the Bible Associations, says Mr. Norris: "was a square committee at the west end of the town, announced to the public under the patronage of a venerable prelate, whose name, doubtless without his consent or privity, was thus indecently brought forward to lure the servants of the neighbourhood to the meeting, who were all specially solicited to attend." "The prelate alluded to," subjoins Mr. Dealtry, "is the venerable Bishop of Durham. A letter is now before me, written by Sir Thomas Barnard to the committee, which announces the readiness of the Bishop of Durham to become

the patron of the Association, with a donation from his Lordship of 10*l*. to promote the object." *Review*, pp. 90, 91.

The public are under great obligations to Mr. Dealtry for the uncommon pains which he has taken to investigate and expose the calumnious statements of Mr. Norris. As our limits will not allow of further extracts from the "*Review*," we beg leave to recommend it to all those who wish to see to what base and disingenuous arts the enemies of the Bible Society condescend.

It is certainly a most singular spectacle, to observe protestant ministers opposing a society whose sole object is the diffusion of the scripture. Every protestant, as he thinks his religious principles founded on holy writ, cannot but suppose, the more the scriptures are read, the greater is the probability that his peculiar opinions will spread. Men of reflection, indeed, when they consider the slow progress of truth, may not be sanguine that others will adopt their views; but every sincere and consistent protestant must expect his principles to prevail as the Word of God comes into general use. Some are ready to suppose, that the opposition of churchmen to the Bible Society arises from a distrust of their principles, from an apprehension that the spread of light must be injurious to their interests.

British Pulpit Eloquence: a Selection of Sermons, in Chronological Order, from the Works of the most eminent Divines of Great Britain, during the 17th and 18th Centuries; with Biographical and Critical Notices. Vol. 1. Gale and Co. 1814.

To how many volumes this selection is designed to extend, the editor, in his modest preface, does not inform us. Hitherto, we perceive, he has confined his attention to the church of England. We shall be glad to see the second volume taken from the works of the Nonconformists. Most of the sermons before us are elaborate, profound, and eloquent; replete with erudition and argument. All of

them are calculated to instruct the theological student, while, perhaps, there is not one, singly taken, that could properly be held up as a model. But a very grave objection, in our minds, is, that not one of them contains a clear statement of *the way of salvation*. Many passages are grossly inconsistent with the doctrine of justification by faith only—a doctrine which, our readers will admit, pervades every part of the New Testament; and, we rejoice to add, pervades also the Articles, the Homilies, and the Liturgy of the Church of England.

The Biographical Notices are highly creditable to the judgment and the industrious research of the editor; and the printer has performed his part admirably well.

SERMON I. is "A learned Sermon of the Nature of Pride," from Habakkuk, ii. 4, by RICHARD HOOKER. The author is commonly styled "The judicious HOOKER." He was born in the year 1553, and died in 1600, in the forty-seventh year of his age, "of a sickness consequent upon a cold which he took in a passage, by water, from London to Gravesend."

SERMON II. is entitled "The Use of Riches," on Luke, xvi. 9, by WILLIAM CHILLINGWORTH. This great man was born at Oxford, in 1602, and died in 1644. The passage is often cited in which he has declared, "The Bible, the Bible only, is the religion of Protestants."

SERMON III. is on Psalm lxxxvi. 5. "The Miracles of the Divine Mercy," by JEREMY TAYLOR. He is called the Homer of Divines. This sermon, doubtless, contains one of the first displays of genius that can be produced in our language. "Bishop Rust relates, that, at the first interview between the preacher and the prelate, after the sermon delivered by command, the Archbishop (Land) intimated, that Taylor was *too young*, meaning, probably, for the pulpit, or for church-preferment, when "the great youth," such is Rust's expression, "humbly begged his Grace to pardon that fault, and promised, *if he lived, he would mend it*." *Fus. Ser.* p. 14.

SERMON IV. is founded on James, i. 27. "Pure Religion," by HENRY

MORE, who is commonly placed first in the class of philosophical divines. He was born in 1614: died in 1687. We give our readers one of his remarks: "Dull phlegm is no Christian patience; nor all fire, true zeal; especially if it be fed by the fat of the earth."

SERMON V. has for its text, Matt. v. 16. "The Christian's Light is to shine before Men." By RICHARD ALLESTREE. This accomplished divine was born in 1619, and died in 1680. "The most striking peculiarity of Dr. Allestree's character was indifference, amounting almost to contempt, of riches; of which various instances are on record. Eton College still retains monuments not only of his prudent care, but also of his munificence."

SERMON VI. (in various respects the best in the volume) is "On evil Thoughts." Matt. xv. 9, by BENJAMIN CALAMY. This eminent preacher was the nephew of EDMUND CALAMY, the celebrated nonconformist. Whether he did all he could to serve Thomas De Laune (author of *A Plea for the Nonconformists*) may admit of a question, into which, however, we shall not now enter. He was born in 1646, and died in 1686.

SERMON VII. is from Psalm cxii. 9. "The Duty and Reward of Bounty to the Poor." By ISAAC BARROW. This great man, an inexhaustible genius, both as a mathematician and a divine, was born in 1630, and died in 1677. Barrow was accounted the greatest scholar of the age, and, among his honours, this was one, that Sir Isaac Newton was his pupil. Charles the Second used to call him an *unfair preacher*, because he exhausted every subject, and left no room for others to come after him. The editor remarks, in a note, "that it was satirically said of Charles the Second, that he never said a foolish thing, nor did a wise one. On this saying being repeated to him, he replied, 'the reason was plain: his discourses were his own, his actions were the minister's.'"

Barrow certainly discovered a most prodigious fertility of thought, and command of language. The sermon selected by the editor, was

a Spital sermon, before the Lord Mayor and Aldermen, and took up *three hours and a half* in the delivery. It occupies here a hundred octavo pages.

SERMON VIII. is on Hebrews, xi. 26. "Hope of Reward a proper Christian Motive." By JOHN WILKINS. This, we apprehend, is by no means the best sermon that could be selected from Bishop Wilkins. He was born in 1614, and died in 1672. His maternal grandfather was the celebrated Mr. John Dod, whose sayings are extensively circulated. When not much more than thirteen years of age, he was placed under the tuition of Mr. John Tombes, "the learned Baptist," who taught in Magdalen Hall, Oxford. In 1638, he published "A Discovery of a new World; or, a Discourse tending to prove that it is probable there may be another habitable World in the Moon; with a Discourse concerning the Possibility of a Passage thither."

"The means (says the editor) which Wilkins pointed out for the accomplishment of his projected journey to the moon, were artificial wings, or, the back of a prodigious bird, called the ruck, pretended to have been discovered in Madagascar; or a flying chariot. The Dutchess of Newcastle once made this objection to the scheme: "Doctor, where am I to find a place for baiting at, in my way up to that planet?" "Madam, (said he) of all people in the world, I never expected that question from you, who have built so many castles in the air, that you may lie every night at one of your own." There is an allusion to this anecdote, as well as some good-natured ridicule of Wilkins's notion, by Addison, in the Guardian, No. 112.

After all this, however, Wilkins lived long, and appeared to be one of the greatest and best of men. About the year 1656, he married Robina, the widow of Dr. Peter French, and sister to Oliver Cromwell. A daughter of this lady, by Dr. French, became the wife of Tillotson.

The following anecdote, relating to Wilkins's consecration (to the see of Chester) is told by Calamy,

in his *Life of Howe* (1724, 8vo. p. 38.)

"Dr. Wilkins was ever a great enemy to rigour and severity. When he was made a bishop by King Charles II. (which was not compassed without considerable difficulty) I have been credibly informed, he waited on the famous Dr. Cosins, Bishop of Durham, among other spiritual lords, and desired his company at his consecration dinner. Upon this occasion, Bishop Cosins entered into a free discourse with him, about moderation, on the one hand, and a rigorous supporting the ecclesiastical constitution on the other. Bishop Wilkins frankly told his lordship, 'that, for his part, it was his apprehension, that he who was by many (with ill-nature enough) reflected on for his moderation, was, in reality, a better friend to the church than his lordship, who was for rigorously supporting the constitution.' Bishop Cosins seeming surprised, Bishop Wilkins added this as the reason of his assertion: 'For while you, my lord,' said he, 'are for setting the top on the piked end downwards, you won't be able to keep it up any longer than you continue whipping and scourging; whereas, I,' says he, 'am for setting the broad end downwards, and so 'twill stand of itself.'"

SERMON IX. and the last, is on Psalm xcv. 7. "The Difference of Times with respect to Religion." By BENJAMIN WHICHCOT. This great man was born in 1609, and died in 1683. Tillotson preached a funeral sermon for him, from which we extract a few lines. "He was a great encourager and kind director of young divines, and one of the most candid hearers of sermons, I think, that ever was: so that though all men did mightily reverence his judgment, yet no man had reason to fear his censure. He never spoke well of himself, nor ill of others: making good that saying of Pansa, in Tully, *Neminem alterius qui suæ confideret virtuti, invidere*; 'that no man is apt to envy the worth and virtues of another, that hath any of his own to trust to.'"

On the whole, we consider this volume as possessing very consider-

able literary merit, while we cannot but feel surprise and indignation, that "it has been a point of conscience with the editor not to prefer authors on account of their theological creed."

The Doctrine of Atonement—an essential Part of the Christian System: the Substance of a Discourse preached at Beccles, to the Members of the Norfolk and Suffolk Associations. By William Hull. p. 58. Conder.

THE text is, 1 Cor. i. 23. "We preach Christ crucified." In the introduction, the author remarks, that the Christian sacrifice was, in the strictest sense, *piacular*—that the necessity of atonement arises from the indispensable importance of harmonizing the justice with the mercy of God in the salvation of sinners; and that the value and efficacy of the atonement of Jesus Christ are derived from his voluntary submission to sufferings, from the immaculate purity of his character, and from the dignity of his person, as Immanuel, God with us; God manifested in the flesh. These preliminary observations being dispatched, he proceeds to his principal object, which is to give one particular view of this interesting doctrine, and that is, "its perfect agreement with other striking phenomena of the sacred volume." Here he shows, in a very luminous manner, that the doctrine of atonement accords with the representations given by the apostles of the sacrifices of the Mosaic law—with the terms in which the dignity of the Saviour's person is described by the sacred writers—with the peculiarity of the Redeemer's sufferings, and the aggravations by which they were attended—and with the importance attached, by the sacred writers, to the death of Christ. Nor has the writer forgotten "the moral tendency" of this doctrine. This is very powerfully stated in the concluding pages.

We should proceed to cite several highly interesting passages, but we apprehend enough has been extracted to induce our readers to purchase

the discourse itself. Mr. Hull thinks with juvenile ardour, and expresses his thoughts, frequently, with great dignity and force. He disdains to stand merely on the defensive; and carries the war into the very heart of the enemy's country. In this single discourse, he produces not a few pieces of cannon only; he opens a whole park of artillery on the Socinian foe!

LITERARY INTELLIGENCE.

Preparing for Publication.

A new edition of the much-esteemed Sermons of Martin Luther, accompanied by a full-length Portrait of that great Reformer, from the large German Fröst, is in forwardness, and may be expected in the course of the month; 1 vol. 8vo.

A Volume of Sermons, on interesting subjects, with respect to the Faith and Practice of the Christian; by G. Campbell, Minister of the Gospel, Stockbridge, near Dunbar.

Memoirs of the Life and Writings of Martha Laurens Ramsey, of Charleston, S. C. edited by David Ramsey, M.D. & reprinting from the third American edition, and will appear in a few days.

Religious Books recently published.

- Expository Discourses on the Apocalypse, interspersed with practical Reflections, by the late A. Fuller, in one volume, octavo.

The second edition of, On Terms of Communion, with a particular view to the case of the Baptists and Pedobaptists. By Rob. Hall, M. A.

The second edition of A Selection of Poems, designed chiefly for Schools and Young Persons. By J. Cottle.

Memoirs of Captain James Wilson. By John Griffin.

Reply to the Rev. Micahah Towgood, upon Apostolic Tradition, in reference to Christian Baptism. By the Rev. John Gill, D. D. A new edition, with an Appendix; proving that the principles of the Baptists were maintained and propagated by Christian churches before the Reformation in Germany. Recommended by several Baptist ministers.

Sermons on several subjects, by the late Rev. W. Paley, D. D. Subdean of Lincoln, Prebendary of St. Paul's, and Rector of Bishop Wearmouth.

Missionary Retrospect, and Foreign Intelligence.

BAPTIST MISSION.

SINCE our last number, letters have been received from the missionaries, Marshman, Ward, Chamberlain, Lawson and Chater. They are all, with the rest of the brethren, in good health. Mr. Chamberlain has preached the word to a great number of persons in his journey from Sirdhana, and circulated copies of the scriptures, and scriptural tracts, very widely. The work of the Lord is going on prosperously in Calcutta, and at Serampore. A remarkable instance has occurred, during the past year, in reference to the labours of Sebukrama, one of the native preachers at Calcutta. He resides at his native village, on the other side of the river, opposite the city. To this place, about 300 persons, chiefly fishermen, came to him for the purpose of inquiring the contents of a book that had been left them by a person proceeding up the river. This proved to be a New Testament; and for three days, the period they continued, Sebukrama was employed in explaining the gospel to them; after which they returned to their own town, carrying with them, we hope, those divine impressions that will ultimately prove that they have received "life eternal," the knowledge of "the only true God; and Jesus Christ, whom he hath sent."

Mr. Chater, at Ceylon, is now able to write sermons in Portuguese with nearly as much ease as in English. He expects to be able to preach soon in Chinese. There have been lately some respectable additions to his little church of European soldiers.

Extract of a Letter from Mr. Thompson, to the Brethren at Serampore.

Patna, Nov. 24, 1814.

VERY DEAR PASTORS,

A Brahman, the other day, related the following circumstance in the hearing of several others:—
"Sir, I am under the influence of

VOL. VII.

an evil spirit, which, when it possesses me, renders me deaf, and very miserable, for the space of two or three months, but I retain my reason unimpaired: neither my memory nor my understanding fails me. Being advised to make a pilgrimage to Thakoor-dwara, I undertook it without delay; but it availed me nothing. I was next advised to visit Gaya-jee; I did so, but still, Sir, the evil spirit has not left me: I am most miserable through it, and long to be healed. I shall, if you give me leave, call upon you, for I believe by your praying to Jesus, and supplicating for me, the devil will be cast out of me. What do you say, Sir, shall I call on you? Having in my hands one of the Hindoo gospels, I read the account of our Lord's casting out a dumb and deaf spirit (just after his transfiguration) and assured him, I possessed no such power as he imagined, but directed him, by faith, to apply to the almighty and gracious Redeemer, of whom he had just heard read. Calling at the potter's the same day, I met a follower of Nanuka-shah's, to whom I gave some tracts, and invited him to visit me; this he did, the day following; and continued to attend regularly for the purpose of searching the sacred scriptures. When he had read through the Hindoo selection from the scriptures, nearly twice, I asked him whether any thing affected his mind; he replied, "As a dumb man that partakes of some delicious food, cannot express his delight and satisfaction: so am I;—in the first page, I read of God, and am filled with strange feelings: again I read of God dwelling with men, healing all manner of sickness, raising the dead, forgiving sins, and then, dying as a sacrifice for sin.—What love! What wonder! Himself becoming sinful man's surety.—How good!" Under a consecrated tree, several men were sitting round a painted and almost naked *Vranga*; on my inquiring who he was, one of

the company replied, "A holy one." I quoted the 3d of Romans, "There is none righteous," &c. This led to further conversation, which ended in their requesting and accepting of one of the gospels, and some tracts in Hindee.

After talking of divine things to great numbers at Maharaj-gunj, I walked on to the west gate of the city, and from thence was returning home; but observing a Kayastha reading a book in a baker's shop at Gool-saur-bag, I offered the little group a tract or two; they wished me to read a portion of it to them, and while I was thus engaged, a vast crowd surrounded the shop, to whom I made known the unspeakable riches of Christ, and gave tracts: some of this number kept walking with me, and talking of what they heard; when I came to Colonel's-gunj, a Hindoo came running to me, desiring tracts: while I read to him, another crowd came together to hear, who took tracts; and having no more, a Hindoo accompanied me home for them.

On the evening of the 10th, the brethren of his Majesty's 24th regiment met at the brethren's, at Digah, for the purpose of ordaining brother Colsell as co-pastor, in the room of brother Gibson, deceased, and brother Rogers as deacon. Brother Britt commenced the service with reading and singing; brother Worrall offered up the ordination prayer, while brethren Moore, Rowe, Britt, and myself laid our hands on the heads of the two brethren; brother Rowe preached from Acts, xx. 28; after which we sung a hymn: brother Moore then preached from Eph. v. 1, 2, and I closed with prayer.

Seventeen Hindoos and Mussulmans were with me during the month: and I gave them, as well as to others, while abroad, the following portions of God's word and tracts:—A Sangkrita Pentateuch and New Testament; seven copies of single gospels, seventy-three tracts, and four hymn books, in Hindee; two copies of Luke in Oordoo, and one of Acts; with a copy of Hunter's gospels in Nagaree.

I remain, &c.

J. T. THOMPSON.

AMERICAN INTELLIGENCE.

THE first annual report of the "Baptist Board of Foreign Missions for the United States," has just been received. The contents are of the most encouraging kind. The Rev. Luther Rice (an American missionary) who was sent back by the government at Calcutta, has laboured incessantly in travelling through most of the United States, for the purpose of exciting missionary zeal among the Baptist churches, and in forming Auxiliary Societies, in connexion with the board, to compose what they denominate the "General Missionary Convention." Thirty-four of these societies have been already formed; and more, it is expected, will soon be established. It appears there are one hundred and fifteen associations of Baptist churches in the United States; seventy-six of which contain about fifteen hundred and forty churches, and about one hundred thousand members. A brief review of these is given by Mr. Rice, by which, it appears, that many of them have already entered heartily into the plan of "patronizing the pious design of imparting the knowledge of Jesus Christ to the heathen; and others, it may be confidently expected, will afford assistance also, when the subject shall have been properly set before them."

The labours of Mr. Rice have been so important, that the board have determined that his services should still be employed, as their agent, in America. "How desirable soever," say they, "on some accounts, his early removal to a missionary station may appear."

"For the information of brethren at a distance," they add, "it may be proper to observe that brother Rice, who, as well as brother and sister Judson, went out to India under the patronage of the paedobaptist churches, and who were baptized in Calcutta, by the Rev. Mr. Ward, one of the missionaries at Serampore, and one of the associate pastors of the church at Serampore and Calcutta, and were received to the communion of that church, has, since his return to the United States, become a member of the Baptist Church in Boston."

street, Philadelphia: thus strengthening the ties which unite him to his brethren in this country.

"The board have lately received into the service of the mission, Mr. George H. Hough, a young brother, who has been deeply concerned for the salvation of the heathen, and made willing to become a missionary of the cross. He has a wife and two children. The board possess an entire satisfaction as to his character, talents, and piety. He has acquired, under the instruction of his father, a competent knowledge of the art of printing. In case of publishing of the scriptures in the Burman language, his assistance may prove, in a high degree, useful. He is waiting an opportunity to sail to Rangoon, to unite with brother Judson in the work of the Lord."

The following interesting account is given of the setting apart of Mr. G. H. Hough, as a missionary to India beyond the Ganges.

"Mr. Hough is about 28 years of age, a native of Windsor, Vermont, and member of the Baptist church at Pawtucket, Rhode Island.

"In his letter, soliciting the patronage of the Board, after some account of the religious exercises of his mind, he observes,—'With an impression that it was my duty to become a servant in the church, for Christ's sake, and having a special regard in my heart for the advancement of the Redeemer's kingdom and the everlasting welfare of men, I obeyed, as well the call of duty as that of the church, and engaged, with much weakness and trembling, in the ministry of the word. Since the time I received the knowledge of the truth, I have had a disposition of mind towards a missionary life;—have felt a peculiar and strong desire for the fulfilment of those prophecies, which relate to the universal reign of Christ on earth; and have been, and still am, not only willing, but desirous, of offering my body as a living sacrifice to God, that his gracious purposes might be accomplished in me and others. For about one year past, my impressions of duty relative to engaging in the India mission have been increasing. Having spent my early years in acquiring the art of

printing, and it having been intimated that a new station would be sought by the American missionaries, where a printing establishment would be eminently useful towards accomplishing the object of the mission, I felt upon my mind a kind of double obligation to offer myself to the respected Board of Foreign Missions for their patronage and assistance; that they would allow me the happiness of making the sacrifices, encountering the trials, enduring the fatigues, and dying the death of a missionary.'

"On the evening of Thursday, 25th inst. in the Baptist meeting house, in Sanson-street, Philadelphia, brother Hough was solemnly *set apart* by prayer and the imposition of hands, to the service of a missionary, intended for the empire of Burmah. Introductory prayer by brother Rice; sermon from Matt. xxiv. 14. by the Rev. Mr. White; consecrating prayer by the Rev. Dr. Staughton; imposition of hands by the Rev. Drs. Staughton and Holcombe, and the Rev. Messrs. White, Grigg, and Rice; charge by Dr. Holcombe; address to the assembly by Dr. Staughton; closing prayer by Mr. Grigg. The solemnities were impressive; and a collection was taken for missionary purposes."

AMERICAN INDIANS.

WE were happy to find that our American brethren have not been unmindful of the heathens in their own country, while attempting foreign missions.

The following extract relates to the Indians in the back settlements:

"Attention to this business is by no means to be employed exclusively in one direction. '*Look from the place where thou art, northward, and southward, and eastward, and westward.*' Who knows but the revolutions in South America may soon result in such a state of things as to disclose a wide field to the missionary cultivator? Who knows but a door may soon be opened to some of the native tribes in the west? In either case, the opportunity will be eagerly seized to send forth the heralds of the cross in the direction indicated by a wise and merciful Providence. In relation to the na-

tive tribes on the frontiers of our country, and extending back into the wide and distant forests of the west, there is at least one fact which cannot but be viewed in a favourable light. This observation alludes to an impression on the minds of many, and which seems to be increasing, *that something ought to be done for these unhappy natives.* Who knows but this very impression may be the precursor, in the dispensations of **HIS** government, *who is wonderful in counsel, and excellent in working,* of an attempt at least, possibly a successful one, to enlighten this benighted, vagrant, miserable portion of the human family? Nay, something has been done already; besides what others have effected, *the General Committee of Churches united in the Charleston Baptist Association,* one of the constituent members of the Convention, has, for several years, supported a missionary and school-master among the Catawba Indians, and although the success has not been great, the effort cannot fail of securing the approbation of all good people."

BAPTIST ITINERANT SOCIETY.

SCILLY ISLES.

BETWEEN the English and St. George's Channels, about 30 miles from the Land's End, in Cornwall, there is a cluster of rocks and islands, known by the name of Scilly. Seven of these islands, viz. St. Mary's, Fresco, St. Martin's, St. Agnes', Brehar, Sampson, and another small one, are inhabited by a hardy and interesting race of people. They are, in general, poor, and are supported chiefly by piloting, fishing, and shipwrecks. Being destitute of the means of instruction, they have continued in the grossest ignorance and immorality. About 40 years ago, Dr. Coke went over, and established a methodist interest in the island of St. Mary. The methodists preach in two islands out of the seven; but they have only about 140 persons in their society; the population of the islands being upwards of 3000.

In November last, a Mr. John Jeffery, who has, for some time past, assisted Mr. Smith in preaching in the villages around Penzance, went over and preached in several of the islands, and distributed some Bibles, Testaments, and tracts, *that had been sent by the London Baptist Itinerant Society.* This visit afforded additional evidence of the deplorable

condition of these islanders, and the necessity of attempting something of a more permanent nature on their behalf. By the exertions of Mr. Smith, several benevolent individuals were procured, to co-operate with the society for this purpose, and Mr. Jeffery appearing to be a very proper person for the work, he was engaged to go, and reside on one of the islands for a few months, and to visit, in turns, the other islands, in which there was no preaching. In March last, Mr. Jeffery accordingly went over, with his family, and took lodgings in Frieson, where he has resided ever since.

From communications received from Mr. Jeffery, and from Mr. Smith and others, who have visited him, it appears that he is constantly employed, and that his labours are attended with encouraging marks of success. He preaches regularly in the different islands to numerous and attentive congregations, and the names of several persons are mentioned, of whom there is good reason to believe that they have experienced a thorough conversion.

When Mr. Jeffery went over, there were no Sunday Schools on the islands; and the few week-day ones were in a very unprosperous condition. He has already established Sunday schools for children and adults in St. Martin's, Frieson, Brehar, Sampson, and St. Agnes, which are well attended. He has likewise distributed some Bibles and Testaments, and a considerable number of tracts, which have been received with eagerness. "The tracts," says Mr. J. "are esteemed common property; and, during the last week, it afforded much pleasure, when walking through the islands, to hear the people reading them to one another."

The Committee of the Baptist Itinerant Society, are anxious that Mr. Jeffery's labours in these islands, which have been so evidently commenced with the divine blessing, should be continued; but the expense of supporting a missionary there must necessarily be considerable, and much larger than their funds will enable them to sustain. Provisions are scarce. The inhabitants live chiefly upon fish, potatoes, and biscuits; and the greater part of the provisions is sent by the packets from Penzance. The constant hire of boats too, to carry him from one island to another, is very expensive. Mr. Jeffery, however, is willing to continue on the islands, if only a bare subsistence can be obtained for him.

Should any persons be disposed to assist in this object, their contributions will be gladly received by James Pitt, Esq. Treasurer, Wood-street, Chesapeake; or Mr. Wm. Gals, Secretary, No. 70, Basinghall-street.

Domestic Religious Intelligence.

BAPTIST IRISH SOCIETY.

Extracts from the Journal of Mr. M'Carthy.

DEAR BRETHREN,

ON the 25th of June, I finished my last journal, in which I gave you some account of the prosperity of the work of God in Ferban, and the particulars of the circuit I had made in preaching the glorious gospel of the blessed God. The following week I visited Eglish, Marymount, Blakefield, Shinrone, and Templemore. Nothing particular occurred: the people received me every where with pleasure and increasing affection.

Lord's day, July 2d.—Visited my little flock at Thurles. Preached three times, and administered the ordinance in the afternoon. Was much rejoiced to find them increasing in the knowledge of the glorious doctrines of grace in love to God, and each other. Truly they are "walking in the fear of God, and in the comforts of the Holy Ghost."

Lord's day, 16th.—Preached at Rahue, and baptized two persons: one of them was an inhabitant of Ferban. This young man was brought up in the greatest ignorance of the things of God: but the preaching of the gospel has been made the power of God to his salvation. He gives the most satisfactory account of the change of mind he has experienced; which he attributes, not to his own will, but to the renewing grace of God: his ideas of the gospel are clear and pleasing. He chose to be baptized at Rahue, because his father had threatened to turn him out of doors. He thought, he says, at all events, it was better to obey God than man; and that he will obey his father in every thing, but in disobeying God. We had a large company at the Silver river, where the ordinance was administered; and I embraced the favourable opportunity of preaching Christ unto them. After baptizing, I published my preaching at the meeting-

house, where I had the largest congregation I ever remember having preached to within those walls. I administered the Lord's Supper to the church. It was, truly, a refreshing time. I believe there was much of the work of God among them. It was, I believe, the most refreshing and animating time they had experienced for some years past.

Tuesday, 18th.—Preached at Athlone. It was a memorable season. One man was deeply affected under the word; insomuch, that he trembled; and, in our conversation meeting under the sermon, he exclaimed against himself, saying, he was a sinner above all men. I pointed him to the righteousness of the Redeemer, and shewed him, how God could be just, and the justifier of all who believed in him. He went away much comforted.

Wednesday, 19th.—Preached at Ferban, and baptized Mr. T. H. aged fifty-one years, and his wife. They have lived almost all their days without God and without Christ in the world: but have been converted through the preaching of the word, and are now rejoicing in hope of the glory of God. I baptized also three other persons, who have all made a good profession of the powerful influence of the gospel upon their minds. I afterwards preached to a large congregation, and administered the Lord's Supper to them, when they had been first formed into a church. They are, indeed, a happy little flock. I have never seen more brotherly love in any society than that which exists among them. Their conversion is apparent; their tongues, which were once filled with cursing, are now filled with praise.

July 25th.—I have, this week, visited Donoughmore, Templemore, Thurles, and Clonmell. Saw, at the latter place, a letter from Mr. R. of London, to his brother: who, with his family, attends my preaching, and seems to interest himself in my prosperity.

Clonmell, Lord's Day, 30th.—I preached to an attentive congregation, and published preaching out of doors immediately after church-time, about one o'clock. It being the time of the assizes, people from all parts of the country were in town; and I had a congregation of about 600 persons. I stood on the steps of a gentleman's house, opposite the Bank, in the most conspicuous part of the town. Here I published the glad tidings of the gospel to an attentive audience, composed of rich and poor; one or two counsellors, several military officers, some quakers, but mostly catholics. Of these latter, it may, perhaps, be said truly, that they had never heard the doctrines of grace opened to them before. I saw some who were shedding tears, and all behaved remarkably well. I published preaching again in the evening, and had many persons to hear.

Monday, 31st.—Walking through the town, I was followed by a young man, who said, "Sir, I heard you preach out of doors yesterday, and, I think, you would be made a blessing to the people of my country." I asked him where it was, as I would visit them. He informed me, it was at the colliery of Banlea, about twenty-six miles off, on the borders of the county of Kilkenny.—I think Clonmell is a field for usefulness.

Friday, August 4th.—Set off for the colliery, and arrived at about five o'clock in the evening. Sent out word through the mountain, and the adjacent hills, and soon had a congregation of about eighty persons; many of them with their black faces from the coal pits. The people heard as for eternity; and after preaching, without sitting down, I mounted my horse and rode through the mountains, and had a very difficult journey to Thurles, where I arrived safely, at about eleven o'clock. The people were wishing my return: they are mostly Palatinates who have settled in this part of the kingdom.

Wednesday, 16th.—Went to Fernan, where I was received as with open arms. In the evening, baptised two persons, the son and the brother of the man I formerly men-

tioned as having baptised. We had no persecution during the administration of the ordinance, though there were many catholics present. The people stood on both sides the river, and listened, with the greatest attention, while I explained the doctrine of the fall of man, and his recovery by the Lord Jesus Christ.

Minutes of the Baptist Association for Ireland, held at Cork, on Friday, May 12, 1815, and following days.

Assembled at half past 11 o'clock, for public worship. Brother West, of Dublin, preached from Col. ii. 6. "As ye have received Christ Jesus the Lord, so walk ye in him." Brother Richards, pastor of the church at Cork, was chosen Moderator, and brother James Young, Secretary. The letters from the several churches were then read.

(To be continued in our next.)

WALES.

South-east Baptist Association, meeting at Pontyestyn, Brecknockshire, on the 6th, 7th, and 8th of June, 1815.

Met Tuesday afternoon; service commenced, by reading and praying, by brother Morgan Edward. The letters from the churches were read, whereby we heard, that unity and peace still continues, in general, among the churches, and that several young men appear to have ministerial gifts; that the brethren, Thomas Thomas, of Croes-y-park, and David Thomas, of Aberystwyth, were ordained to the work of the ministry; and that brother Thomas Lewis, minister of the church at Cardiff, is departed through death. Brother David Evans, of Rhema, prayed; and the brethren, F. Hiley, preached from Heb. ii. 17; and J. James from 1 John, iii. 19, and concluded the service of the day.

Wednesday morning, at seven, brother Thomas Evans prayed; brethren Evan Evans preached from Zech. xiii. 7, and Tim. Thomas from Isaiah, xii. 3.

At ten, brother D. Evans, of Dole, prayed; brethren J. Hiley preached from 2 Cor. iii. 18, and H. Davies from Matt. xxiv. 45.

Afternoon, at two, brother Zech. Thomas prayed; brethren John Evans Pen-y-garn preached from Phil. ii. 8, and Thomas Evans from 1 Peter. i. 12.

Evening, at seven, brethren David Richard preached from Isaiah, xl. 31, and James Lewis from Heb. xii. 28.

Thursday morning, brother Joshua Lewis prayed; and, after conversing on various subjects, our association was concluded, in prayer, by bro. J. Jenkins.

1. Agreed to print the circular letter written by brother George Griffiths.

2. The church at Carphili to be admitted as a member of this association.

3. The church in Bangor, Carnarvonshire; Bethel, in Merthyr-Tydvil; and Cadixton, in Monmouthshire; are permitted to collect in our churches, toward defraying the expense of building their chapels this year.

4. The next association to be held at Castletown, in Monmouthshire, at the usual time; to meet at two o'clock, on Tuesday afternoon. The brethren, D. Evans, of Doley, J. Michal, Timothy Thomas, J. Herrings, D. Saunders, and C. Evans, to preach. Brother J. Palmer, of Shrewsbury, is appointed to preach in English.

5. A meeting to be held in our churches, at the month's end, to this association.

JOHN HIER, *Moderator.*

STATE OF THE CHURCHES.

Bapt. this year	241	Dism. by letter	4
Restored	70	Died	54
Recd. by letters	4	Excluded	93
	<hr/>		<hr/>
	315		151
Increase, 164.			

ORDINATIONS.

HACKLETON.

WEDNESDAY, July 12, 1815, Mr. W. Knowles, formerly a student under the late Mr. Sutcliff, and a member of the baptist church at Kettering, (recently under the pastoral care of the Rev. A. Fuller,) was ordained pastor of the baptist church at Hackleton, in Northamptonshire. Mr. Wheeler, of Bugbrook, read and prayed; Mr. Hall, of Kettering, delivered the introductory discourse, and received the confession of faith; Mr. Heighton, of Road, engaged in the ordination prayer; Mr. Blundell, of Northampton, gave the charge, from 1 Peter. v. 2—4; Mr. Barker, of Towcester, preached to the people, from Deut. i. 38, middle clause; Mr. Chown, of Kingsthorp, concluded.

IRTHLINGBOROUGH.

ON Thursday, June 1, 1815, Mr Thomas Allen, from Mr. Wilk's church, of Norwich, was ordained pastor of the baptist church, Irtlingborough, Northamptonshire. Mr. Rabbit, of Raunds, read a portion of the word of God, and

prayed; Mr. Knight, of Staughton, delivered the introductory address, asked the usual questions, and received the confession of faith; Mr. Such, of Steven-ton, prayed the ordination prayer; Mr Vorley, of Carlton, gave the charge to Mr. Allen from Matt. xxvi. 41; Mr. Peacock, of Rushden, preached to the church, from 1 Cor. xv. 58.

AUXILIARY MISSIONARY SOCIETY.

FORMED AT

BOURTON-ON-THE-WATER.

TUESDAY, Sept. 19, a very numerous and respectable meeting was held at the Rev. T. Cole's place of worship, at Bour-ton-on-the-Water, when a society was formed, to be called, "The Auxiliary Missionary Society, for the District of the Oxfordshire Association, and Places adjacent;" the funds of which are to be wholly applied in aid of the Baptist Missionary Society. Mr. T. Parsons, of Chipping Norton, was chosen treasurer, and the Rev. W. Gray secretary, for the ensuing year. On this occasion, the Rev. J. Foster preached from Matt. vi. 10.—After which, the Rev. J. Hinton presented to the assembly a report of the present state of the parent institution, from the latest accounts received from India; to which he added, a statement of the general design, and intended regulations, of the Auxiliary Society. The Rev. W. Winterbotham preached in the evening, from Psalm lxxii. 19.

Contributions to the Mission.

Bourton old subscriptions	£ 8	8	0
Ditto new subscriptions	11	11	0
Ditto, col. at the doors, Sep. 19,	39	13	4
Alcester collection	12	0	0
Astwood ditto	12	0	8
Blockley and Camden penny- a-week society, half-yearly amount	2	10	4
Burford weekly contributions	8	0	0
Chipping Norton collection	25	4	7

Several churches and individuals had previously sent their contributions, for this year, to the parent society. The services of the day were highly interesting, and multitudes said, "It is good for us to be here."

NOTICE.

BAPTIST MISSIONARY SOCIETY.

The Annual Meeting of the above Society will be held (by divine permission) on Wednesday the 11th instant, at the Rev. Mr. Blundell's meeting-house, College-lane, Northampton.

AN ELEGY ON THE LATE REV. A. FULLER.

While clouds and darkness veil the face divine,
While seeming vengeance issues from the throne,
Let erring mortals their own wills resign,
And, in the dust, repeat, "His will be done!"

Yet, though resign'd, from sorrow's sacred spring
Within the soul, let tears unceasing flow:
Haste, and funereal cypress hither bring,
Expressive emblem of heart-rending woe!

Let sable robes proclaim how much we feel
A FULLER's death!—from usefulness remov'd!
And public tokens of our grief reveal,
How much he was rever'd, how much belov'd?

Hence would the Muse resume the vocal string;
For this her voice in artless accents raise:
Her wishes less his eulogy to sing,
Than to proclaim, through him, his Maker's praise!

By the great Father, variously endued
With gifts of intellect, and mental might,—
In Virtue's sacred cause he nobly stood,
With skill and vigour equal to the fight.

Ye who were privileg'd to hear him, say,
What lessons of instruction ye receiv'd!
Witness how truth possess'd resistless sway,
Scoffers were mute, and infidels believ'd!

With what simplicity and force combin'd,
Would he salvation's mysteries display!
Then, with address pathetic, seize the mind,
Till, oft, consentiate tears have forc'd their way!

But languid is my strain, to tell aright,
How error, vanquish'd by his prowess, lay;
While, by his pen, held forth divinely bright,
Truth shone, resplendent, in a flood of day!

Nor can the Muse attempt to show his worth;
When India's dark estate his pity mov'd,
Zeal for the Saviour call'd his ardour forth;
His all was sacred to the cause he lov'd!

Spent in the work, and mix'd with kindred clay,
A martyr's great reward awaits thee now;
And India's sons shall, at the final day,
With amaranthine wreaths adorn thy brow!

Servant of God, adieu!—In vain I gaze,
And try, by faith, to pierce thy bright abode;
Obscur'd and lost in glory's radiant blaze!
So highly rais'd—so near the throne of God!

Keetering.

JUVENIS.

On ENVY.

Hence! to thy native place, away,
Offspring of Satan, child of hell!
We deprecate thy longer stay, [dwell
Where love should reign, and Christians
Cities and nations have been made,
With grief, thine empire to deplore;
Thousands thou hast in ruin laid;
Thy spoils are spread on ev'ry shore!
Spreader of discord, broils, and strife,
What evils fill thine hateful train!
All that embitters social life,
Or gives the feeling bosom pain!

Thy baleful pestilential breath,
Our choicest comforts doth destroy;
And sinks, in everlasting death,
The fairest hopes of rising joy.
Kind heav'n vouchsafe our fervent pray'r;
This our petition still shall be:
"O let us feel thy guardian care,
"From cruel Envy keep us free!
"Spurn to its native place away,
"This dreadful passion, fiend of hell!
"Nor suffer it a longer stay,
"Where love should reign, where Christ
"unsway'd!"

THE
Baptist Magazine.

NOVEMBER, 1815.

MEMOIR OF MR. JOHN VICKERS,
LATE A STUDENT AT STEPNEY.

(Continued from page 406.)

“**BLESSED** are the dead who die in the Lord.”—From himself I have endeavoured to give a mere outline of the life and character of this amiable young man; aiming to keep in view what appears to have been uppermost in his own mind, and that habitually so, *viz.* the riches and sovereignty of the grace of Christ, and the glory of God, in his own salvation; together with the strong obligations, under which, by these, he felt himself bound to seek the display of them in the salvation of his fellow sinners; and, in all respects, to live, not to himself, but to Jesus, who had lived and died for him!

To what I have said of the conduct and character of Mr. Vickers, I am happy to add the testimonials of his much-respected theological tutor, and one of his fellow students. The former writes thus:—“Every one in this house loved Mr. Vickers. His fellow students will never forget him. For myself, I shall always remember him with pleasure; a pleasure

mingled with regret, that he was so soon taken away from us. But God is wise! and it becomes us to bow, with the profoundest reverence, to his dispensations, when we cannot at all comprehend them.”

The most prominent features of his character, in my view, were the kindness and mildness of his disposition, and the serene cheerfulness of his native temper, which, by habitual prayer, watchfulness, and Christian prudence, contributed to preserve him from almost every thing that could offend, or suggest the most distant idea of insincerity. Negative virtues these, which, in our lapsed state, are of no small value to the professor, and especially in the ministry of Christ. The apostle reminds the Thessalonians, how “*unblamably*” he and his brethren had behaved themselves among them.

From what I saw in him, I should argue strongly for the Institution wherein he entered on a course of academical studies; for I am fully persuaded, that, if he had not been classed

with others, he would never have acquired so large a portion of theological knowledge as he certainly did. If he had been shut up in seclusion, a mere solitary student, he would not have felt that powerful excitement, which brought all the energies of his mind into full exertion.

Mr. Jones, a fellow student with Mr. Vickers, who entered the academy with him, a member of the same church, and his bosom friend, writes of him thus:—"The excellency of his character did not consist so much in a striking display of any one quality, as in the combination of several good qualities. He entertained a deep sense of the depravity of his nature, and the absolute importance of personal religion, accompanied with the most ardent desire of doing good to his fellow creatures. He was also unremittingly attentive to those means, that were calculated to promote the life of religion in his own soul, as well as those that were calculated to prepare him for the due discharge of the ministerial duties. He proceeded with such regularity, as not to suffer his literary pursuits to interfere with his devotional exercises. His taste for learning preserved him from indolence and fickleness; and his conviction of the importance of the ministry, led him to the full determination of spending, (should his life be spared, and his health continued,) the whole of the time allotted for his stay at Stepney, in the pursuit of useful knowledge. On the other hand, his taste for devotion mo-

derated his desires and expectations as a scholar. He aimed at good rather than great things. Whenever he referred to the time when he hoped to be regularly engaged in preaching the gospel, he seldom spoke of his classical or mathematical studies, though he had a taste for these, and undoubtedly would have pursued them; but he often said, that, should his life be spared, he intended to spend much of his time in reading the scriptures in their original languages. The Bible was the book of books in his esteem.

"He was generally happy.—His being preserved from backsliding, his regularity in his attendance on the means of grace, both public and private, greatly contributed to produce a very striking uniformity in his experience. His confidence toward God, arose from his reliance on the promises of the gospel; and he relied on those promises, not as detached from the precepts, but as forming *part* of a *whole*.

"His letters to the committee of the Baptist Academical Institution, abundantly proved, that he esteemed his tutors, that he loved his fellow students, and that he was sensible of his obligations to the supporters of that Institution. I have often admired the fervour with which he used to pray in our weekly meetings of prayer; for all connected with it, as well as for the Redeemer's cause in general."

Not satisfied with what was merely negative, my friend so attended to "things that were

lovely, and of good report," as thereby to adorn his profession, and, by his example, to benefit others. From his journal it appears, that for this he both laboured and prayed. God answered his prayers, and crowned his labours with a success, which he did not expect. Seeking to approve himself to God, he so obtained the approbation, and excited the praises of men, as to be thought worthy of imitation by others, whose station in life is similar to what his was. His next concern was, to be useful in his ministerial profession. Far from thinking highly of himself, he laboured, perhaps with undue ardour, to improve the talents committed to him; and the result was, that he bid very fair to be an able and a useful preacher. The last discourse he gave us, at Devonshire-square, was upon heaven, as a *nightless* state, (Rev. xxii. 5.) and which, under four particulars, he discussed in a very edifying manner. His state of health, and appearance, were such, that some of the hearers then expected, it would be no long time before he would himself enter upon that state, and which has proved to be the case.

Though "taken away in the midst of his days," he will still continue to be useful, if, "being dead, he should yet speak," by his example, to his surviving companions, and, by this little memorial of him, to those young men who may hereafter succeed to the station which he occupied at Stepney. Modest humble man! little didst thou think, that the friends and patrons of

that Institution, who watch over its prosperity with parental tenderness and anxiety, should entertain a serious concern, that, in so many particulars, the present and future students should copy thy example!

Without knowing, to this day, from whose pen it proceeded, I could not but be struck with the approximation, in some particulars, of our deceased friend, to the characters described by the committee, in their address to the public, as follows:

"The committee request, not only your subscriptions and your influence, but also your prayers and your counsels.—They earnestly invite your co-operation; and desire your jealous care, in selecting and recommending to the Institution, those 'in whom the Spirit of God is.' They are not so much concerned, that they should be prodigies in mental abilities, as that they should be persons animated with the love of Christ—filled with tender compassion for perishing sinners—hungering and thirsting for the truth—men of superior self-denial—dead to the honours, profits, and pleasures of the world—patient of discipline—meek and lowly in heart—in a word, bearing the image of the divine Saviour. May a goodly number of such men be the pillars and ornaments of our denomination, when our heads are laid in the dust!"

Perhaps the majority of readers would have been more gratified, and considered this account more edifying to others, if, as life drew to a close, Mr. Vickers had been so absorbed

in heavenly objects, and his enjoyments so ravishing, as not only to raise him superior to the fear of death, but to inspire him with such ardent longings after heaven, as should obliterate from his mind all thought and all concern about the present state. Now, I confess, I am better pleased with that state of mind, under which my friend gradually descended to the grave, or, rather, ascended into heaven. To serve God, in the gospel of his dear Son, was the object of his ambition, and that upon which his heart had been set for some years. For the ends he had in view, and the motives by which he was influenced, he could solemnly appeal to the Searcher of hearts. In the application to give his talents a right direction, and to "stir up the gift that was in him," he had laboured with diligence and perseverance. Contemplating the moral state of the world, he saw the "fields white for harvest," and, with his sickle in his hand, entered the service of his Lord and Master; which service he esteemed his honour and his happiness. Therefore, to be so soon called off from that, in which his heart was so engaged, must have been to him that which he could not himself have desired; yet, when he found it to be the will of his divine Master, he silently bowed submission, and retired.

Certain it is, that the great Shepherd and Bishop of souls is not only with his people, in passing through the valley of the shadow of death, to protect them from evil; but that he

does, sometimes, so manifest his glory to them, as makes them "long to languish into life:" yet, I have generally observed, that those who have appeared to be most uniformly spiritually-minded in the course of their lives, when they have drawn near to death, have seldom reached those ecstasies, with which some obituaries abound. I do not remember to have seen it printed, but have been informed, that when Mr. Booth was supposed to be dying, and being inquired of, by a friend, as to the state of his mind, his reply was to the following effect:—"I have no great joys, nor am I solicitous for them; these are reserved for a future state; but,

The gospel bears my spirits up;
A faithful and unchanging God
Lays the foundation for my hope,
In oaths, and promises, and blood!"

This is to enjoy "the peace of God which passeth all understanding;" and this peace Brother Vickers enjoyed!

"Mark the perfect man, and behold the upright! for the end of that man is *peace*!"

Islington. TIM. THOMAS.

THE
NECESSITY
OF
FARTHER ENDEAVOURS
FOR THE
SPREAD OF THE GOSPEL
IN LONDON.

LETTER I.

TO A YOUNG MINISTER.

MY DEAR SIR,

I THANK you for your kind letter, not only on account of

the expressions of respect and affection, it contains, to which if I were insensible, I should subject myself to severe censure, but also as it affords me an opportunity of opening my heart to you on those things which relate to your present situation, and on which you have condescended to ask my advice.

You are now situate in London. *A London minister* is in a station of singular importance; and if he fill up that station well, he is a character truly respectable; if otherwise, the importance of his situation will tend, in an equal degree, to render him disreputable. I am anxious you should support that character, and add dignity to it, while it distinguishes you.

I will not detain your attention by dwelling upon the requisite qualifications for the ministerial office in general. Of these you have often heard, have often considered, and have, in a happy degree, already exemplified. I will content myself with insisting on such considerations relative to the peculiarity of your situation in the metropolis, as may occur to my thoughts, and which appear calculated, in my opinion, to subserve your real advantage, and more extensive usefulness.

1. *You must consider yourself the servant of Jesus Christ in London, as much as if you were in the meanest village in the kingdom.*—You are to pursue the objects *he* has set before you; to act by the directions *he* has given you; and to be influenced by the considerations and motives *he* has furnished. It is more especially requisite

to have this impressed upon your mind, in a situation where such a variety of objects present themselves as are perpetually recurring in London. The great veneration almost unavoidably attached to wealth, to gentility, and to long-continued and extensive influence in some of your hearers, or members, may, without any wish or apprehension on their part, tend insensibly to lead you to forget the supreme regard you owe to your divine Master, and to think you have acquitted yourself well if you have given satisfaction to your immediate religious connexions. Respect such persons highly; give them no unnecessary cause of offence; imitate and cherish all that is excellent in them; but do not regard their sentiments as the measure of your duty. If so, your views will soon become contracted, you will be their dependent, and may soon experience the effects of a tyranny you have tempted them to exercise. Take the measure of your duty from the command of your Lord, and be no farther the servant of the richest, wisest, and best of men, than is consistent with your supreme regard to Jesus Christ. In nothing be their *servant* but for “Jesus’ sake.”

2. *Seriously consider the vast importance of your situation.*—London, with its environs, is, if I mistake not, said to contain a population of *one million two hundred thousand souls!* the largest population of any spot of equal extent, perhaps, on the surface of the globe. The thought, when properly

realized, overwhelms the mind. What crowds are every day, yea, every hour, passing into the unseen world! What a glorious opportunity for a minister of Christ to signalize himself as the friend of immortal souls! What an awful responsibility attaches to him! And what accumulated guilt will fall upon him, if he be indeed chargeable with treachery or sloth! "If he fail to deliver such as are drawn forth unto death, and such as are delivered to be slain," when he sees, or may see, the prodigious multitudes on either hand in this melancholy situation, his guilt will be aggravated in a degree beyond the power of language to express; he will be accessory to the murder of souls by thousands.

3. *Reflect upon the actual state of religion amongst this vast multitude.*—Are the majority, or any tolerable proportion of them, truly converted to God, and travelling towards heaven? I am free to acknowledge, that there is in the metropolis a large number of places, in which the gospel is faithfully and zealously preached, and a numerous body of persons who embrace and profess it. Of that number not a few, of every denomination, do very great honour to the Christian name. They have set on foot many excellent institutions for promoting the temporal and eternal welfare of men; and have also warmly encouraged and supported institutions of a similar nature, established by others in different parts of the kingdom. They have come

forward with their property with an unexampled generosity; and, what is to many of still more importance, they have employed a considerable portion of their time and personal exertions in the cause of benevolence and piety. Every part of the United Kingdom, India, Africa, and the most distant islands, have reaped the fruits of their pious zeal. The memorial of their kindness is engraven on the hearts of thousands, and will not be erased from the annals of heaven. But still the question recurs: "In what proportion, among this immense mass of population, may we suppose true religion exists?" Now, in reference to this inquiry, I suppose, it will be scarcely admitted, that it is found among such as are habitually the neglectors of evangelical worship. Surely, such as either totally neglect the worship of God, or attend to what passes for his worship in a manner opposite to the direction and spirit of the gospel, cannot be supposed to be religious. But how prodigiously numerous are persons of this description! I am not in possession of documents sufficient to enable me to form any thing like an accurate estimate of the number of places of worship in London and its environs; but I can scarcely think, that, of all denominations, they would amount to one thousand. But supposing they were to exceed that number; yet, when it is recollected, that in at least half of these, the gospel is not, probably, preached; and, in a considerable portion of these is

which it is preached, the congregations are far from being large:—it will appear, that of those who attend upon evangelical worship; not to say, those who among them truly worship God in spirit and in truth, who are a still smaller number, the proportion is exceedingly small. Can we rationally conclude, that the aggregate of such amounts to two hundred thousand? If so, we shall leave a million, or, even after the deduction of such, as from their age or infirmities, are incapable of attending on religious worship, several hundred thousands, who are, beyond all dispute, living like heathens; and, though bearing the Christian name, “without God in the world.” Has this fact been sufficiently attended to? If it had, would not the ministers and friends of religion, while they are laudably exerting themselves for the benefit of their fellow-creatures abroad, as well as in the different parts of our own island, exert themselves with much more vigour for the thousands within the limits of the city in which they reside, and who are daily within their ken? I recollect being told of a zealous clergyman, when preaching in the precincts of a celebrated university, not long after the present missionary efforts had commenced, who, when noticing and applauding those efforts, added, “I wish a society were formed for the purpose of sending a mission to ———.” I can really scarce refrain from a similar wish respecting *London*. Surely, its claims are as great as those of

almost any part of the world; and, urged by the obligations of gratitude and near relationship, which elsewhere have no existence, are abundantly more forcible! Ought not something to be attempted, and that with a seriousness, vigour, and perseverance proportioned to the importance of the object itself? It ought to be matter of serious deliberation, and most earnest prayer, to find out some hitherto untried, or, if not wholly untried, yet much neglected, method of endeavouring to rescue some of these immortals from ignorance, vice, and death! Do not think, my dear sir, that this business belongs not to you. If you suppose this, I would appeal to your conscience, in the language of a most interesting passage of scripture, already referred to, “Doth not he that pondereth the heart regard it; and he that keepeth thy soul, doth not he know? And will he not render to every man according to his works?” It certainly is your business; it is the business of every one who sustains the character of a minister, to do every thing in his power to save souls. If he neglect it, he will incur the threatening denounced against the unfaithful watchman; the blood of souls will be required at his hands. “Arise, for this matter belongeth to *thee*; be of good courage, and do it.”

In my next, I shall point out to your attention, some of the means you may adopt to promote the spiritual interests of this vast multitude of perishing immortals. Yours, &c.

PHILO LONDINENSIS.

ON
SPIRITUAL CONVERSATION.

It requires but little acquaintance with the religious world, fully to understand, that the conversation of many professors of religion is as carnal and worldly as that of persons who make no profession at all. This must grieve the minds of good men, because, on this account, religion often suffers in the estimation of those who are unacquainted with its native beauty and excellence.

This evil does not stop here; the same spirit too generally prevails even among the members of Christian churches; and it does not unfrequently happen, that those who have made the most solemn avowal of being the disciples of Jesus Christ, are not distinguished from others by their speech being good "to the use of edifying, that it may minister grace to the hearers." It is not an indiscriminate conversation that we wish to recommend. Many truths and many instances of the Lord's goodness to his people, which afford matter of comfort and ground of encouragement to those who feel the influence of those truths, and experience that goodness, may not be proper subjects of communication to those who are strangers to the power of godliness.

But, while we ought to be careful, lest, by an injudicious discussion of divine things, religion should suffer, we should also take heed that our discourse be congenial to its holy nature, and that we lose no

opportunity which fairly offers itself to speak to the glory of God, our own comfort, or the edification of others. The gift of speech is a noble faculty, and was, doubtless, intended, by our Creator, to be used to the best of purposes. Yet, in the use of it, I presume, most of us must acknowledge we are guilty; not having kept our tongues from evil, nor our lips from speaking guile. It is a serious and humbling consideration, that our nature should be so far fallen from God as to dishonour him so much by the tongue, which, when rightly employed, is one of the distinguishing glories of man. But though this is the case with those who are not renewed in the spirit of their minds, it should be far different with such as are taught by divine grace, not to yield their "members as instruments of unrighteousness unto sin."

Religion supposes a warm attachment to Christ and his cause. The love of God shed abroad in the heart is the predominant principle. "Out of the abundance of the heart the mouth will speak. A good man, out of the good treasure of his heart, bringeth forth good things." The name of the Saviour, and redemption through his blood, will be delightful subjects of conversation to such a man. Though other things require our attention, and must, from circumstances, frequently be subjects of discourse, yet the doctrines, precepts, and promises of our holy religion will be our most animating and delightful themes.

It is highly proper it should be so. When we reflect upon the everlasting love of God displayed in the gift of his Son, to recover us from our fallen state—upon the sorrows and sufferings through which the Redeemer passed in order to accomplish that recovery—upon the love of the eternal spirit in enlightening our understandings, subduing our wills, and applying the blessings of redemption to our souls; how is it possible we should either think or speak of such infinitely great and glorious favours, without a peculiar glow of affection? We are hastening to the house of our Father, where we shall enjoy the felicity of the Divine Presence, and behold the infinite excellencies and eternal glories of the blessed Immanuel.

Do not children, on their journey home, frequently speak of their father's house, and of the pleasure they expect to enjoy there; and should not Christians often speak of that incorruptible and undefiled inheritance which awaits their possession? In this state, however, the things of time are apt to engross our thoughts, and to gain so much of our attention, that, in some instances, it seems as though our high birth and exalted privileges, as Christians, had either escaped our thoughts, or lost their power to engage our affection.

I am fully persuaded, that a little reflection will convince most of us, that we feel a considerable degree of cold indifference towards heavenly and divine things. There was a time, when

we could scarcely think or speak of any thing but Christ and his great salvation. Religion was alive within us, and we were ready to say, "Come and hear, all ye that fear God, and I will tell you what he hath done for my soul." Psalm lxvi. 16. But is it so with us now? We feel our backwardness, we seem to mourn over our languid frame, saying, "O that it were with us as in months past!" But why this change? Is not the Lord still the same, and does not his faithfulness and truth continue to afford ground of comfort and joy to his people?

We should never want subjects for conversation were we heavenly in our meditations, and holy in our desires; we should frequently recollect the nature and consequences of sin; the pity and compassion of the Lord towards us while we were living in ignorance and rebellion; the nature of that state from which we have been delivered by divine grace, and the glorious hope which the gospel gives to those who believe in Jesus Christ. Shall we, who have been bought at the inestimable price of the Saviour's blood, be silent in his praise? God forbid! "Bless the Lord, O our souls! and all that is within us, bless his holy name." Psalm ciii. 2. But if our hearts have been divided between God and the world, and earthly things have had too great a share of our affection, it is no wonder if our conversation has become worldly. We frequently lose the relish for spiritual converse in the dust and bustle of this life.

We should also beware lest we suffer by light and vain conversation. Foolish talking and jesting are not convenient for the people of God. Eph. v. 4. Not suitable to their characters as saints, nor agreeable to the divine will. There are few things more unprofitable to Christians than vain and idle discourse; it unfits the mind for pious reflection and religious exercises: it produces a barrenness of soul which a good man must lament. We should, therefore, take heed to our ways, that, in this respect, we sin not with our tongues. "If any man seem to be religious and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." James, i. 26.

Contentious and angry talkers, in refraining from this practice, would find the saying of the wise man true, "Whoso keepeth his mouth and his tongue keepeth his soul from troubles." Prov. xxi. 23. We may speak to display our wit at the expense of our comfort, and a single word may cause us hours of uneasiness. "*The tongue is a fire, a world of iniquity.*" It will readily be confessed by all those who feel the depravity of human nature, that great wisdom and prudence are necessary to order our conversation in a suitable manner.

True piety, a familiar acquaintance with the word of God, and a proper attention to passing circumstances, would enable us to speak to edification. Our minds and memories, judgments and affections, would, in time, become storehouses of

spiritual things, furnishing us with useful remarks; so that our conversation would be made up of words fitly spoken, which are as apples of gold in pictures of silver.

Dereham.

GREEN.

REMARKS

ON

NUMBERS, XVI. 38, &c.

In connexion with a late Review in this Magazine, of a Publication entitled Eugenio and Epenetus, or, Conversations on Infant Baptism.

To the Editors of the Baptist Magazine.

I HAVE every reason to be satisfied with the manner in which you speak of my publication in general. I could have wished, however, that you had entered a little more particularly into the statement of the argument contained in the second conversation. There is a view there given of the import of circumcision as a *seal of the righteousness of faith*, which is not, at least, that usually taken of it in the discussions respecting infant baptism. It was, in a good measure, new to myself when it occurred to me on examining this subject; at least, if I had seen it before hinted at, I had never seen it followed out to its consequences, and, in this way, it had escaped my notice. It was chiefly to have the view suggested of this part of the argument fully examined, that I thought of publishing at all on this controversy. I had always before found myself embarrassed with the argument in support of infant baptism, derived from the analogy between baptism and circumcision. I

never was satisfied with the common method of getting quit of that argument by explaining away, in a considerable degree, the spiritual nature of the covenant with Abraham, and making circumcision chiefly refer to a right to the land of Canaan. But, if the interpretation I have given of circumcision, as styled a seal of the righteousness of faith, be found, on examination, to be tenable, while it secures the spiritual view of the Abrahamic covenant, it will, at the same time, I am persuaded, tend most effectually to destroy the argument which has been so often and so strenuously urged in support of infant baptism, from the analogy it is supposed to bear to circumcision.

It is from having lately discovered a striking illustration and confirmation of this part of my argument on the passage in the book of Numbers above-mentioned, that I now request your attention to it. Permit me, however, first, to remind you, and your readers, of that particular view of circumcision which, I conceive it fitted to illustrate and confirm.

I remark, in general, then, that when circumcision is called a seal of the righteousness of faith, there are two senses in which the expression is capable of being understood.

First, It may be understood as implying, that certain blessings are sealed to *the individual* partaking of this rite; or,

Second, That it is merely a seal, confirmation, or memorial of a *general truth*, that *whosoever believeth as Abra-*

ham did, his faith will be counted to him for righteousness.

The former is the common view taken of this subject, and that on which the supposed analogy between circumcision and baptism is founded. In the conversations above-mentioned, I state what appear to me insuperable objections to this interpretation, and my reasons for decidedly preferring the other, which represents circumcision as a seal or memorial of a general truth.

In opposition to the first interpretation, I remark, *first*, that, if circumcision be viewed as sealing something to the individual, it is extremely difficult to see what it sealed, or that it sealed any thing to all those called to receive it. Here I show, that in many cases it cannot be viewed as sealing to the individual, either temporal or spiritual blessings.

A *second* argument against this interpretation is, that it does not appear, that even where adults were called to submit to circumcision, a profession of faith was necessary to their receiving it. Here I endeavour to prove, by a variety of passages, that if any slave, for example, refused to submit to circumcision, he was liable to *be put to death*; and that this is the import of the uncircumcised soul being cut off from the people.

A *third* objection to supposing it sealed something to the individual, is derived from the case of Ishmael. Though he was expressly called to be circumcised, it was as express

declared, that the covenant, of which this rite was the token, was not to be made with him but with Isaac. What, then, could it be considered as sealing to Ishmael?

If, on the other hand, we view circumcision as a seal of the *general truth*, that whosoever believeth, his faith is imputed to him for righteousness; the difficulties which embarrass the subject on the other interpretation, are completely done away.

First, As a seal of general truth, there is no difficulty arising from the various classes to be circumcised. As a seal, in this sense, it was equally efficacious in the body of an infant, or a slave, as in that of Abraham himself.

Second, This interpretation best accords with the scope of Paul's reasoning, Rom. iv. It is there plainly his design to show, that faith is necessary to justification, both in Jew and Gentile. But this can only be maintained by viewing circumcision as a seal of this truth, that whosoever believes as Abraham did, shall be justified. If it be viewed as sealing something to the individuals circumcised, as most of these were infants, it would rather show that faith was not necessary to the enjoyment of the blessing of which circumcision was the seal, as on this supposition, the blessing was enjoyed by those quite incapable of exercising faith.

Third, I show that this view of the expression best accords with Abraham's history. But, for the particular illustration of

these remarks, I must refer you to the volume itself.

While circumcision is called in one place, a *seal* of the righteousness of faith, it is called elsewhere a *token* of God's covenant. I show with what propriety these expressions are applied to the same object, and how completely they harmonize, if the former expression be understood, as a seal of the general truth, that whosoever believeth, his faith shall be counted to him for righteousness.

It is in connexion with this remark; I request your attention to Numb. xvi. 38. "The censers of these sinners against their own souls, let them make them broad plates for a covering of the altar; for they offered them before the Lord, therefore they are hallowed: and they shall be a sign unto the children of Israel." We have here an example of the same word which is applied to circumcision, when it is called the *token* of God's covenant. Now if it appear that what is here called a *sign* or *token*, is an *exhibition or memorial of a certain truth, by means of its recalling to men's recollection the origin of the event, or institution, to which the name of token or sign is given*, it will tend considerably to confirm the view I have given of circumcision when called a token of God's covenant, or, in other words, a seal of the righteousness of faith, viz. that it becomes so, as being a confirmation or memorial of a certain truth by the origin of the institution being recollected,

The incident contained in the immediately preceding part of the Jewish history is shortly this: Korah, Dathan, and Abiram, with two hundred and fifty of the princes, became jealous of Moses and Aaron, and thus provoked the Lord. To decide this contest for the superiority between these rebels and the appointed servants of Jehovah, they were called to take every man his censer, and to put incense therein, and the Lord would declare who were his. The ringleaders and their families were destroyed by the earth opening and swallowing them up, and the two hundred and fifty princes were consumed by fire from heaven. Then it is said, "And the Lord spake unto Moses, saying, Speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder; for they are hallowed. The censers of these sinners against their own souls, let them make them broad plates for a covering of the altar; for they offered them before the Lord, therefore they are hallowed: and they shall be a sign unto the children of Israel. And Eleazar the priest took the brazen censers, wherewith they that were burnt had offered; and they were made broad plates for a covering of the altar, to be a memorial unto the children of Israel; that no stranger which is not of the seed of Aaron, come near to offer incense before the Lord, that he be not as Korah, and as his company; as the Lord said to him by the hand of Moses," ver. 36—40.

Now here you will remark; first, the word rendered *sign*, (and in ver. 20, the word *memorial* is applied to the same object) is the same word that is applied in Gen. xvii. to circumcision, when it is called the *token* of God's covenant. This observation is applicable both to the original Hebrew and to the lxx translation. In the former it is *תּוֹכֵן*, in the latter *σημεῖον*.

Second, In what way were these censers, when converted into broad plates to cover the altar, a sign unto the children of Israel of the displeasure of Jehovah, against those who intruded into the office, that was peculiar to the sons of Aaron? how did they serve this purpose more than any other plates of the same metal? It was simply by the recollection of the occasion of their being thus employed. Whenever the origin of these plates being thus put on the altar was remembered, they would be a sign, a *token*, or *memorial* of the divine displeasure against iniquity. Now it is precisely in the same sense, I understand circumcision to be a token of God's covenant, or a seal of the righteousness of faith. It became such, *by the origin of the institution being recollected*; by its being remembered, that Abraham believed, and that circumcision was appointed a seal or memorial, that his faith was counted to him for righteousness. While circumcision was thus a token of that covenant in which this truth was exhibited, it became interesting to all, because it contained an ex-

hibition of the *general truth*, that whosoever believeth, his faith shall, in like manner, be imputed to him for righteousness.

I have only farther to notice, that this quite accords with the view given, both by Parkhurst and Buxtorf, of the use of the original word here used. The former thus explains its import. *A sign or token*, in general any thing that shows, or *causeth to come*, in the mind any other thing, whether *past* or future, which might not otherwise appear. Buxtorf's explanation of it is precisely to the same effect. "*Signum quod even-turum aliquid portendit vel ali-quid in mentem vel memoriam venire facit.*"

I shall now leave you and your readers to judge how far this passage furnishes a confirmation of the view I have given in the volume referred to, of circumcision, not as a seal of some blessing to the individual circumcised, and independent of faith, but as a seal of this general truth, that whosoever believeth shall be justified by his faith, as Abraham was by his.

The volume to which these observations relate, is anonymous. The reason is partly given in the publication itself. My friend, Eugenio, who favoured me with the remarks that occurred to him on my reasoning, (and they were remarks stated in genuine conversations,) wished that no allusion whatever should be made to his name. An awkward mistake, however, has occurred in advertising these conversations

on the cover of the *Evangelical Magazine*. While the advertisement mentions, that, among other topics contained in them, there will be found a particular examination of the evidence in support of pro-se-lyte baptism, especially as lately brought forward by Mr. Walker, of Dublin; it is so printed as to represent Mr. W. as the author of this publication. The more effectually to correct this mistake, and as it cannot interfere with the wishes of my friend, Eugenio, I take the liberty of substituting, in the room of Epenetus, the name of the author of his part, at least, in these conversations, while I beg leave to subscribe myself,

Yours, &c.

Edinburgh. WILLIAM INNES.

ORDINATION TO THE

PASTORAL OFFICE,

NECESSARY TO THE

Administration of the Lord's Supper.

WE have received a Query on the above subject, in which our correspondent mentions, that some young ministers, who have not received ordination, had administered the Lord's supper in a destitute church, where they were employed in preaching; and wishes to know, if this be consistent with the word of God.

The following letter to a young minister, from the late Mr. Fuller, in answer to a similar question, will, we hope, satisfy our correspondent.

"My dear brother,

"Relative to your question, I must say, it appears to me.

very wrong, to administer the Lord's supper without ordination, as it goes to render void that ordinance. Ordination of elders, in every church, was a practice of the first churches, Acts, xiv. 23, and we should not make light of it. It is calculated to keep out unworthy characters from the churches.

"There was a Mr.—, that would have settled at —, if we, as ministers, would have been at his ordination; but we knew the man to be of a bad character, and refused it. The consequence was, he stopped awhile, and then left, and went into —, where he made great havock of some of their churches.

"Ordination seems originally intended for guarding against bad characters, 1 Tim. v. 22. I have, therefore, been much concerned, to see the practice of administering the Lord's supper obtain prior to it; which tends to set it aside; and will, I am persuaded, be a source of many mischiefs in the churches.

"I am told of a very respectable church, which has lately fallen a prey to a designing man, whom they have ordained. As none of the neighbouring ministers would attend, they determined to do without them. The consequence, I doubt not, will be mischiefs incalculable.—I do not suppose these would occur in your case; but you should not make light of an ordinance of Christ, and which, in other cases, may be of great importance.

"Affectionately

Kettering,
May 9, 1815.

"your's,

"A. FULLER."

ON THE DUTY OF A CHURCH

TO

Partake of the Lord's Supper,

WHEN

DESTITUTE OF A PASTOR.

To the Editors of the Baptist Magazine.

THE appearance of the Query, in your Magazine for April last, relative to "the duty of a church in reference to the Lord's supper, when their pastor is laid aside by affliction," was gratifying to many of your readers; but, I have observed, that the answer of T. F. published in the following month, has not had the effect of composing their minds. The conciseness of that reply, prevented the writer from paying much attention to the arguments employed by those who are of a different opinion.

It has been noticed, that those who think with Dr. Gill on this subject, generally make use of his observations in defence of their opinion; or, what, perhaps, is more common, content themselves with referring you to his "Body of Divinity,"* without presuming to discuss the subject. This has induced me to trouble you with a few remarks on the principal arguments that occur in the work already mentioned; for, much as I venerate that learned and indefatigable man, I cannot but consider it the duty of every person to think for himself. We are called upon to search the scriptures,

* Body of Div. vol. iii. p. 258.

and this should be done individually, with integrity and humility, looking up unto God, earnestly inquiring what is truth? The opinions of the best of men should ever be compared with the word of God, before we adopt them as our own; for the greatest of men are fallible, and their errors are dangerous, in proportion to their reputation and influence.

Dr. Gill, in the work referred to, after expressing the query, says, "As well may it be asked, Whether the Lord Mayor of London can exercise his power in the jurisdiction of the Mayor of York, or of Bristol," &c. Though it will be readily admitted, "no officer in a corporation can exercise his office in another corporation;" yet, it by no means follows, that a pastor cannot administer the ordinances in another church! The analogy between a corporate body and a church of Christ; between a mayor and a Christian pastor, is too faint to decide a Christian duty. The privileges of a corporate body, and the duties of its officers, are decided by certain human charters and laws, and the mayor cannot exercise his authority beyond the bounds prescribed in the charters and laws alluded to; but, he could, if it pleased those who have the power of granting charters and making laws so to allow. Thus, if it has pleased God not to prohibit the pastor of one church from administering the ordinances in another, whatever may be the restrictions of any civil officer is of no avail, the Christian pastor's

conduct is by no means to be guided by such an inferior and imperfect example. Thus, if we allow, with the venerable Doctor, that a church of Christ "is a body corporate in a spiritual sense," it does not follow, that "its officers can only act as such within it and no other," unless it can be shown, that the *divine* laws, which regulate the duties of the officers in the church of Christ, exactly coincide with the *human* laws that regulate the duties of officers in a city or borough.

The fitness of things is a delicate and, perhaps, dangerous argument to apply in religious inquiry. Our discernment is so imperfect, our prejudices so strong, and our reason so perverted, that we are very apt to err in employing it; yet, if we might venture here to do so, it might be remarked, that there does not exist the same necessity for the officer of a body corporate being permitted to exercise his authority in another jurisdiction, as for a pastor to be privileged to administer this ordinance under peculiar circumstances, which is rather a benevolent than an authoritative act. The place of a civil officer is easily supplied; nor is the administration of justice impeded, or any material loss sustained by society on the removal of any officer. It is far otherwise in the church of Christ. It is often years before a successor is found to the pastor, and to suspend a positive ordinance of divine authority, without positive permission, but only upon implied, or conjectural evidence, is truly serious.

Our author next observes, that "a man can never act as a pastor, where he is not so much as a member; a man must be a member of a church before he can be a pastor of it, as we have seen." This is not only taking it for granted, that the administration of the ordinance, under consideration, is a pastoral act, (which remains to be proved,) but that it is a pastoral act confined to the pastor's particular flock; for if it is not a pastoral act, or though it should be found to be of that description, yet, if it be a *general* pastoral act, which the pastor is not restricted from performing as an act of ministerial kindness to a bereaved church, this observation has not the least force; and the allusion to a corporate body and its principal officer, already noticed, will also, on this ground, be found of no avail. Under this head, Col. iv. 12, and Rom. xii. 4, are quoted, but they will be found to have no reference to the subject. Indeed, the Doctor appears only to have quoted the former, to show, what we have no inclination to doubt, that Epaphras was a member of the church at Colosse; and the latter, to prove, what we firmly believe, that "all members have not the same office."

It is next remarked, that, "As one that is not a member of a church cannot be an officer in it, as a pastor of another church cannot be; then he has no office relation to it, nor has he any office power in it, and, therefore, cannot exercise in it any act of office power; and,

in consequence, cannot administer the Lord's supper in it, *which is an act of office power.*"

The force of this reasoning lies in the last few words, which, as they contain an *assertion*, unsupported by scriptural authority, should be carefully examined, and cautiously received. What proof have we, that the administration of the Lord's supper is an act of office power? Our author does not adduce one scripture in support of his assertion. The administration of an ordinance, so remarkably simple in its appearance, and devotional in its nature, can hardly be called an act of power; and even if it were allowed to be an act of pastoral power, there is no reason for limiting the pastor's performance of it to his own particular church. Exemplary piety, suitable gifts, and the invitation of a destitute church, seem to comprehend all that can be reasonably required in the administrator.

It is farther observed, "As well may he exercise other branches of his pastoral office as this; as well may he be a ruling elder, &c. and if he can act as a pastor in two churches, he may in ten, and twenty, and more, and so become a diocesan bishop; yea, a universal bishop, or pastor, as the pope at Rome pretends to be, &c. And it is an affectation in some, to be thought of more moment and importance than they are, and to grasp at power and authority, and to appear in a character and figure which do not belong to them, if not something else, which tempts them.

to give into such an unwarrantable practice." It is difficult, in controversy, to preserve that calmness of temper and determination of mind, that seem equally necessary to the investigation and support of truth. It is to be regretted, that a man, so justly celebrated, should have suffered himself here to be a little extravagant. To administer the ordinance of the supper, to be a ruling elder, to preside at church meetings, and to exercise every part of discipline, are certainly very different things, not equally expedient, nor convenient. When the Lord's supper is administered by another pastor, it is because the church is of opinion, that the administration of it is a pastoral act; or, at least, because the communicants prefer receiving it from the hands of a pastor. But this ministerial visit does not invest the kind pastor with any new authority, any more than my inviting, in case of necessity, a friend to do the honours of my table, would invest him, or her, with any prerogative to govern in my family. An equal need does not exist for presiding at church meetings, and exercising discipline; therefore, we very rarely observe such invitations given.

It may be doubted, whether it is quite consistent with that charity that "hopeth all things," &c. to question the motives of those worthy pastors, who can cheerfully administer the ordinance to another people. It is

more than probable, that it is not affectation, nor a desire to grasp at power, nor a wish to appear in a character which does not belong to them, that induces them to accept the invitation of a destitute church, and preside at the table of the Lord; but a sincere regard for the commands of Christ, a desire to be of use to the church at large, and a readiness to oblige the household of faith.

The Doctor then proposes the following questions:—"Should it be asked, as it may be reasonably asked, by what authority they do this thing? Who or what gives them this authority? What answer can be returned? Will they say, they have their authority from Christ?" To which he replies at considerable length. To follow him through his assertions, would be tedious and unnecessary; for many of the observations that would be made, have been anticipated in what has already been remarked. To the questions themselves, it may be briefly replied, that the authority is considered to be derived, primarily, from Christ; and, secondarily, from the destitute church that gives the *invitation*. Should it be said, the scriptures no where allow this authority, it is remarked, they no where prohibit it. The narratives of the commemoration of the Lord's supper are remarkably simple, and unaccompanied with those restrictions for which our author contends;* and, if our Lord has not prohibited the

* Matt. xxvi. 26.—Mark, xiv. 22.—Luke, xxii. 19, and xiv. 30.—Acts, xx. 7.—1 Cor. xi. 24, 25.

practice, and particularly pointed out the administrator, nor even hinted at such restrictions; nor the apostles, who were thoroughly acquainted with the duties of a Christian pastor, and who were likely, in some of their epistles, to have given such directions; it may be very properly inquired, why any one else should? The practice is evidently attended to upon the same principle that induces other pastors to assist in the ordinance of baptism, and preaching the word; and it quite agrees with the benevolent and enlarged spirit, which the reception of the glorious gospel, under the Holy Spirit's influence, is calculated to promote. It is therefore considered, that a church has the power of inviting another pastor, rather than that the dying love of the Saviour should not be commemorated. The scriptures quoted by Dr. Gill, under this head, appear to have no allusion to the subject, Acts, xiv. 23.—There can be no doubt that the elders were ordained *for them*, and not others. Col. i. 7, that Epaphras was a faithful minister for the church *at Colosse*, particularly; but it does not follow, that his ministrations were confined to that church. Acts, xx. 28.—1 Peter, v. 2.—These exhortations to the elders, to feed the flocks over which the Holy Ghost had made them overseers, can hardly warrant our author's inference from these passages; "but not all the flocks over which they are not overseers; so other elders were directed to feed *the flock* that was amongst them,

not flocks." This comment, in its strict observance, would terminate all exchange of services, and occasional ministrations. And what is then to become of that flock that has no overseer? Happy is that pastor, who, after having conscientiously fed his own flock, can, in the exercise of Christian love, extend his services to the utmost of his ability!

Our author proceeds to apply 1 Pet. iv. 15, to those who differ from him in this practice. He says, "Such who take upon them to act in such a manner, may be truly called busy bodies in other men's matters, or bishops in other dioceses." The exhortation of the apostle is excellent; but does it follow, because Peter exhorts, "Let none of you suffer as a busy body," that administering the ordinance to another church, constitutes such a character? Are those who so act likely to *suffer* in any respect? Far from it; they are likely to participate of that spiritual joy and satisfaction, which such an act of kindness, under the divine blessing, is calculated to diffuse through the whole family of the church. Nor can he be well called a busy body, who merely accedes to a respectful invitation; especially as, by so doing, he cannot interfere with the duties of any other person.

One should suppose, that the very nature of the engagement would shield from such an accusation. No secular concerns are attended to, no impertinent curiosity is indulged, no presuming behaviour. The service is composed of prayer,

praise, and showing forth the death of the ascended Saviour; and the minister afterwards retires to his more immediate connection.

It is farther affirmed, "As well may a deacon, of one church, officiate as such in another." This does not appear, for there cannot exist an equal necessity; and, therefore, we have no examples of such a practice in the history of our churches. There are, generally, several deacons in a church; and the duties of that office are not, therefore, interrupted by the removal of an individual; and, where there is but one in a church, his loss is generally soon supplied by another election: and, independently of this fact, we know of no duties, the deacon of one church could be called upon to discharge in another.

Finally, it is added, "No instance can be given of such a practice in the word of God. The instance of the apostle Paul's breaking bread to the disciples at Troas (supposing it to be understood of the ordinance of the supper) is no proof or example of such a practice, since he was an apostle." To which we may observe, there is no proof that he did it as an *apostolic* act. The precise circumstances of the church at Troas, we are unacquainted with. We are informed, Acts, xx. 7, that "when the disciples came together to break bread, Paul preached unto them."—There is a probability, that the disciples would have broken bread, although Paul had not visited Troas. What if there is

no *explicit* instance of the practice, there is no *implied* prohibition; and, certainly, a communicant, under such circumstances, need not fear drawing upon himself "the guilt of an unlawful administration." Under the former dispensation, the duties of the priesthood, with every particular relative to the rights and ceremonies of the church, were described with a minuteness that does not characterize the descriptions of the New Testament ordinances, and the duties of those who are to administer them. And who has a right to prescribe limits and regulations, when the Holy Spirit has been silent?

From a dispassionate and serious view of the subject, there appear no reasons why we should hesitate in regarding the ordinance of the supper, even though we may be deprived of a pastor; nor does it seem greatly important, whether the administrator be a pastor, or some eminent saint in the church. But let us not dismiss the subject, without considering the effects likely to result from disregarding it.

Where this ordinance is discontinued, it will be seen, that the members consider themselves more at liberty to wander. In a numerous church, it can hardly be expected to see all its members together; but the occasion when most are seen, is the delightful ordinance, when the Saviour's dying love is commemorated, as most exert themselves to attend.—The neglect of any duty must have a serious effect on the mind; and it will be owing to

irresistible grace, if the importance of the ordinance is not undervalued in consequence; and it may be feared, that our gracious Lord, who is jealous of his honour, may resent such inattention to his commands, and withdraw the smiles of his face. Its observance is particularly calculated to preserve and promote Christian love and friendship. Meditating on what Christ has done and suffered for his church, its members will be likely to forget those trifling differences, and misunderstandings, by which the great enemy of souls seldom fails to agitate, and, oftentimes, rend the church. Indeed, it has been remarked, that destitute churches have been kept together from no other apparent cause.

Reader, search the scriptures. Accompany your readings with prayer; and when your heart is *most* filled "with joy and peace in believing," examine whether your objections are *strongest* to receiving this memorial of your Redeemer's love, from the hands of him, who, though his servant, may not be your pastor. Are your prejudices *then* so strong, and your scruples so numerous and powerful, as to make you reluctant to take the bread and wine from the hands of a godly minister, though pastor of another church, or a pious deacon belonging to your own?

Fear, lest while you endeavour to avoid inconsistency, you should commit sin; lest, while you "strain at a gnat, you swallow a camel." Is it not undeniably much more evident,

that every church of Christ should, often and constantly, "show forth the Lord's death," than it is that the affliction or removal of their pastor, should suspend or supersede their compliance with a positive institution?

N. N.

ON SEARCHING THE SCRIPTURES.

"True dignity and nobleness of spirit, greatly consist in an enlarged and unprejudiced mind; open to conviction, willing to investigate the truth, to examine the evidence adduced in support of men's opinions, and to treat religious inquiries with candour, seriousness, and diligence. Such an ingenuous and teachable disposition comes from above. They who possess it, will cautiously avoid a blind credulity, an obstinate bigotry, and a heedless conceited infidelity. They will receive the word of sober teachers with all readiness of mind; and, knowing their need of divine instruction, they will daily search the scriptures, to see whether things be so or not. They will gradually rectify their mistakes, obtain solutions of their difficulties, find answers to their objections, and be led into a solid understanding and firm belief of the gospel. But nothing can be more ignoble and base, than bigotry and persecution; and many, who appeared devout in their way, have been most inveterate against the truth, and most active in stirring up others to oppose it."

Proc. Qb. on Acts, xvii. 10—13.

Miscellanies.

SEQUEL TO THE "VISIT TO WATERLOO."

TO THE EDITORS,

I HAD intended to confine myself, in this paper, to some remarks on the state of society in that part of the Netherlands through which I passed; but your juvenile readers will, probably, not be displeased to find these observations blended with occasional notices of the general appearance of the country, and of the principal objects which attract a traveller's attention.

Sailing early in the morning, from the Isle of Thanet, we lost sight of the North Foreland about noon, and soon after approached the coast of France, closely enough to look into the roads of Dunkirk, and to see, without the aid of a glass, the white flag which was flying on the steeple. A French lugger boat, with twelve men on board, crossed our stern, and the crew used very menacing gestures, but they did not molest us. At dusk we were within sight of Ostend, and came to anchor for the night in a calm sea; but, about midnight, a gale sprang up, which, for several hours, rendered the motion of the vessel distressingly violent. The next morning, an hour after sunrise, we entered with great rapidity the harbour of Ostend, which is chiefly formed by a vast wooden pier, stretching out more than half a mile into a boisterous and dangerous sea, and flanked by a battery of six heavy pieces of cannon. In a few minutes our vessel took her birth close in with the quay; and we were instantly surrounded by a motley group of

custom-house officers, porters, and ragged boys, who addressed us in a jargon of tongues, some speaking the Flemish language, some broken English, and some the French;—the last of which I found to be the most convenient medium of intercourse, not only at Ostend, but in all the towns in the Netherlands.

Stepping for the first time on a foreign shore, I was conscious of feelings which I cannot well describe. The novelty of every object excited a high degree of interest, and irresistibly claimed investigation; yet caution restrained my eagerness, for the ground did not seem to be as firm under my feet as that which I had left: and the pleasing consciousness of safety to which I had been accustomed in my native land had, I found, in a great measure forsaken me. Advancing into the town, and growing more familiar with the scene, my attention was arrested at every step by ludicrous attempts at English inscriptions on the fronts of the houses, by the sight of women arrayed in tattered clothes and splendid necklaces, or of ostlers and postillions with gold rings dangling at their ears, while I had perpetually to repel some officious offer to direct me to an hotel,—so that I made but little progress for an hour after I had landed.

A gentleman of Ostend, to whom I had a letter of credit, introduced me to the commander of the garrison, who very politely granted me the necessary passports, and added to them some

advice as to the manner of pursuing my journey. A number of Belgic recruits, training for the field, some English regiments just disembarked from the transports, and the vicinity of a large market, rendered the port and town of Ostend a very busy scene. Amidst the crowd I perceived a considerable number of persons walking in one direction; and, following their steps, I soon found myself in a large church, which was filled with disgusting images, enchanting pictures, and deluded worshippers. Around the exterior of the church, too, there is at every corner a crucifix, or an image of the Virgin, which receive far more attention from their votaries, than the British people pay to a religion infinitely more pure and exalted.

The town of Ostend has many marks of modern improvement in the streets, as well as around the harbour. These are chiefly the work of Napoleon; but a merchant assured me, that the heavy impositions necessary to defray the expense of these erections, had ruined most of the principal inhabitants. The canal to Bruges, an ancient and stupendous work, is filled at high-water to the level of the sea, and in it vessels of five or six hundred tons burden ride very commodiously. Along this canal a large passage boat, drawn by horses, passes to and from Bruges every evening; the distance is twelve miles, and the fare but a single franc for each person.

At Bruges, a city which appears much larger than Bristol, I paid as much attention to the elegant squares and public buildings, as a stay of ten or twelve hours would admit, and my trouble was well repaid. The great church exhibits a magnifi-

cence in its general structure, and an elegance in its statuary and paintings, which far exceed any thing I had before seen, and which I should admire in any place, but one that is professedly devoted to the worship of Jesus Christ. Such is the divine simplicity of his religion, that I believe it has never yet stooped to put on these meretricious ornaments. Had the author of "the Velvet Cushion" himself been with me during all the splendour of the evening service, I cannot say how much he might have admired "the trappings of the throne, or the curtains of the sanctuary:" but I think he must have exclaimed, "This, though it is the religion of cathedrals, is not the religion of the Son of God." I could see no traces of the second commandment in all the church. While, through all the city, I had inquired in vain for a Bible in the Flemish language,—while I looked into the Missals, and saw every word of them in a tongue unknown to the people,—while I beheld the crowds who entered the church crossing themselves with holy water, and bowing down to graven images,—while I surveyed on every side superbly painted windows and rows of tapers contrived to throw a "dim religious light" over the numerous congregation, I said, "Oh! that the Sun of Righteousness might arise upon them, with healing in his wings!" I fear I did not, on this occasion, pity the priests in their gorgeous apparel as much as I ought to have done; but certainly the people appeared to me like those who wandered on the mountains of Israel as "sheep without a shepherd;" or, as those among whom "grievous wolves had entered, devouring the flock."

On this occasion I was accompanied by a Graduate of a British University. Returning from the church, he said, "If I had not been brought up a Protestant, I think I should be of this religion; it is the finest,—it is the most solemn I ever saw." "Have you considered," said I, "that God is a spirit, and that none but that worship which is in spirit, the worship of the understanding and of the heart, can possibly please Him, or profit the worshipper?" "I confess," said he, "I have thought very little on the subject."

From Bruges to Ghent by the canal is twenty-four miles, through a flat and uninteresting country. A magnificent barge accommodates more than one hundred persons with a passage and an elegant dinner, served up on board, for the small sum of five francs each. On entering Ghent, which is considerably more extensive than Bruges, my attention was arrested by an air of majesty diffused over the principal parts of the city. The great height and extent of the dwelling houses well assort with the immensity of the public buildings; while large canals, introduced into the principal openings, add greatly to the grandeur of the scene. The largest church, which my guide called "L'Eglise Boven," has an exterior as imposing as that of Canterbury cathedral, and its interior is still more grand than that of the great church at Bruges. It is enriched by a profusion of sculpture, and paintings on scripture subjects by Flemish masters; a view of which has rendered me indifferent to almost all the exhibitions which I had been most accustomed to admire. There is a modern painting, "The Annunciation," by Lance, which would, I apprehend, lose nothing

of its high estimation, if placed by the side of Mr. West's picture of "Christ rejected."

From Ghent to Brussels the country is highly cultivated, and the scenery is agreeably diversified by rising woodlands and elegant villas. The distance is thirty miles, and the usual conveyance is the public diligence, which greatly resembles in its appearance an English tilted waggon. It is drawn by five horses, and carries nine inside passengers, and three outside, seated in a cabriole, a kind of covered coach-box attached to the front. The fare is five francs and a half; and this sum entitled each of us to be miserably shaken on a paved road for nine hours, ere we arrived at the capital of Brabant.

Brussels is equal to Ghent in ancient grandeur, and in modern elegance it is far superior. Of the former, the great market-place and the town-house, with its lofty steeple, are instances which will attract the attention of every traveller: and the latter is displayed to great advantage in the superb square called "La Place Royale," the park and its surrounding buildings. The palace of Laken, the royal residence, about two miles from the city, well deserves a visit, for the beauty of its surrounding views as well as the extreme elegance of its furniture; but still more for the instruction which the mind receives by observing that there is not a cornice, or a table, or a chair, on which Napoleon has not fixed the imperial eagle. Will the present royal owner, I am ready to ask, suffer these memorials of folly and ambition to remain? Should he do this, it would, perhaps, display some greatness of mind, and tend to excite a belief that he may hold

the palace by a tenure less frail than that of its late possessor.

But Brussels, at this time, exhibited objects far more interesting to a thoughtful mind than royal palaces. On almost every door, through many of the largest streets, was inscribed the word "Blessés," (wounded,) "dix blessés," "quinze blessés," &c. These inscriptions were designed to guide the army surgeons in their morning walks. Eleven thousand of the brave men who had been wounded at Waterloo were then said to be in the city; and I learned from one of the surgeons that the cases were in general very severe, and the daily burials very numerous. I could not, however, find that my esteemed countrymen had any of those advantages of a religious nature, which their situation rendered so truly desirable; and it was distressing to me to observe, that multitudes who witnessed these afflictive scenes were themselves abandoned to despicable frivolity and dissipation.

Descriptions of the state of manners in Paris almost every one has read, and from these a pretty accurate idea may be formed of the levity which is diffused through the mass of society in Brussels, and which extends its influence to the neighbouring cities. In some instances *the men* discover a degree of natural thoughtfulness; but I searched in vain for that delicacy of manners which in Britain is the ornament of *female* society. In Brussels the women formed the great majority of every crowd: and while the countenances of the young appeared destitute of all care, those of the old proclaimed an absence of all dignity; in the one instance, "the wisdom that is from above" had impressed no

restraint on native vanity; and in the other, the hope of immortality had communicated none of its elevation. To contemplate such society may be useful, to dwell in it would be miserable. "To wear out time, and waste the day," all ranks have recourse to amusement: music, dancing and cards are their perpetual employ.

At every hotel parties of musicians perform during the dinner, and perambulate the streets the rest of the day. I was attracted by the superior performance of one of these parties, and on a nearer approach I could see that it consisted of an elderly woman and two young persons, who were evidently her son and daughter: the latter displayed some sense of propriety, but the mother discovered none. The behaviour of several officers, to whom they were performing, soon forced me to retire; but such scenes and such parents were to be met with in every street.

Much that I saw at Brussels will not bear description: but a few additional remarks may impart useful knowledge to youth who travel, and to those under whose direction they are placed.

I had occasion to observe that, on the continent, the path to vice is, at its entrance, much less disgusting than it is in England, and on this account proportionably more ensnaring. A visitor from this country might be placed in the worst of company, while he had scarcely any suspicion of his danger; since there appears to be no visible boundary between the virtuous and the vicious parts of society, but both are perpetually blended under one general mask of easy politeness. It were better, surely, that wickedness should always wear her own garb, in order that the good might have warning

of her approach. Among a numerous company walking on the banks of a canal, I saw nothing offensive in the dress of the women, and, for a while, nothing censurable in their manners: but, when a company of officers appeared, I found, both to my surprise and regret, that a very large proportion of the company had disguised, under the most pleasing appearances, all that desolates virtuous society: and I saw, with still greater pain, that parents could continue for hours, with their sons and daughters by their side, unalarmed and unconcerned amidst scenes which must awfully pollute the early mind. Let British parents be careful how they unnecessarily expose their rising charge to these dangers; and let the young man, who would make this tour, be aware of the necessity of taking with him a wise counsellor and an obedient ear.

The facilities which are now afforded for visiting the Netherlands: at a comparatively trifling expense, are strong inducements to the journey, and, under proper regulations, much useful knowledge may be gained by it, without incurring any considerable danger. The period, I hope, will arrive, though at present it is delayed by papal tyranny, when pious travellers will be permitted to use all those means for the moral improvement of the inhabitants, which have been so successful in other countries. I heartily wished for some religious tracts in the Flemish language; but I am not sure that it would have been wise or safe, in the present circumstances of the Netherlands, to attempt to distribute them. My doubts on this head are strengthened by the bold remonstrance which the

Belgian bishops have, since that period, presented to the King of the Netherlands, against all attempts to introduce liberty of conscience into their provinces. These fetters must be broken; but it is improper to take the work out of those hands in which Divine Providence has placed it. May the name of William become as dear to the Netherlands, and for the same reason, as it has long been to Britain! I could not refrain, however, from conversing with some of the children, and youth, whom I found greatly ignorant of the first principles of religious knowledge. I saw gratitude sparkling in the eye of some interesting lads, to whom I expressed my wishes that I had leave to instruct them. One of them followed me, in a most engaging manner, to the vessel, and took leave of me with peculiar affection. The streets of Bruges were full of these interesting objects: beholding them I exclaimed, "Happy England!"

I had almost forgotten to mention, that, through all the Netherlands, the people manifest the utmost contempt of the Sabbath. At Ghent, on that day, every place of amusement was crowded, the billiard-tables exposed to open view, and the streets full of stalls, as at a public fair. When I compared this contempt of divine ordinances with their strict observance of their own superstitious appointments, I said, "Full well ye reject the commandment of God that ye may keep your own tradition."

It is, indeed, abundantly evident, that "the god of this world hath blinded their eyes;" and, by polluting the only influence that could purify their hearts, has secured their allegiance to himself. What else can be the effect of a

system, in which confession to the priest secures absolution for every sin; and the repetition of a few prayers, in which the understanding has no share, and from which, therefore, the heart must be excluded, is the easy price paid for the assurance of freedom from all misery after death? Of the true nature of moral purity and felicity, the people are ignorant; nor is any one permitted to instruct them. They have no hope that can purify the soul; for, an escape from misery is the utmost height to which their hope aspires. They go from the pantomime to the mass, and from the mass to the pantomime, without being conscious of any abruptness in the transition, or of having, by their attendance on the one, incurred any unfitness for the other. Each is an affair of the senses, and both are performed with equal ease; so that the soul, without some aid superior to that which the papal religion affords, must be lost amidst the "deceivableness of unrighteousness." The Bible, that would undeceive them, is the dread of their spiritual rulers: but, I trust, "the day of their redemption draweth nigh."

On my return to England, a gale from the N. W. detained the vessel, for two nights at Ostend; and this delay afforded me an opportunity of seeing some thousands of the army, returned from America, disembarked. The sight was distressing; for, being supplied with spirituous liquors, by the sutlers, at a very low price, the men indulged to great excess; and, while I reflected with pleasure on their courage and patriotism, I sincerely regretted their impiety. If any consideration could reconcile me to a military life, it must be the permis-

sion to be chaplain to one of these regiments, and to attend my countrymen to the field, to teach them how to live, as well as how to die!

It may be easily supposed that I had not in this journey formed any good opinion of the dignity of human nature, or of the moral situation of man; yet a compassion for human woe, and a desire to administer to it the only remedy that can effect a cure, have never, I think, been half as strong in my mind as I now feel them. To create a missionary spirit, I would recommend a view of the internal state of those unhappy millions to whom the word of salvation has not yet been sent. The impressions thus received will be at once more vivid and more permanent than those which are received merely from the narration of others; yet, in the absence of such an opportunity, authentic descriptions of the present state of other nations cannot be too numerous or too frequently read: and if this communication shall contribute to awaken compassion for immortal souls, my labour will be well repaid.

In conclusion, I must remark, that, though I have always regarded with strong affection my native land, I was, comparatively speaking, a stranger to the feelings of gratitude to God for its transcendent mercies, till I had experienced this short suspension of their enjoyment. I now revolve in my mind with peculiar pleasure such scriptures as these: "Happy art thou, [O Britain!] He is thy shield and the sword of thy excellency." "Let thy way, O God, be known upon earth, and thy saving health among all nations!"

J. H.

Oxford, Oct. 9, 1815.

Obituary.

MR. JOHN COOK,

SON OF JOHN AND ESTHER COOK,
Of Houndsditch,

Died June 10, 1815, aged 21.

FROM his diary it appears, that his first serious impressions were made at an annual meeting of young persons, four or five years ago, when an address was delivered from John, xxi. 15. "Lovest thou me." This, he says, set him on serious inquiry, and led him to earnest prayer, to know whether he loved the Lord or not. For a long time, previous to the affliction, which terminated in his dissolution, he experienced much darkness and distress of mind, from a discovery of the depravity of his nature, and most violent assaults of Satan, who was permitted to inject into his mind the most horrid and blasphemous suggestions through which he was deprived of both peace and hope for months together. At the commencement of the year 1814, he was taken unwell;—when the Summer was sufficiently advanced he was removed into the country, and though on his return he appeared much better, it was soon ascertained that no radical cure had been effected.

In the month of July, 1814, his brother put on Christ by profession, and united with the church in Little Alie-street, Goodman's Fields, of which his father has been for several years a much respected deacon. This circumstance of his brother's baptism made a strong impression on his mind; and though he desired it, he was not to be persuaded to

walk in the same path, not being fully satisfied of his interest in divine love. After his return from the country he thus writes:

"I am returned from the country much better; may the Lord sanctify all his dealings to the good of my soul.—I have many fears about the root of the matter being in me, I am so carnal.—I fear my spot is not the spot of God's people. O Lord, search me and try me.—I am astonished at the Lord's forbearance, it is of his mercies I am not consumed!"

November 20.—"I hope I had some consolation to-day in hearing that the Lord will not suffer one of his little ones, that believe on him, to perish. I trust the Lord has begun his work on my soul:—may I be enabled to give him all the glory."

November 27.—"I fear I have caused the Lord to frown on me, and leave me in darkness through disobeying his commands, in not attending to his ordinances; yet I fear to go forward, perhaps Satan presents some, if not all of these difficulties to my mind."

December 4.—"I am thinking about going before the church; but fear, when questioned about my experience, I should say more than I have felt; yet, though dark and doubting, I cannot give up my hope."

December 11.—"In the course of the last week I trust I have seen it to be both the Lord's will, and time, for me to obey his commands; something within says no, yet I feel as if I could delay no longer; I have been encouraged by Mr. S. and the messengers, and now I leave my case with God and them, pray

ing that if I am deceived, or a deceiver, they may by all means reject me."

December 25th.—"On Thursday evening last myself and five more spoke before the church; I hope the Lord was with me; for while the exercise was distant, the mountain appeared large indeed; but, as I approached, it disappeared altogether; the Lord was better to me than my fears. I hope I had no other motive than his honour and glory.—Blessed be the name of the Lord, he now indulges me with liberty at a throne of grace."

January 7, 1815.—"I have this day professed my attachment to Christ, by following him through his watery grave, and felt some pleasure in so doing, knowing it to be his command. I have also to-day sat at the table of the Lord; but was I a spiritual partaker? I have many fears, but cannot give up my hope."

During his long affliction not a single murmur was heard from his lips; but he often expressed his sense of the goodness of God towards him. He was an example to those about him, saying but little, but always walking steadily, and spending all his leisure hours in devotion.

When first laid aside from business, he said, "I have got one step out of the world, and wish not to return. On the first Lord's day in March he communed at the Lord's table for the third and last time.—His medical attendant finding him much worse, gave up all hopes of his recovery: he replied, he could not have brought him better news, as he hoped he could say, "Come Lord Jesus, come quickly!" Speaking of death, he said, the sting is taken away.—When retiring to rest he

often expressed a wish, if it were the Lord's will, that he might be gone before morning. On the day week before he died, he said, "this is my birth day; and if I should be taken to-day, it will be a happy day to me." Soon after, feeling himself worse, he said, "I am going, blessed Jesus come!"

On the evening prior to his departure, his mother said, "My dear child, you are going to heaven." He replied, "Do you think so? O happy change!" The last words that were distinctly heard, were, "Come, come; take, take." At half past one the following morning, his happy spirit departed to eternal rest.

His remains were deposited in Bunhill-fields; and, on Lord's day afternoon, June 25th, his pastor improved this painful event from Luke, v. 32, a scripture selected by himself for this purpose. Our departed friend was what he was by the grace of God.—In him we discover a deep conviction of human depravity; much jealousy of his own heart;—earnest desire to know his real character, and be saved from soul deception;—fearfulness of professing what he had not felt, and steadiness in maintaining what he did profess, relying alone on Christ for salvation.—His affliction was painful,—his race was short,—and his end was peace.

W S.

MR. JAMES GIBSON,

One of the Pastors in the Baptist Church, in His Majesty's 24th Regiment, lately died at Dinepore, near Patna, in the East Indies.

The missionaries say, that "he has left a most pleasing testimony behind him to the praise of Divine Grace."

Review.

Fifteen Sermons on the most important Doctrines of the gospel; comprehending the privileges and duties connected with the belief of these doctrines. By J. Thornton. 4s.

THESE are most excellent sermons. For this opinion we give the following reasons:—They are evangelical in the highest degree.—They are very sensible, and uniformly so; as they do not contain a single observation that is silly or trifling.—They have an uniformly good tendency:—the style is neat and perspicuous, without being wanting in energy.—They abound with apt and very important citations from scripture, with useful anecdotes and sayings of wise and good men.—And they are of that kind which are most needed, being, as to style, subjects, and length, eminently adapted to be read in families on a Lord's day evening; or, in villages, where the preaching of the gospel cannot be obtained.—Minds, the most polished and extensively informed, will find nothing to disgust them; and the common people will understand the sense of our author without any difficulty.

Subjoined are a few specimens of the style and spirit of the work. We select the first from the 29th page of the second sermon.

“Now let me ask, do you come to the Bible for life, even the very life of your souls, which has been forfeited by sin? Are you impressed with the solemn conviction, that its doctrines and precepts require the heart, the whole heart? Are you fully and earnestly intent on the things which belong to your peace?”

Many persons now and then read over a psalm or a chapter in the greatest hurry and confusion, and are impatient to finish the task.—But is the duty of searching the scriptures performed when the book is laid aside? is there no need of application? is there no work for conscience to do, no treasure for memory to keep, no good for faith to receive, and meditation to digest?”

Our second specimen is taken from the 24th page of the same discourse.

“Life and immortality, so long hid beneath thick clouds of ignorance, are now brought to light by the gospel. Reason might balance opposite arguments, and yet hang in suspense, or waver in uncertainty. Fancy, finding a crude mass of fables, had power to embody them in a thousand pleasing, or terrific forms. But faith, aided by the gospel, beholds, as through a heavenly glass, things which to nature are invisible; faith, amidst all the noise and tumult of an evil world, distinctly hears the voice of the Almighty inviting the saints to a glorious city, an unfading paradise; faith, treading on the firm ground of the promise, and stretching out her hand beyond the limits of time, pierces the mysterious vail, and lays hold on eternal life.”

Our last example is afforded by the final sermon, on the General Resurrection, page 271 of the volume.

“How are we bewildered and lost in contemplating the grandeur, and terror, and glory of the last day? For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God.—Knoh, the seventh from Adam, prophesied, and said, ‘Behold the Lord cometh with ten thousand of his saints; and when he appears, beside the spirits

of the just, myriads of bright angels will form the train of his attendants. Behold, he cometh with clouds, and his triumphal chariot, encircled with glory, rolls over the celestial plains! Hark! he speaks, and his voice penetrates the universe, while, at the same instant, the living are changed, and the dead raised. From the deep bed of the ocean, and the dark vault of the sepulchre, immense clouds hear the awakening call, and start to life.—The earth, which has become as one vast burying place, heaves with strong convulsions, and opens to set free the prisoners of death. All the tribes and nations of every age obey the powerful summons. Lo, millions of millions come forth from their grave to stand before the universal Judge, for every eye shall see him, and they also that pierced him, and all kindreds of the earth shall wail because of him."

The Temptations of a Watering-Place, and the best Means of counteracting their Influence. A Sermon, preached at Union-street Chapel, Brighton, by John Styles, D. D.

It has been frequently lamented, that professors of religion, while spending a few of the summer weeks at a watering-place, for the purposes of recreation, or health, have, in many instances, stained their religious reputation by needless, if not criminal, conformities to its fashions and follies; though, in fact, no situation can be more favourable to the display of Christian character, none afford a better opportunity for the exemplification of those un-earthly principles, and tendencies of mind, which ought ever to distinguish the disciple of Jesus Christ. Instead of manifesting that separation of spirit from the world, that disunion of heart from its vanities, that contempt of its glory, that abhorrence of its spirit, and that purity of character, which would mark the unchecked operation of chris-

tianity "in the inner man," too many have been seen, when thus situated, resigning themselves, without a struggle, to the solicitations of pleasure, and voluntarily descending, from the bold elevation of the Christian's enjoyments, to the grovelling meanness of the worldling's desires; till, at length, these essentially opposite beings have amalgamated, and every prominent feature of distinction has worn down to one common resemblance.

The author of this sermon, therefore, has chosen a very reasonable, and, if we consider the particular circumstances in which he is placed as a minister, a very necessary subject; while, in the discussion of it, he has appealed to the professors of religion, in many very suitable and excellent admonitions.

Though, however we are disposed to extol the laudable design and tendency of this performance, we consider it liable to some objections. There is too much of *effort* throughout; and the effect does not always seem proportionate to the *labour*. The author does not always appear to distinguish between *idleness* and *leisure*. The former necessarily implies moral culpability; while the latter derives its character only from the mode of its application to the purposes of good or evil. Neither are, properly speaking, temptations; and, certainly, not peculiar to a watering-place. He says, "The temptations of a place of fashionable resort, of course, affect those only, who, by profession, separate themselves from the world." How so? For, if fashionable visitors are the *tempters*, they are also *tempted*, in turn, to greater excesses; and, by this admission, the author has completely blunted one side of the double-edged sword, &c.

which his text put him in possession. What! are "the lovers of pleasure" to be allowed free pasturage in the fields of dissipation, in unmolested security, because they are greater violators of the moral law than others? It must have been an oversight, rather than a deliberate opinion.

Again, referring to the divine operations, as encouraged or repelled by the reception or rejection of the individual's mind, and state of feeling, it is said, "the Holy Spirit is infinitely delicate;" an expression which, we must confess, struck us as *infinitely* remote from propriety.

We are totally unable to subscribe to the sentiments expressed in p. 16 and 17, in which a comparison is drawn between the degree of evil in theatres and in the fashionable libraries of watering places, to the advantage of the former. In the first place, we are of opinion that the comparison itself tends to neutralize the feeling of disgust which ought to be excited against *all* public iniquities; for a depraved mind will avail itself of needless distinctions and niceties of calculation, by saying, "I do not frequent the libraries if I do the theatre;—I am not so bad as others." In the next place, we think that the author is not correct in his moral arithmetic: and we advise him to add the items up again and strike, as we think he must do, a different balance. It could not have been expected that the author of an "Essay on the Stage," would in any way have appeared to justify what he had in that work so properly condemned.

1. *Reply to the Rev. Micaiah Towgood, upon Apostolic Tradition, in reference to Christian Baptism. By the late Rev. John Gill, D. D. With an Appendix by Joseph Ivimey. A*

new Edition. Recommended by several Baptist Ministers.

2. *Dissertations on Christian Baptism. In which it is shown, that Antipedobaptism is in opposition to the Holy Scriptures, and the general Practice of the Church of Christ in all ages. By the late Rev. Micaiah Towgood. A new Edition. Recommended by several Ministers. To which are added, Notes and Illustrations.*

3. *Essay on Scripture Baptism. In which it is shown, that Infant Baptism is destitute of Proof, either from the Holy Scriptures, or from ancient Ecclesiastical Writers. By the late Rev. John Gill, D. D. To which is prefixed, An Address to the impartial Enquirer after Truth, &c.*

THE friends of what is called infant baptism, of late, have manifested an ardent desire to engage in controversy on that subject. It is not uncommon for warriors to recover of the wounds received in former combats, and to glance at defeats, long since received, only to feed the rising ardour for renewed exertions; and, therefore, we do not very much wonder, that a man could be found to republish the tract, to which that now before us is a reply. After its first appearance, Dr. Gill entered the field, and completely repelled the attack, so completely, that Mr. Towgood did not repeat his labours. As our opponents have republished, it is but fair that exertion should be met with exertion; and we have great pleasure in recommending Dr. Gill's Reply to Mr. Towgood's Dissertations on Christian Baptism, which may be had of Mr. Button, Paternoster-row. We think that every one, who is desirous of buying the truth, and who may peruse the Dissertations, should also read the Answer to them. If he only desires to continue quietly in his present opinion, he may act otherwise. As to our judgment of them, we have

no hesitation in declaring, that it is low indeed. They are on points which affect theology in general, awfully erroneous; and the title of the book, which asserts, that antipædobaptism is shown to be in opposition to the Holy Scriptures, and the general practice of the church of Christ in all ages, is so remarkably far from the truth, that we must be allowed to wonder, that men of respectability could recommend it to the public. We are not now to learn, that a spirit of bitterness against a doctrine, or a party, will, sometimes, induce an individual to oppose, in that instance, truth and righteousness; and, if he be active as well as violent, he may obtain, from very respectable men, who possess none of his gall, a kind of sanction to some of his deeds, or, at least, to the object which they were intended to attain. It is, however, our sincere desire, that the important subject of Christian baptism should always be investigated in the right way; not to favour our sentiments, but to obtain the truth concerning it; and we, therefore, most cordially recommend the following rules, according to which every work on baptism should proceed; they are taken from Foot's Letters, addressed to Bishop Hoadley:—1st. The receiving of baptism is not a duty of itself; or a duty apparent to us from the nature of things; but a duty, made such to Christians by the positive institution of Jesus Christ.—2dly. All positive duties, or duties made such by institution alone, depend entirely upon the will and declaration of the person who institutes or ordains them, with respect to the real design and end of them, and, consequently, to the due manner of performing them.—3dly. It is plain, therefore, that the nature,

the design, and the due manner of receiving baptism, must, of necessity, depend upon what Jesus Christ, who instituted it, hath declared about it.—4thly. It cannot be doubted, that he himself sufficiently declared, to his first and immediate followers, the whole of what he designed should be understood by it, or implied in it.—5thly. It is of small importance, therefore, to Christians, to know what the many writers on this subject, since the time of the evangelists and apostles, have affirmed; much less can it be the duty of Christians to be guided by what any persons, by their own authority, or from their own imaginations, may teach concerning this duty.—6thly. The passages in the New Testament, which relate to this duty, and they alone, are the original accounts of the nature and end of this institution, and the only authentic declarations, upon which we, of later ages, can safely depend, being written by the immediate followers of our Lord; those who were witnesses themselves of the institution, or were instructed by those who were so, and join with them in delivering down one and the same account of this religious duty.

We now most solemnly declare, that, if the immersion of believers in Christ, were not, alone, Christian baptism, according to the canons just laid down, we would immediately reject it; and, if Mr. Towgood's sentiments would abide a fair examination according to them, we should immediately adopt them. But we have not the least doubt, that what is called infant baptism, is, according to the New Testament, without a shadow of evidence in its favour. Neither authentic histories nor divine revelation will favour the sentiments of the Dissertations. The

statements are unfair and inaccurate; the reasonings are bold, but remarkably inconclusive. The author first determines that his opinions are right, and then tortures, perhaps without knowing it, the sacred oracles to fit them. More loose, inaccurate, cloudy, and delusive interpretations of scripture, we have scarcely ever seen. We should tremble for the ark of God, if, on all points, the sacred testimonies were so used. Nothing would be more easy than to give specimens, for they abound in these "Dissertations;" but let the public judge, when they have read Mr. Towgood on one side, and Dr. Gill on the other.—We will give one example of the reasoning of this erroneous book; it is taken from the 12th and 13th pages:—

"Now, the same discourse of the apostle, which represents them (infants) as condemned and suffering through Adam, represents them also as justified and saved by Jesus Christ; for, 'as by the offence of one, (Adam,) judgment came upon all men to condemnation: even so, by the righteousness of one, (Christ,) the free gift came upon all men to justification of life; for as, by the disobedience of one, many were made sinners; so, by the obedience of one, shall many be made righteous.'—As much as to say, the salutary effects of the second Adam's virtue, are as extensive as the penal ones of the first Adam's sin; or, as the malignity of that first offence reached even to infants, subjecting them to death; so, the benefits of Christ's obedience reaches also to infants: justifying, absolving, and restoring them to life."

Thus far Mr. Towgood; and he infers, from these premises, the right of infants to baptism.—We beg leave to remind the reader, that it is here asserted, 1st. That infants are condemned, and suffer through Adam. 2dly. That they are justified and saved by

Jesus Christ; and these salutary effects of the second Adam's virtue, are as extensive as the penal ones of the first Adam's sin; that is, as it respects infants. 3dly. That infants, in consequence of this, should be baptized, as baptism is the emblem of giving and receiving this life-giving spirit.—We should be sorry to misrepresent any one; but, if we understand him, this is what our author has asserted. And here let it be remembered, that we have no doubt of the salvation of all infants, absolutely no doubt whatever. But we will examine this author, merely as it respects the argument for what is called infant baptism. We would ask three questions:—Does this salvation, this justification unto life, apply to all infants as they are born into the world, as much as condemnation and suffering do?—or, Does this great benefit apply only to all infants who die in infancy? or to the infants of believers only, who so die?—One of these must be admitted, to the exclusion of the rest.

1.—Does justification unto life apply to all infants, as they are born into the world, as much so as condemnation and suffering do? If so, then all the race of man must be saved,—for Adam's sin has actually brought suffering and death upon all;—and, if all infants who are born are actually blessed with the effects of justification, they must all be saved—not a child of Adam can be lost,—unless it be maintained that they are all actually justified and blessed with the consequences of it, but afterward lose these benefits and perish; which is in direct opposition to scripture, which connects together justification and future glory, Rom. viii. 30.

2.—Does this justification apply only to all infants who die in

infancy?—If so, then the infants of unbelievers are just in as good a situation as those of believers.—But, if so, what becomes of the argument for infant sprinkling, which is taken from the faith of parents?—If infants should be baptized because they are saved, and if all infants are saved, then all should be baptized, without any distinction. It is asserted in the Dissertations, in a note on the 15th page, 1. That God has been pleased to lay himself under a *more particular promise* of a resurrection to future happiness with respect to the infants of believers, while those of unbelievers are left more to his uncovenanted mercy. 2. That baptized children may be supposed to be in more happy circumstances in a future state than unbaptized ones. As to the first of these, we do not know what it means if it does not insinuate that, after all, we are not so certain of the future happiness of the dear infants of unbelievers, as we are of the felicity of the children of believers. The second point, which admits their future, but inferior happiness, we detest, as too much like the popish doctrine of merit, and, even supererogation, and destitute of the least scriptural proof. — Thus, this second question cannot be the meaning of the work before us.

3.—Does this justification unto life, apply only to the infants of believers who die in infancy?—If so, two things follow: the first chills our blood.—It is, that all the dying infants of unbelievers perish.—The second is, that it does not apply to those children of believers who grow up to adult age; and so, according to this, they should not be baptized till they have received justification unto life. This is only a speci-

men of the cloudy inaccurate reasoning of this pamphlet; and it is no mean argument against the cause it advocates, that even such a learned and acute man as Towgood could find no better evidence in its favour. To the work of Dr. Gill before us, an appendix is added, which contains valuable information, and completely refutes the confident assertions of that which is subjoined to the Dissertation:—"He that is first in his own cause seemeth just; but his neighbour cometh and searcheth him."—It is our devout wish that the obedience of Christians to the ordinances of the gospel, should be holy and accurate; and, therefore, we most cordially unite with our respectable brethren, in recommending this scriptural and learned pamphlet.

The "Essay on Scripture Baptism," we perceive, is printed from Dr. Gill's Body of Divinity. This statement of our principles, having stood the test of half a century, requires no encomium from us. We were much pleased to find it printed in a separate form, and sold at sixpence; as but few persons, comparatively, can procure the work, of which it constitutes a part. The address, prefixed, contains some pointed observations upon the inconsistency of the reasoning in Mr. Towgood's work, with the principles of the ministers who have recommended it, considered both as Calvinists and Protestant dissenters.

We think the following paragraph deserves attention, as it proves how completely at variance pædobaptists, of different communions, and even of the same communion, are with each other, on the subject of scripture testimony in reference to infant baptism:—

"It is a little singular that, at the very time that congregational Pædobaptists are declaring that the practice of immersing professed believers has no support from the scriptures: yea, that it is in direct opposition to them; that a Roman Catholic Pædobaptist, the Rev. John Lingard, in his *Strictures on Dr. Marsh's comparative view of the churches of England and Rome*, contends, that there is no other foundation for infant baptism than *tradition*, on which the church of Rome founds the practice; that the church of England, in rejecting the authority of *tradition*, has no proper ground for baptizing infants. Mr. Lingard says, 'that the church of England teaches the validity of infant baptism because she speaks of such as receive baptism *rightly!*' Mr. Lingard, therefore, asks, 'But where did she learn this doctrine? *Certainly not from the scriptures: for it is not recorded in the scriptures: it could only be from tradition.*'

"Dr. Marsh, it seems, had observed, 'But our twenty-seventh article is so far from resting the practice of infant baptism on the authority of *tradition*, that it places the practice on a totally different footing. The baptism of young children, says the article, is in anywise to be retained in the church, as most agreeable to the institution of Christ.' To this, Mr. Lingard replies, 'This ought not to excite our surprise. It would, indeed, have been an extraordinary oversight in the founders of the modern church of England, if, after they had rejected tradition in their sixth article, they had appealed to its authority in the twenty-seventh. But men do not always act up to their professions. It may, at times, be convenient to say one thing and do another. They had agreed to retain infant baptism: it was, therefore, necessary to rest it on some ground. *On scripture they could not: for it is not taught in scripture.* The best expedient which remained, was to rest it on *its agreement with the institution of Christ.* But what is meant by this agreement? I regret that Dr. Marsh thought it foreign from his subject to explain it: to me, such an explanation seems abso-

lutely necessary. Does it mean that Christ really instituted baptism? Then they must have learned it from *tradition.* Does it mean that, after considering the subject attentively, they think it most probable that infants were baptized? Then they acknowledge that a very important part of the doctrine of Christ is left *unrecorded in the scripture.*'

"The Baptists are really under great obligations to Mr. Lingard for defending them thus powerfully, though, doubtless, unintentionally! The celebrated lexicographer, *Johnson*, whom no one will suspect of an indifference to forms and ceremonies in religion, expressing himself concerning Roman Catholics, says, 'They may think that what is merely ritual deviations from the primitive mode, may be admitted upon the ground of convenience; and I think they are as well warranted to make this alteration, as we are to substitute *sprinkling* in the room of *ancient baptism.*'"

This Essay, with the address prefixed, is said to be published as an "*antidote*" to the "*Dissertations of Mr. Towgood.*" Certainly, the unscriptural positions, erroneous statements, and unjust representations contained in that work, required such a powerful counteraction. We know of no tract more calculated for general circulation.

LITERARY INTELLIGENCE

Preparing for Publication.

The best and most effectual Method of preaching Christ. A Discourse preached before the half-yearly association of the Hampshire Independent Churches, September 20, 1815, at Newport, Isle of Wight, by Thomas Durant Poole.

A Plea for Primitive Communion, occasioned by the Rev. Robert Hall's recent publication, entitled, *Terms of Communion.*

The Brothers; or, Consequences; or, A Story of what happens every Day; addressed to that most useful part of the community, the labouring poor.

Religious Books recently published.

An Account of the Life and Death of that excellent Minister of Christ, the Rev. Joseph Alleine, A. B. author of "An Alarm to the Unconverted," &c. and late Minister of the Gospel, at Taunton, in Somersetshire. Written by the Rev. Richard Baxter, his widow Mrs. Theodosia Alleine, and other persons.

The select Sermons of Martin Luther, the great Reformer, with his Life by Melancthon, and a full-length Portrait from the large German print, is just ready. One volume, octavo.

The Moral Tendencies of Knowledge: a Lecture, delivered before The City Philosophical Society, Dorset-street; and The Christian Philological Society, Spital-fields. By Thomas Williams.

Conversations on Matrimony, intended as an accompaniment to the Letters lately published, on the Duties, Advantages, Pleasures, and Sorrows of the Marriage State. By John Ovington.

Clavis Sinica; or, Elements of Chinese Grammar, with a Preliminary Dissertation on the Characters, and the Colloquial Mediums of the Chinese, and an Appendix, containing the TA, HYOH of Confucius, with a Translation. By J. Marshman, D. D. Printed at the Mission Press, Serampore, 1814, Quarto, pp. 622.

Dissent from the Established Church justified by an appeal to facts. By B. Brooks. Third edition.

Christian Baptism, a Sermon, preached in the Lal Bazar Chapel, Calcutta, on Lord's day, Sept. 27, 1812, previous to

the administration of the Ordinance of Baptism. With many quotations from Pædobaptist authors. By Adoniram Judson, A. M. A few copies of this Sermon, delivered by Mr. Judson, on the day of his baptism, at Calcutta, may be had of Button and Son, Paternoster-row

Mr. Rusher's Catalogue, which, besides a large collection in all the usual departments of Literature, contains a distinct class of more than a thousand articles, under the description of "eminent, curious, and rare."

First Annual Report of the Baptist Society in Ireland, with Appendix, containing Extracts of Correspondence, &c. &c.

Remarkable Sermons, by Rachel Baker, delivered during sleep; with devotional Exercises and Remarks, by Dr. Mitchell, and others.

Strictures of Eternal Import, and Universal Concern By the author of the Temple of Truth.

David Dreadnought, or, Nautical Tales and Adventures, in verse. By Samuel Whitchurch.

Sermons, designed chiefly for the use of villages and families. By Thornhill Kidd. Second edition, improved. Two volumes.

NOTICE.

We are desired to state, that the entire profits of the Memoirs of Mr. Fuller, preparing by Dr. Ryland, will be appropriated to Mr. Fuller's family; and also, that Dr. Ryland's is the *only* work, for which they have supplied the materials.

Missionary Retrospect, and Foreign Intelligence.

Letter from Mr. W. Carey, at Cutwa, to his aunts (his mother's sisters) at Hacklington, in Northamptonshire.

Cutwa, Jan. 8, 1815.

Our dear Aunts, E. Old, J. Smith, and J. Timms,

HAVING seen a letter from you, lately, to our dear father, we would avail ourselves of the pleasure of writing you a few lines. Although we are personally unknown, yet, I hope, our love to you, and all our dear relations in Europe, is

warm and cordial. Notwithstanding we have not, and, by all appearances at present, shall not, have the pleasure of seeing either of you in this world, yet this is a great consolation, that we have a good hope, through grace, that we shall meet with you, and the rest of our dear relations, before the throne of God and the Lamb. You have heard often, no doubt, of the merciful dealings of God towards us, and all his dear people in this country of darkness. His glorious cause is going on, in a wonderful way, at Calcutta and Serampore, the seat of the mission.

and where father lives. The Lord is constantly adding to his church. Mission stations are fixed at many places, and the Lord has been pleased to do something at every one of them. Since the Lord has fixed us here, we have had the pleasure of seeing 23 or 24 baptized, and great numbers constantly have the word of life preached to them. Thus the Lord has appeared for his people and his cause. Since brother Felix has gone to Rangoon, his afflictions have been great and many. At first our very dear mother, and then his own wife, died, and another dear child of his; and now, at last, when he seemed to be settled again, the Lord has seen fit to take away his *all* in this world: as he was going to Ava, the vessel upset, and he lost his second wife and two sweet children. Thus the Lord was pleased to afflict him. O that it may be for his good!

Jabez is married, as you have heard I think, and is gone to Amboyna: he is getting on very well. Jonathan is at Calcutta, well. Please to accept of our united love, and give the same to all our dear relations. We shall be very glad to hear from you as often as you can find time to write to us. Hoping this will find you well, we remain,

Your's, affectionately,
W. CAREY,
M. CAREY.

PERSECUTION

OF THE PROTESTANTS IN FRANCE.

THE following letter arrived at Fowey, in Cornwall, by a ship from the South of France, directed to the Rev. G. C. Smith, Penzance. The writer feared to sign his name and residence on account of the recent alarming events in that country. Inclosed in the same parcel, was a pamphlet, lately published by the pastor of a Protestant church, entitled "Defence of the Protestants of Languedoc:" several extracts from this book have been published in the daily papers.

SIR AND DEAR FRIEND,

I should have answered your interesting and friendly letter before, had I consulted the impulse of my heart, but, as the packet I have addressed to you, is too large to send by post, I have waited for a favourable opportunity to send it by sea.

Though you will receive this, written in a strange hand, I flatter myself you will easily conjecture the motive, and

will discover, without difficulty, the author, by the sentiments and expressions it contains. Accept our best thanks for the interest you have taken in the young Timothy; we were much affected at the pleasure you expressed for his success in the schools at Paris, and the prayers you present for the favours of heaven on the object. Continue, my dear sir, to invoke the favour of him who is the "Father of every good and perfect gift," and the "God of all consolation." The prayers of our English brethren will be heard, and our young friend will obtain an abundance of that grace he so much needs in his present difficult and important situation. Indeed, he merits the love of all good men, from his assiduity and perseverance during the late terrible conflicts, so that he has not only survived the dreadful tempest, but comes out of it under the smiles of heaven, having now five schools in progress, assisted and patronized by your noble British and Foreign School Society. May the instruction of the Holy Spirit guide him through all his eventful labours.

Scarcely was Louis arrived, the second time, in the capital of his kingdom, when some wicked persons attempted to foment divisions between the Catholics and Protestants, who had, generally speaking, lived in the greatest harmony for many years. They began by spreading false alarms, and asserting the most infamous things, until they almost succeeded in making a general impression on the public mind, that the king would in future suffer no religion, but the Roman Catholic, to exist in France. You may form an idea of the terror this excited in the thousands of families whom the providence of God had again settled in this fine country since the revocation of the edict of Nantz. Our children, our property, our churches, and our local comforts all appeared at stake. Protestants trembled with dark suspicions concerning their neighbours, and the horrors of assassination, massacre, and expatriation were perpetually before our eyes, whether sleeping or waking. Superstition and fanaticism, taking advantage of this alarm, came forth from the tombs where they had lain concealed for twenty-five years; and, alas! were once more permitted, by a mysterious providence, to rekindle their expiring torches, and march through the kingdom, spreading terror and devastation on every hand. The south of France was soon thrown into the most horrible confusion; the old cry of enemies to Church and State, was revived; the Protestants were stigmatized as Be-

napartists; and the most abandoned wretches, having branded them with an opprobrious name, conceived, that, by hunting them down with unabated cruelty, they should merit the name of Bourbonites, and make their slaughtered corpses, the stepping stones to favour and power, under the present dynasty.

To detail the base ingratitude, gross obscenity, disgusting superstition, and infernal cruelties, that have been practised, during this shocking attempt to exterminate the reformed churches from the soil of France would, under present circumstances, be as imprudent as unavailing. You will find, in the pamphlet accompanying this letter, some things that will shock the humanity of English bosoms.—Happy, happy Protestants of that favoured land—no rude mob shouts through your streets and villages, “Give us the blood of the Protestants; let us wash our hands in their blood;—*vive la St. Bartelmy!*” —May you long enjoy those privileges, communicating your principles and piety to every nation under the heavens. Nismes, that unfortunate city, where Protestants have so long flourished, to the grief of their enemies, has suffered dreadfully. Our ears have been assailed, and our souls wounded with the afflictive intelligence of butchered families, pillaged houses, wandering households, and churches burnt to the ground! O that such awful events may be sanctified to us all! Bourdeaux, where so many thousands of Protestants reside, has happily escaped the fury of the tempest. Toulouse and Montabon, where you have many friends, have not been greatly disturbed; we were much concerned for our University in the latter city, and especially for the promising youths there, who are training up as the future supplies of our churches. Mercy has indeed abounded in the midst of judgment. It is as melancholy as afflicting, to think that, under the reign of a sovereign so naturally mild as Louis XVIII. and within the reach of so many Protestant princes, who have twice placed the august family of the Bourbons on the throne of France; and that, in the 19th century, so many Protestants should have been pillaged and massacred, and the authors of those crimes allowed to triumph with impunity over the bleeding bodies of their innocent victims. Your countrymen will sympathize with, and pray for us. We do hope that the justice of Louis will yet bring to public condemnation the murderers of our brethren and the destroyers of our peace, though we pray with the martyred Jesus, in whose cause we have suffered, “Father forgive them, they know not what they do.”

Many intelligent persons in this country had long feared that the influence the court of Rome appeared to possess, would produce some fatal consequences for the Protestant faith in this kingdom. The caresses of the Pope to our court have been too flattering and too reiterated not to be mistrusted. The artful politics of the Papal court have been well known; it seeks to gain by flattery to day those it had lost by tyranny yesterday: let us distrust the Greeks, and their fatal present. From the caresses of an enemy, every thing is to be feared. I feel happy to turn, from a subject so painful to my heart, to one much more agreeable to every feeling I possess, viz. the establishment of schools on the British system. We do indeed rejoice that the plans you first proposed to many of us in the South have succeeded so much beyond our most sanguine expectations. You have seen a report in our *Moniteur* presented to the Ex-emperor of two millions of poor untaught children to whom this system may be applied, with every prospect of success. France needs, above every thing, education. Without morals, without bibles, and almost without religion,—infidelity, superstition, and vice, easily bear down the feeble barriers the Protestants raise against them; and we are persuaded, that nothing will so effectually propagate light, and implant principles, as your excellent system in England. Were Frenchmen more enlightened, they would be better able to estimate the benefits of religion, and acknowledge the excellence of the gospel, and the value of true piety. O that the blessed epoch which shall introduce this dominion of the Redeemer may be speedily hastened! We look to Paris, full of hope; and, as our Sovereign has patronized the schools established there, we pray for that tranquillity which will justify a commencement in other parts of the country. Many of your countrymen have visited France; but it has been said in our social circles, that if a few of your rich and pious promoters of public institutions, were to visit our churches, particularly in the South, that their assiduity, humility, and zeal in the several duties of religion, would produce a wonderful effect on our infidel and superstitious neighbours. In admiring the piety of the English, they would, we trust, determine to imitate them, and we should have the satisfaction, like many other nations, of learning from Britain, how to live and act for God.

The example of persons eminent by their birth or fortune, would certainly be of great importance in a country like this. I have often thought that this

would be a most effectual means, by the blessing of the Almighty, of producing and establishing among us the reign of our Lord Jesus Christ; and many, many Protestants think with me. May not such an object be worthy of the zeal and piety that so eminently distinguish your privileged nation? Several persons desire their affectionate remembrance. May the favour of the Almighty rest on all your labours, especially those which aim to promote his glory in France.

CHURCH MISSIONARY SOCIETY.

By a letter from Mess. Schnarré and Rhenius, dated Franquebar, Dec. 6, 1814, it appears, that they have fixed upon Madras as their station, and anticipate, in the occupation of it, a wide field of usefulness.

They say, "From Madras, we humbly think, if the Lord graciously please, you may enlarge your wings to the north, to the west, and to the south."

LONDON MISSIONARY SOCIETY.

INCREASE OF THE CHURCH.

Extract of a letter from Mr. Read, dated Bethelsdorp, April 9, 1815.

"The work of conversion goes on rapidly. We can say, that, almost every day, souls are added to us. We trust in Christ that our enemies are curbed, and that the work spreads. YESTERDAY, ABOUT TWO HUNDRED AND FIFTY WERE SITTING AROUND THE TABLE OF THE LORD!—Many, very many, with tears streaming down their cheeks, while receiving the emblems of Christ's body and blood."

Domestic Religious Intelligence.

BAPTIST MISSIONARY SOCIETY.

At the General Meeting of the Baptist Missionary Society, held at Northampton, Oct. 11, 1815,

After prayer, by Mr. Steadman, Tho. Potts, Esq. of Birmingham, was called to the chair,—on which, it was moved by Mr. Hinton, seconded by Mr. Steadman, and resolved unanimously,

1. That we deeply feel the loss which this society has sustained, by the death of its late inestimable secretary, the Rev. Andrew Fuller; and, by entering this resolution on our records, we are desirous of expressing our high veneration for his memory, our respectful sympathy with his afflicted family and friends, and our gratitude to God for the many and eminent services which he was enabled to render to this society, and to the general interests of religion.

On the motion of Mr. Roberts, seconded by Mr. Blundell, it was resolved unanimously,

2. That the thanks of the society be given to Mr. King, the treasurer, for his past services, and that he be requested to continue them another year.

It was moved by Dr. Ryland, seconded by Mr. King, and resolved unanimously,

3. That the thanks of the society be given to the committee for their services; and that the following brethren do constitute the committee for the year ensuing:

- | | |
|-------------------------|--------------|
| 1. Anderson, Rev. Chr. | Edinburgh. |
| 2. Barclay, Rev. Geo. | Kilwinning. |
| 3. Birt, Rev. Isaiah, | Birmingham. |
| 4. Blundell, Rev. Thos. | Northampton. |
| 5. Burls, William, Esq. | London. |
| 6. Coles, Rev. Thos. | Bourton. |
| 7. Cox, Rev. F. A. | Hackney. |
| 8. Deakin, James, Esq. | Glasgow. |
| 9. Dent, Mr. Joseph, | Milton. |
| 10. Dyer, Rev. J. | Reading. |
| 11. Fawcett, Rev. Dr | Halifax. |
| 12. Hall, Rev. Robt. | Leicester. |
| 13. Hall, Rev. John, | Kettering. |
| 14. Hall, Jos. Esq. | Northampton. |
| 15. Hobson, James, | Kettering. |
| 16. Hogg, Rev. Reynold, | Kimbolton. |
| 17. Hughes, Rev. Jos. | Battersea. |
| 18. Ivimey, Rev. Jos. | London. |
| 19. Jarman, Rev. J. | Nottingham. |
| 20. Kinghorn, Rev. Jas. | Norwich. |
| 21. Lomax, Mr. James, | Nottingham. |
| 22. Morgan, Rev. T. | Birmingham. |
| 23. Newman, Rev. W. | Stepney. |
| 24. Nicholls, Rev. J. | Collingham. |
| 25. Page, Rev. Henry, | Bristol. |
| 26. Palmer, Rev. John, | Shrewsbury. |
| 27. Potts, Thos. Esq. | Birmingham. |
| 28. Ragsdell, Rev. W. | Thrapstone. |
| 29. Roberts, Rev. T. | Bristol. |
| 30. Saffery, Rev. John, | Salisbury. |
| 31. Steadman, Rev. W. | Bradford. |
| 32. Thomas, Rev. Micah, | Abergavenny. |
| 33. Wilks, Rev. Mark, | Norwich. |
| 34. Wilson, Mr. W. | Olney. |
| 35. Yates, Mr. John, | Leicester. |

On the motion of Mr. Robert Hall, seconded by Mr. Coles, it was resolved unanimously,

4. That our esteemed brother, Dr. Ryland, be requested to undertake the office of secretary for the year ensuing.

It was then moved by Dr. Ryland, seconded by Mr. Saffery, and resolved unanimously,

5. That the Rev. James Hinton, of Oxford, be requested to act as joint secretary with Dr. Ryland, for the year ensuing; and that they be empowered to procure what assistance in the office they may deem necessary, at the expense of the society.

On the motion of Mr. Newnham, seconded by Mr. Page, it was resolved unanimously,

6. That it be referred to the committee to prepare a connected statement of the rules on which this society has hitherto acted, and to make such alterations as may be found necessary: the whole to be submitted to the next annual meeting.

It was moved by Mr. Birt, seconded by Mr. Kinghorn, and resolved unanimously,

7. That it be earnestly recommended to our brethren, throughout the kingdom, to form Assistant Societies, and to make annual congregational collections in aid of the society, as far as it may be found practicable.

On the motion of Mr. Timothy Thomas, seconded by Mr. Cox, it was resolved unanimously,

8. That the general meetings of the society be held, in future, at such places, in various parts of the kingdom, as may be fixed upon by the society at their previous annual meeting.

On the motion of Mr. Jarman, seconded by Mr. Morgan, it was resolved unanimously,

9. That T. Potts, Esq. of Birmingham, and J. C. Gotch, Esq. of Kettering, be requested to audit the treasurer's accounts.

It was moved by Mr. Roberts, seconded by Mr. Page, and resolved unanimously,

10. That the very cordial thanks of this society be presented to W. Burls, Esq. for the constant, valuable, and disinterested services which he has for many years past rendered to the Mission, and that he be requested to continue the same.

On the motion of Mr. Robert Hall, seconded by Mr. Reynold Hogg, it was resolved unanimously,

11. That the cordial thanks of this society be presented to the Rev. Christopher Anderson, of Edinburgh, for the many important services which he has rendered in various ways to the society, and that he also be requested to continue them.

It was moved by Mr. Ivimey, seconded by Mr. Saffery, and resolved unanimously,

12. That the next annual meeting of this society be held in Cannon-street, Birmingham, on the third Wednesday in October, 1816.

Mr. Potts having left the chair, it was taken by Mr. King; on which it was moved by Mr. Edmonds, of Cambridge, and seconded by Dr. Ryland, and resolved unanimously,

That the thanks of this meeting be given to Thos. Potts, Esq. for his able conduct in the chair; after which the meeting was closed with prayer by Mr. Edmonds, of Cambridge.

The public services commenced on Tuesday evening, October 10th, at six o'clock in the evening, at the meeting-house, College-lane. Mr. Page, of Bristol, preached from Matt. xii. 20, 21.

On Wednesday morning, at half past six, a prayer-meeting was held, to implore the special direction and blessing of God on the business of the Mission.

At half past 10, two sermons were preached by Mr. Roberts of Bristol, and Mr. Kinghorn of Norwich, from Mark, xvi. 16, and Isaiah, lv. 8, 9. The brethren who engaged in prayer, at the different meetings, were Messrs. Newman, Birt, Hogg, Edmonds, Coles, Ivimey, Saffery, Morgan, Hinton, Edmonds, junr. Nichols, and Ryland.

Extracts of Letters from one of the Readers of the Irish Testament, dated July 21st, 1815.

" - - - There is not a place, or part of the country, to which I have gone since my commencement, where I have read and spoke, however great the prejudices and hatred at first, that the people did not wish me to come again. Even in —, where my brother told me they would dash out my brains, if I attempted to speak in that place: but it turned out quite contrary, as I never experienced more civility in any place I ever visited. By means of reading the Irish Testament, and explaining it, it is plain, that the Lord is bringing many, through every opposition, to make open profession of their love to the truth, and renunciation of their former errors; and very many do this *secretly*. So that, I hope, our labour is not in vain in the Lord. If you recollect, I once told you of a very wicked, ~~man~~

man, who said, if he was sure he would be damned in hell to all eternity, that he would not change his religion. This man gave the family of — more uneasiness than all in the country besides. The first time I went there to read, he heard me very patiently; the second, he clasped me about my neck and kissed me several times: but, to my surprise, this last time he mostly did not part with us at all; and when I was coming away, he asked me when I would be back again? I told him it would be long before I would go there again. He told me not to do so; but begged I would come often, and if not, that they would be down with me; and that it was better for me to come to them, than for a number to come down and eat my bread and potatoes! Here is a change; from the most determined hatred to the word, he now manifests the greatest love. But it would be tedious to mention all the instances of the work of the Lord (according to appearances) in these most unexpected parts. But you must recollect, there is a great difference between the people of England and the wild Irish here. Some that are true believers, and who, through grace, are enabled to make a clear confession of their faith, are disqualified from being either masters of schools, or readers of the scriptures. But blessed be the Lord, there are some who are qualified to become either, or both. I have already *three* schoolmasters in this part who are given me for my hire; and a fourth, who is lately brought out of the dark gulph of popery. These will satisfy you to heart's content, *viz.* — who has a flourishing school of upwards of 100 scholars; — the same; and — the same. There is — on the mountain side, who has a good school, which he has maintained most manfully against the greatest opposition in the kingdom; for, although I made the best interest in the country for his being supported against the opposition of the priests; yet if he himself had not persevered, all would have fallen to the ground. You are to observe, that wherever a school is established, there is an introduc-

tion for me to read and explain the word of God; without these it would be utterly impossible. I have had occasion to dismiss two of the Sunday readers, and to appoint two others in their stead. One of these is brother to the lad I met with on the mountains, whom I have under my care. There is also a converted man who lives at — who reads the Irish Testament well, who is a miracle of grace: he never spoke a word of English; and, in the absence of — will read to the neighbours. The progress of learning to read Irish is getting on so fast, that I hope we shall find many faithful men able to do the same; at least that there will not be an enemy to the gospel soon.

—
Your's, &c.

From the same, Aug. 21, 1815.

It is pleasing to see the flourishing state of the schools, particularly of those where the masters are themselves influenced by the truth. In five of the schools (costing each about twenty guineas per annum,) there are upwards of 600 scholars. These masters are not only teaching the children, but adults, and notwithstanding every opposition that can be made, was made by the priests, they are now actually dumb, and taking no heed. We are apprehensive that another storm is gathering; but the more they have as yet been opposed, the less respected are they even by those of their own profession. As for instance, in the place where the greatest struggle in the kingdom commenced, about a month since, the priest stood up upon the altar, and with great authority commanded his flock to return every Testament they had in their possession: and said that he had as great authority on that altar, as God had on his throne in heaven. The only effect produced was, that a man and his wife went out of the chapel, and have declared they will never enter it again: not one Testament was given up. The next sabbath, at another part of the parish, as this had failed, he stood up, and wept bitterly that his flock was likely to be destroyed; but no heed was given to him; and there

never was so great demand for Testaments, from all parts, as since that time. Generally speaking, the Lord is exciting a great spirit of inquiry; *but there are so few that can speak to the people in IRISH: and any thing else is useless!*—I intend to go soon to the — Mountains, partly in the counties of Sligo and Roscommon. I have received a kind invitation from an ancient man, that I had not seen for twenty years before last week; who pressed me to come where he lives, and bring the Irish Testament with me: this I cannot omit. I had not intended to visit this place till I met with this old acquaintance. We shall now compass a large tract of country. I shall extend my labours to the East — to the South. I hope — will be appointed for the West; there is no man the Lord has fitted better for this purpose; he is as mild as a lamb, and as stout as a lion; and there is no disturbing him in his temper, by any means whatever; and he ventures to go, where either of us would be too timorous to go at all. Mr. B. has appointed — long ago to go to the North.

We are happy to find that, at the annual association of the Baptist churches in Ireland, held at Cork, on May 12, 1815, some very important regulations were adopted, which we doubt not will prove advantageous. A more particular account of this meeting may be expected in our next.

NEW CHAPELS OPENED.

RATTLESDEN.

THE Baptist meeting house at Rattlesden having been greatly enlarged, it was re-opened on Tuesday, the 1st of August. The Rev. T. C. Edmonds, M. A. of Cambridge, preached from Psalm l. 2. "Out of Zion, the perfection of beauty, God hath shined." The Rev. J. Smith, of Ilford, from John, iii. 30. "He must increase." And the Rev. W. Weare, of Ipswich, from 1 Cor. i. 21. The devotional services were conducted by the Rev. Mess. Cole, of Bury; Thompson, of Grinstead; Weare and Paine, of Ipswich; Cox, (independent,) of Hadleigh; Brown and Bloomfield, of Stowmarket; and Tipper, of Otley.

MILDENHALL.

A NEW meeting house, at West Row, Mildenhall, (for the Baptist congregation in that place,) was opened in March.—The Rev. Mr. Keeble, of Blandford-street, London, preached from 1 Cor. xvi. 13, 14. The Rev. Mr. Stodhart, of Pell-street, London, from Prov. xviii. 24. And the Rev. Mr. Paine, of Ipswich, from John, iii. 16. The Rev. Mess. Cole, of Bury; Norman, of Solham; and Middle-ditch, of Rattlesden, assisted in the devotional services.

NOTTINGHAM.

ON Wednesday, Aug. 16, a large and commodious Baptist meeting house, lately erected in George-street, Nottingham, was opened for divine worship. The Rev. Thomas Morgan, and the Rev. Isaiah Birt, of Birmingham, preached in the morning; and the Rev. Thomas Roberts, of Bristol, in the evening. The collections toward defraying the expenses of the erection (including those made after two sermons preached by Mr. Roberts, on the following Lord's day) amounted to £317 15s.

KEIGHLEY.

ON March 29, 1815, a new chapel was opened at Keighley, in the West of Yorkshire, of the Baptist denomination. In the morning Mr. Trickett, of Bramley, introduced divine worship by reading the scriptures, and prayer. Mr. Stephens, of Manchester, preached from Psalm cxxii. 18. Mr. Lister, of Liverpool, then preached from 2 Cor. iii. 8, and concluded. In the afternoon Mr. McFarlane, of Rawdon, began divine worship by prayer. Mr. Mann, of Shipley, preached from Haggai, ii. 7.; and Mr. Steadman, of Bradford, from Micah, vii. 20, and concluded. An interest was set on foot here, five or six years ago, by a few individuals who were members of the Baptist Church at Harworth, a village about three miles from Keighley. Since that time, Mr. Joseph Shaw has been invited to labour there. A church has been formed consisting of eighteen members. The place will seat about 500 hearers, and is yet encumbered with considerable debt; for the liquidating of which, application must be made to the churches of Christ, around. Keighley is a considerable market town; and the interest has long been in a very low state indeed there; every effort made to encourage it there is highly deserving the patronage of the Christian public.

ORDINATIONS.

GREAT DRIFFIELD.

Mr. James Normanton was ordained pastor of the Baptist church at Great Driffeld, Yorkshire, on the 28th of June. Mr. Arbon, of Hull, commenced the service of the day with reading. Mr. Burry, of Bishop-Burton, prayed. Mr. Harness, of Bridlington, delivered the introductory discourse, and asked the questions. Mr. Pilling, of Goodshaw chapel, Lancashire, offered the ordination prayer, and gave the charge to the minister from Isaiah, lxii. 6. Mr. Arbon addressed the church from 1 Thea. v. 25. Mr. Burry preached, in the evening, from John, xiii. 16.

CHIPPING, SUDBURY.

ANNO 25, the Rev. Ezra Horlick, from the Bristol Academy, was set apart to the pastoral office over the Baptist Church at Chipping Sudbury, Gloucestershire; Mr. Griffiths, of Wootton-under-edge, began the services by reading and prayer; Mr. Vernon, of Downend, delivered the introductory address, asked the questions, and received Mr. Horlick's confession of faith; Mr. Porter, of Bath, offered up the ordination prayer, with laying on of hands; Dr. Ryland gave the charge, from Jeremiah, xlii. 22; Mr. Porter addressed the people, from 1 Peter, ii. 5; and Opie Smith, Esq. of Bath, concluded in prayer. Dr. Ryland preached, in the evening, from Acts, xvii. 23, latter part.

DESIGNATION OF A MISSIONARY.

Mr. Lee Compeer, a Baptist Missionary, about to proceed to the West Indies, to instruct the slaves upon the estate of a humane and benevolent gentleman, was publicly set apart to that work on Wednesday evening, Oct. 18, at Mr. Sbenstone's meeting, Little Ailie-street, London. Mr. King, of Halsted, (Mr. Compeer's pastor) began the service by reading the scriptures, and prayer. Mr. Ivimey delivered an introductory discourse upon the importance of missions to the heathen, founded upon 1 John, v. 19.; asked Mr. Compeer the usual questions, and received his answers. Mr. Roberts, of Bristol, prayed for the missionary, accompanied by imposition of hands. Dr. Ryland, of Bristol, delivered a solemn and instructive charge from 1 Cor. ix. 19, 22, 23. Mr. Sbenstone concluded in prayer, after presenting Mr. and Mrs. Compeer, each with a Bible; the former, from the children belonging to the Sunday school at

Halsted, as a tribute of respect to Mr. Compeer, who had been one of their teachers; requesting him to employ it for the use of the negro children of his congregation.

ASSOCIATION.

BECKINGTON.

THE Wilts and Somerset half-yearly association was held at Beckington, Sept. 26. Brother Ayres, of Keynsham, preached in the morning, from 2 Tim. ii. 10. Brother Macfarlane (who is supplying at Trowbridge) in the afternoon, from Psalm lxxix. 15. Brother Dear, of Paukon, in the evening, from 2 Cor. v. 20. Brethren Philips, Roberts, Parsons, Edminson, and Seymour, engaged in the other services. After each sermon, a collection was made for the encouragement of village preaching. The next association is to be held at Crockettou, on the last Tuesday in April, 1816. Brother Edminson is appointed to preach.

ASSISTANT MISSIONARY SOCIETY.

HANTS AND WILTS.

July 19, the churches of Hants and Wilts, composing the Assistant Missionary Society for those counties, held their second Meeting at Downton. The brethren Bulgin, Russell, Miall, and Giles preached appropriate sermons. The devotional parts of the services were conducted by the brethren, Dore, Roberts, Miall, Tilly, Saffrey, and Giles. A collection was made in aid of village preaching.

Poetry.

A THOUGHT
OF DEATH AND HEAVEN.

SWIFT as my fleeting days decline,
The final hour draws nigh,
When, from the busy scenes of time,
I must retire and die!

O! may this solemn thought pervade
And penetrate my soul!
Goveru my life through ev'ry stage,
And all my pow'rs control!

Lord, draw thine image on my heart,
And show my sins forgiv'n;
And all that holiness impart
Which fits the soul for heav'n!

Then welcome the kind hour of death,
That ends this painful strife!
The hand that stops this mortal breath,
Will give eternal life!

G. B.

THE
Baptist Magazine.

DECEMBER, 1815.

MEMOIR OF MR. GEORGE ANGAS, SENIOR,
For many Years a Deacon of the Baptist Church at Rowley and Hinchy,
WHO DIED ON THE 21ST OF AUGUST, 1815,
Aged Ninety Years.

THERE are several families of the name of Angas, in the south-west part of Northumberland, and that part of Durham bordering upon it, descended from one common original, whose love to the Reformation, in the sixteenth century, had obliged them to flee from Angus, in Scotland, to avoid persecution, about the time when the famous Buchanan fled to France from Cardinal Beaton's power. They have been generally Nonconformists, and many of them Baptists. Henry and Mary Angas were baptized the 14th day of the third month, 1653. They had three sons, named William, John, and Titus. John, their second son, married Abigail Hall, of Monkfield, near Hamsterly, by whom he had three sons, Jonathan, John, and William. Jonathan, the eldest, married a good woman of the name of Angas, by whom he had seven daughters, and one son, named George, the subject of this memoir. His father and mother, being godly people, and members of the same church as his father John,

and his grandfather Henry, brought up their family in the way of truth: all of whom were partakers of the grace of God. Jonathan Angas was, as I find in the church book, ordained a deacon in 1720, and served his brethren in that honourable office, affectionately and faithfully, for fifty years. He was a man of sterling piety, and as loyal a subject in his day as any in the surrounding country. And it deserves to be recorded, in honour to his memory, that, in the rebellion in 1715, when the inhabitants of the district were convened publicly for that purpose, Jonathan Angas was the only man present who decidedly and publicly avowed his determination to adhere, at all events, to the house of Brunswick. This was, indeed, the universal sentiment of Protestant dissenters, though many of the sons of the hierarchy vacillated. This good man, however, was as devoted to his God as loyal to his king, and, bringing up his family in the great principles of the gospel, had the happiness to see

most, if not all, of them professors of religion in an early period of life. His son George was born in 1725, and became a member of the same church; and though the minute of his baptism in the church book, is not dated, it must have been about his twentieth year. His conduct and conversation were so becoming his profession, that the church chose him unanimously, in 1770, as a deacon, in the place of his father, then living, but incapable, through age and its infirmities, to act any longer in that capacity. And this office, with equal faithfulness, he sustained till his death in August, 1815. Thus the father and son, which is a rare thing, served the same church in the same office, for near a century. The father died in his ninety-fourth, and the son in the ninety-first year of his age.

As a man, Mr. Angas was temperate and industrious, and discharged the duties of his station in civil life with a punctuality, which rendered him respectable and respected among men. As a Christian, and a member of the Christian church, his whole conversation was lovely and becoming the gospel. His attendance in the house of God was constant; and though at some distance from the places of public worship, the one being four, and the other fifteen miles distant, he and his family were generally among the first. He rose on the Lord's day as early as on others; and though his family of children and servants was rather numerous, he had always time for

private and domestic worship. I first became acquainted with him in 1770. And those who had known him from the beginning affirmed, that his manner of life had been considered by his brethren as uniformly unblameable and irreproachable. Col. i. 22. 1 Thess. iii. 13, v. 23.

The same humble deportment appeared when circumstance required, or he was deputed by his brethren to dispense reproof to others. Nor were any more observant of that divine rule contained in Matt. xviii. 15, than he. By inattention to which, in whispering abroad the real or supposed errors of their friends, so many have injured the characters and grieved the hearts of the innocent, instead of checking the backslidings and gaining the souls of the guilty.

In domestic life, Mr. Angas was a most affectionate husband, tender parent, and good master. His family worship consisting in reading the sacred volume, and, on Lord's day evenings, causing children and servants to read in rotation, with prayer to God: and no absence of his servants, on any pretence, or in the busiest seasons, was allowed or connived at. His house was always open to receive evangelical ministers, and to obtain a congregation from the neighbourhood to hear them. On such occasions, he was well pleased to see a full house, and prayed for a blessing to follow. And, no doubt, but his family and neighbours were benefited by it.

As a deacon in the church, he affectionately served his bre-

thren, watched over them in love, and was concerned for their prosperity; while, being sound in the faith, and holding it in a pure conscience, he was attached to its holy principles, and equally averse to Arminian legality and Antinomian licentiousness. In a word, he so discharged the duties of this office as to obtain a good degree of esteem and genuine love in the church, and boldness in the faith which is in Christ Jesus.

During the two last years of his life, though seldom able, through bodily weakness, to attend public worship, yet his soul was in the service, his memory and all his mental faculties as lively, and his concern for the prosperity of that church, and the spread of the gospel, as ardent as ever. Much of his time was spent in prayer to God. Deeply sensible that creatures, who have sinned, must be wholly indebted to the grace of God for salvation; he often declared that all his hope was founded on Christ; that he had no dependence on any thing he had done, had no worthiness in himself, and that the Lord and Saviour was his righteousness before God. He requested me, if I survived, to speak at his grave, but to say nothing of him, or of his works; for his hopes of salvation, and entrance into heaven, were built on the same foundation as those of the penitent thief, and Paul, who was the chief of sinners.

Though twenty-five miles distant, I visited him, for the last time, on the day on which he

died. I found him very weak, hardly able to speak so as to be understood. He said he was comfortable, and hoped his Lord and Master would soon come and take him to himself: so saying, he fell into a soft sleep. This was late in the afternoon. In the evening, having been taken out of bed, he gave orders, that as soon as he was put again to bed, I might be sent for, to pray with him. Being only in the next house, I was soon there. He was breathing softly. I knelt down with his wife and children present, and prayed for them all, and particularly for support and peaceful dismissal, &c. During, or before, the conclusion, it was discovered that he ceased to breathe, and that his immortal spirit had returned to God, who gave it. The curtain withdrawn, the sight of his position powerfully revived, in my mind, the words of Dr. Watts on the death of Moses;

“Softly his fainting head he lay
 “Upon his Maker’s breast;
 “His Maker kiss’d his soul away,
 “And laid his flesh to rest.”

Mr. Angas has left an aged widow and four married daughters. He was interred at Broomhaugh, in his own family burying-ground, on the 24th of August, and his funeral sermon, preached at Hincly, on the 17th of September, from Psal. xviii. 46; a text which had been a great support to his mind under domestic bereavements; having buried two wives and four children.

Hamsterley,

C. W.

THE
NECESSITY
OF
FARTHER ENDEAVOURS
FOR THE
SPREAD OF THE GOSPEL
IN LONDON.

LETTER II.

TO A YOUNG MINISTER.

(Continued from page 447.)

MY DEAR SIR,

I FEEL satisfied that you, and many of your brethren, are as desirous as I can possibly be, to use every practicable means for diffusing evangelical knowledge through the metropolis.—You are not to consider my address as at all implying disrespect to any, except those, who are losing their opportunities for extensive usefulness, either through their negligence, or unconcern for the welfare of the souls of men. I shall take the liberty, however, to suggest a few of the thoughts which have exercised my own mind, for your serious consideration.

1. *Is the practice of out-door preaching either irrational or impracticable?*—It certainly boasts of high antiquity, of very superior sanctions, even the practice of Christ and his apostles; and has, in modern times, been attended with happy effects. Nor do I see any substantial objection against its being still resorted to.—Its having been adopted by men of contemptible abilities, or of doubtful principles, is no more an objection to it, than it is to preaching under any other circumstances. Men of such a description have unquestionably

intruded themselves into the ministry, and preached in meeting-houses, as well as in the streets or in the fields. Besides, if the practice be in itself right, let men of talent and character engage in it, and rescue it from the obloquy under which it may be supposed to have fallen. Nor do I know that it can be said, that it is contrary to law. Certainly, it is not contrary to the law of God; and if any law of our country are against it, the difficulty may be easily removed by licensing the particular spots, on which the preacher intends to take his stand. But should preaching in the field, or in the street, be viewed as too formidable an attempt, let me ask—

2dly, *Could not much be done by preaching in private houses?*

Many parts of the city are nearly destitute of places of worship; and not a few of them are inhabited by people chiefly, if not wholly, of the lowest and most degraded classes of society. Now, could not houses be procured, and regularly licensed, in such parts of the city? In these you may preach on Lord's day evenings, or at such other times as you may have opportunity, without any hardship, or exciting any unpleasant alarm. In different parts of the kingdom, this has been found not only practicable, but happily successful. Numbers have come to hear a sermon in a private house, who had never frequented, or even entered, a place of worship; but who, by means of what they have heard there, have undergone a very happy change, and become, in

future, some of the most devout and constant attendants on the stated worship of God. Is there any reason why this measure cannot be adopted in the metropolis? But, should even this, upon trial, be found either impracticable or ineffectual, let me farther ask—

3dly, *Can nothing more be done, without materially stepping out of the regular course that your predecessors have pursued?*—Cannot you preach a lecture, on Lord's day evenings, at your own place of worship, adapting your discourse particularly to the ignorant, the poor, and the vicious, letting it be publicly known that this is your intention? Can you not, in the general course of your ministerial labours, without any just cause of offence to the polite and more cultivated part of your auditory, adopt a more plain, a more pointed, a more awakening mode of address? I must honestly confess, that the strain of preaching at present growing into use, and by many highly applauded, is not altogether such as may be expected to be productive of any generally important effect. It is, in my apprehensions, too pointless, too polished, too much wrapped up in figurative language; it has too little of the horrors of sin, of the torments of hell, of the joys of heaven, and, which is of still more serious consequence, too little of the glories of Christ. It is too feeble to awaken the secure, to convince the sinner of his guilt and his danger, to bring him to a thorough acquiescence with the *gospel method of salvation*; in

a word, to demolish the stronghold of Satan in his heart. It is not like the preaching of Pearce, or of Whitfield, or of Wesley, or of Romaine, or of Grimshaw, or of the puritans, or of the reformers, or, I may add, of Christ and his apostles. But, my dear Sir, make a point of conscience to conform your preaching to the model of such illustrious men as these, who were the instruments of such happy revivals in their days, and the means of the salvation of such numbers of immortal souls. I say nothing of more private methods of instruction, such as personal converse, private admonition, reproof, and direction, which, I am persuaded, no one, who wishes to approve himself as a faithful minister of Christ, will venture to neglect. It is high time for you, my dear Sir, as well as for all your coadjutors, to attempt somewhat more than has been hitherto attempted, to rescue from perdition the multitudes of sinners that are rushing to destruction on all sides of you. To this great business you will, I trust, address yourself with holy zeal and steadfast perseverance, endeavouring to find out the most suitable methods, determined to leave no means untried; and earnestly beseeching Him, to whom nothing is impossible, to open paths of usefulness to you, and to prosper you in pursuing them.—Will you, my dear Sir, bear with me while I venture, once more, to intreat you—

4thly, *Endeavour to discover and resist the temptations that are supposed to assault a*

don minister.—It has not unfrequently been remarked, that some ministers, who have been acceptable and useful in country situations, have, upon their removal to London, in a course of time, fallen under neglect, and their usefulness seemed to have come almost to an end. If this remark had been made by a person in the country, or by only such persons in the city as may, from their prevailing dispositions, be accustomed to indulge in the practice of degradation and censure, little credit ought to be attached to it; but as it has, if I mistake not, been made by persons whose judgment and whose motives we have the least reason to suspect, I am inclined to believe it must be founded in matter of fact. But if so, to what can it be owing? To this question I am at a loss for a reply. To say, that God sees fit to withhold that blessing, which is essential to the success of the ministry, is doubtless saying what is true, but not what is satisfactory.—One is led to ask, Is there not a cause for this affecting procedure in the Almighty? A cause which did not apply in the former situations of such ministers, but which does in the present. Now, what can be that cause? Is it because their talents are less suited to London, than they were to congregations in the country? This cannot be admitted, without implying a censure upon the judgment of those who have procured their removal thither. Is it because they have less stimulus to exertion than in their former situations? Surely, no;

for greater *stimulus* to exertion appears to me to exist in London, than can exist in any other part of the kingdom, or perhaps of the world. Is it because their diligence and zeal suffer a decline, upon their change of situation? This I cannot admit, without passing a censure on them, which I am unwilling to allow. Is it because, by associating with persons of superior rank, they insensibly acquire habits of effeminacy, which destroy their energy, and betray them into a strain of preaching, of too refined a cast for general usefulness? Or, is it because they are so much taken up in company and formal visits, or even in the more public concerns of religion at large, as to leave them scarcely sufficient time for the cultivation of their talents, and the regular discharge of the duties of their office? Or, do their literary pursuits so engross their attention, and spread an influence over their sermons and discourses, as to hide the simplicity of the gospel, and render them more like the disciples of Plato, of Cicero, or of Locke, than the ministers of a crucified Saviour? Or, does their elevated situation, in the largest and wealthiest city in the world, raise them, in their own apprehensions, above those laborious and self-denying services, to which they considered themselves obliged, in a less conspicuous and honourable situation? Is it from any, or from all of these causes united, that the effect in question may be supposed to arise? I really am at a loss for an answer, and

cannot prevail upon myself to reply in the affirmative. But I wish you, who are upon the spot, to use your endeavours to ascertain the true cause; not for the purpose of dwelling upon, or exposing, the failings of your brethren, who, after all, I presume, possess excellencies worthy your imitation; but that you may avoid the evil yourself, and guard against the temptations that lead to it.

You will not, I hope, accuse me of imposing too heavy a burthen upon you. I write, not only in the confidence of friendship, and from the sincerest concern for your happiness and usefulness, but also from a full persuasion, that I should, were I in your situation, deem that to be my indispensable duty, which I have been recommending to you. It is what I am constantly endeavouring to practise, as far as circumstances allow, in the sphere of action in which Providence has placed me. I am fully convinced, that the gospel is true, and incomparably excellent. I venture my own salvation upon its truth and sufficiency. I am sure I can never do what will answer to the obligations, under which my Redeemer has laid me. I view souls as of infinite worth, time fast passing away, and terminating all my opportunities of endeavouring to save them. I look for the coming of my Lord, and am solicitous to be found of him watching. I am fully assured, that all my fellow sinners, who die in unbelief, will be for ever miserable; as well as that all, who are truly con-

verted to God, will be saved with an everlasting salvation. These are some of the awakening thoughts which chide my sloth, and urge me on to renewed exertions in my Master's work. Against the frowns of the enemies of religion, or the censures of its pretended or its lukewarm friends, should I meet with the one or the other, as well as the fatigues and privations to which such exertions expose me, I balance the consolation arising from the prospect of the approbation of my Lord, and the full assurance he has given me, "that they that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars, for ever and ever!"

I am, my dear Sir,

Your's, very sincerely,
PHILO-LONDINENSIS.

SINGULAR INTERVIEW
BETWEEN A
GERMAN MENNONITE MINISTER
AND
SOME POLISH NOBLES,
IN 1617.

THE following interesting account, communicated by the Rev. W. Rowe, of Weymouth, will put our readers in possession of the sentiments and conduct of a numerous body of Christians in Germany, before the period of the Reformation. There can be no doubt but these were some of the genuine descendents of the Waldensian Christians, and that they were totally distinct from the mad men of Munster; though thousands of Baptists, eminent

holy men, fell victims to the hatred of their enemies, between the years 1524 and 1660, merely in consequence of coincidence of opinion, on the subject of baptism. This testimony, of a dignified clergyman of the church of Rome, in favour of the orthodoxy and purity of these despised followers of Menno Simons, may be safely depended on, and may serve to counteract the obloquy that has been frequently cast upon them.

Bartel Louwer, or, as his name is sometimes spelt, Lauren, was born at Goch, in the duchy of Cleves, somewhere about the year 1600; but the exact period of his birth is not ascertained. In the early part of his life, he travelled in different countries, and resided, for a considerable time, at Wilna, the capital of Lithuania. Later in life, he entered into the ministry among the Baptists, and, finally, became preacher at Amsterdam, and was an elder in the church of the united Flemmings, Friesland and German Mennonites, and colleague with the venerable T. G. Van den Wyngaard.

During his residence in Wilna, in 1617, a singular interview took place, between him and some Polish nobility; the substance of which he has published in the Dutch language, of which the following is a translation:—

“ During my residence at Wilna, I became pretty generally known, even among the nobles and leading people in the province, in consequence of my sometimes selling to them certain wares, of little value in

themselves, but which were, however, acceptable to them; and, as the result of my frequent travelling, I was enabled to communicate information which gratified them.—I was, one day, sent for by the countess of Samaido, whose lord filled several offices under Sigismund III. On my entering the court, where I had frequently been before, I found it full of pages and servants of different noblemen; on seeing which, I was retiring; but the servants of the countess observing it, desired me not to go away, as their lord had strictly charged them to inform him when I arrived. They did this, and I was directed to go to the count immediately. I excused myself on account of the nobles, who, I observed, were with him; but they so urged me, that I was compelled to go into the palace.

“ On entering, I found a number of noblemen surrounding a long table. The count was obliged to withdraw, in consequence of being seized with indisposition. I made my obeisance, respectfully, to the noble assembly; and the countess beckoned to me to approach her, which I did. The nobles looked at me, and seemed struck with my dress and outlandish appearance. Their first inquiry was respecting the place of my nativity, which I informed them was Goch, in the duchy of Cleves; with which town, two of them said they were acquainted. I was then asked, how I came into Poland? how I knew their language? and what was my religion? Was it

the Catholic, Lutheran, or Calvinistic?—I said, My lords, I agree with none of these. This excited their surprise. They asked, Do you attend no place of worship? I replied, Yes, frequently.—Where do you go? With what people do you attend? I said, Where I am the nearest; sometimes in the Catholic churches, sometimes in the Russian or Greek churches, and also among the Lutherans, Calvinists, &c. This information caused some expressions both of surprise and disapprobation. — They asked, With which of these communities do your views coincide most?—I said, I know not. All these communities preach the gospel, in their own opinion; but, considering their communities collectively, none of them labour to live as the gospel requires, and as is our duty.—This still increased their surprise, that I, a lay person, should insist on the lives of Christians corresponding with the gospel.*

“ There sat at the table two monks, one of whom was the prior of a cloister in that town, which contained, at least, 150 brethren. The nobles, who had been examining me, addressed themselves to him, and said, Reverend father, do you hear what this German says? What is your opinion?—The prior said, My lords, I have heard the whole, and not without surprise; but I will venture to affirm, from what stock he has sprung, merely from the de-

cision with which he expresses himself on religious subjects.—Well, to what sect does he belong?—The prior replied, The *Anabaptist*; and assigned, as his reason, They have no other catechism than the scriptures, which they accustom their children to read much; and that reading produces, in young persons, a habit of reflection, and likewise exposes them to a variety of errors; and of such parents, I believe, he is a son.—The question was then put to me, by two or three of the nobles at the same time, Whether I had such ancestry, or still belonged to that party?—I said, They are called so.—Upon this, the nobles began to exclaim, Oh! that is a most horrible doctrine; for they deny, contrary to the sentiments of all Christendom, the eternity of the Son of God, and yet affirm, that a Christian must follow his example in all things, which is impracticable, which also none of them do, for they live as we do, or, at least, there is but little difference; they deny the satisfaction of Christ, and maintain that the resurrection will not be universal; and, likewise, that young children are not Christians; and they went on to say, And is it a fact, that you will compare Christians with the doctrine of the gospel?—They continued, in this way, to administer reproof to me. Some of them exhorted me to become a Catholic, or, at least, class myself as one. I stated the difficulties, such as

* What a display of the ignorance of that age!

occurred at the moment. They aimed to convince me, there were much greater difficulties in persisting in what they concluded I believed; enlarging much on the denial of the Son of God, and opposing the sentiments of the whole Christian world.

“ But the prior, who had been listening to all this, said, My lords, I have paid attention to you, as well as to the German, and have heard the many charges you have brought against him, relative to the denial of Christ, which, in a certain sense, might apply to our *Polish Anabaptists*, but, by no means, to those of *the Netherlands*; although, in the opinion of some, *these* are in the confession of Christ, which, by no means, is my sentiment respecting them; for they firmly adhere to the words of the scripture, and reject all glosses on the same, and exclusively place *dependence on the Lord Jesus Christ, and not on their good works*; deriving all their hopes and consolation from him; nor do they the less maintain it to be the duty of a Christian to obey Christ with all his might, and submit to his commandments. He continued: They do not deny the satisfaction of Christ, but place all their hope of salvation in and upon his grace, and the sacrifice which he of-

fered once for all; and, as to the resurrection, they believe, as the holy church and all true Christians have ever believed, that it is universal, both of the evil and the good, the righteous and the unrighteous; and that, in the day of the resurrection, every one, in his own body, shall be rewarded according to his works; and hence it is their aim to keep themselves from sin, in order to obtain a reward, and a gracious Judge.*—~~After~~ hearing the prior speak in this way, the nobles were not a little astonished; and one of them said, Sir, you speak of this people as if they were orthodox, and you do not conceal your attachment to them. The monk replied, I am not at all surprised, gentlemen, that what I have stated has thus excited your astonishment; but I have my reasons for thus bearing my testimony in favour of this people, and I will give them to the company.

“ Some years ago; I travelled to the Netherlands with Mr. Samatolsky, who was sent, by his majesty, as ambassador to the court of Brabant. On my arrival, I was so charmed with the country, and its inhabitants, that I resolved to continue there for some time, without, for the present, going any farther. I, accordingly, wrote to my father, for permission to study at Lou-

* It is certainly a matter of surprise and regret, that the *true* history of a people, whose orthodoxy in faith and practice is thus attested by an enemy, should be unknown in this country. As to the garbled accounts of the Mennonites in Mosheim, and some other ecclesiastical historians, they come to the real state of the case, just about as near as we may conceive the popish writers do, in their description of the Paulicians, Cathari, Petrobrusians, Waldenses, &c.

vaine, and he granted my request. I lodged at Louvaine, with an old man, of great observation and experience, who had attentively investigated the tumults which had happened in the Netherlands. This old gentleman was used to relate to me many astonishing accounts; and, among other things, informed me of these Anabaptists, that they contended for their faith, with such decision, that they regarded neither father, nor mother; wife, nor children, nor any thing in the world: but, such was their steadfastness, that, rather than apostatize from their profession, they would yield up their lives to the fire, the water, or the sword. These things he himself had observed, in numerous instances, to the great astonishment of the spectators, who witnessed how cheerfully, and with what purpose of heart, they went to their fate, *without discovering any inclination to seek for revenge on their persecutors.** This information, continued the monk, exceedingly surprised me, because I never read nor had ever heard of such steadfastness, *since the persecutions of the primitive church.* I began to think, *whether that could be the true church,* which so violently persecuted others, especially such believers in Christ as these. It was, indeed, observed to me, that the emperor had prepared

the way by his placates; but I considered the emperor was no theologian; that, therefore, it did not so much rest with him as with those who would pass as divines, who ought to have attacked the errors of this people with the word of God, if, peradventure, God may give them repentance for their errors, if they were indeed guilty of them. And as the clergy had not acted thus, or conducted themselves in a way adapted to the nature of the case, I felt a great concern to converse with some of the remaining members of their churches, with the view either of rendering assistance to them, or, that they might show me a nearer way to heaven. I made inquiries of my worthy host, if he knew any of these people, who informed me, they were all driven to those provinces which had revolted from the king, where they were tolerated, and protected. On my asking him, if there were any at Antwerp? he said, he had reason to believe there were, but they were very concealed and unknown. I had occasion, continued the prior, of going from Louvaine to Antwerp, on business; and I availed myself of the opportunity, to make inquiry after the Anabaptists; I was told, at first, there were none; but, in consequence of earnest and persevering inquiry, a person privately told me, he knew one,

* The second part of the Dutch Baptist Martyrology is intirely composed of the accounts of the apprehension, trials, and cruel deaths of these excellent martyrs, to the amount of several thousands; but being written in the Dutch language only, the parrative of the sufferings of these worthies, is almost wholly unknown to their brethren in England.

but that they did not like for any person to make them known; but, at my request, he went to the man, and succeeded in obtaining for me, an interview. I went to his house, and found a person of a very grave and modest appearance, who, after the interchange of the usual courtesies, inquired into the object of my wishing an interview with him. As he knew a little Latin, and I a little Dutch, we could understand each other tolerably well; I proceeded to state to him, that I had heard, with surprise, of the conduct of his brethren, and that, from this circumstance, I was desirous to know, what was the reason of their leaving the church, and why they adhered to their opinions with so much pertinacity? To the first question, he replied, that our church was so corrupt, that very few symptoms of Christianity remained; and this, he demonstrated to me, with so many reasons, that it caused me no small concern. On the second question, he said, they were afraid of a defection from their faith; in the first place, because that God was acquainted with all things, even their thoughts; and, secondly, because whoever loved any thing better than Christ, was not worthy of him. That there remained no more sacrifice for sin to apostates. I was greatly astonished at his acquaintance with the scriptures; and asked him, if he were a minister among his party? he said, No; and informed me, that there was no one at Antwerp. I believed him readily, for it is known that

they never lie. I then requested him to inform me, in what manner they conducted their worship? he said, We sometimes read, in secret, a chapter, and then expound on it; and added, the Lord Jesus, he is our only priest and pastor. But, said he, in Zealand, and, particularly in Holland, there are many, for we have public congregations in those parts. Thus closed my interview with this man. On parting, he requested me, in conformity with my promise, that I would keep secret the place of his abode, and the discourse I had with him. I took my leave, with a mind fully occupied with reflections.

“On my leaving Antwerp, continued the prior, it was told me, that Klubomiersky was arrived at Brussels again, with a commission from His Majesty, to announce his will to the revolted provinces. On this I altered my intention, and, instead of returning to Louvaine, I proceeded to Brussels. On my arrival, I met my countrymen, with all those emotions of pleasure, on both sides, which are usual in natives of the same country, meeting in foreign parts. We forthwith applied for his excellency's permission to travel, under his protection, in the other provinces; and having obtained it, my companions used me as their interpreter, from my knowing something of the Dutch: my object, however, was to obtain some farther information of the faith and doctrines of these Anabaptists. On our arrival at the Hague, I left my company,

and continued my search: the people ridiculed me, saying, what do you want with such poor illiterate creatures? By persevering, I found some of the Anabaptists, with whom I could have more free intercourse than with those at Antwerp; and although they were of the lower order of people, I, nevertheless, found them, in their knowledge so accurate, in their acquaintance of the scriptures so profound, and in their arguments so weighty, that I was greatly astonished. I asked them, if they had any teachers, or ministers? they informed me, there were none at the Hague, but at Leyden, Amsterdam, Haarlem, and other Dutch towns, there were many. At my request, they gave me direction to one at Haarlem, but who could not speak Latin; he, however, introduced me to another, who spoke Latin well; from whom, as well as from others, (for I conversed with many,) I received such information as still more surprised me; and, instead of my correcting their errors, as I purposed to myself, they very nearly brought me over to their opinions. As I continued some time among them, I had frequent opportunities of ascertaining the doctrines they held, which appeared to me to be scriptural; and I clearly saw the deportment of their lives was that of men not conformed to the present world. They chiefly supported themselves by the labour of their hands; they were attentive to each other in necessity, and a cordial mutual love prevailed among

them, much greater than that manifested among our brethren who reside in the same cloister; and their inducements to this conduct were the consideration that the Lord Jesus Christ lived in deep poverty in this world; and, leaving an example of pure undisguised affection, he has commanded us to copy it, and to enter by the strait gate, that has so many difficulties to our poor nature. The observations which I made on this people, occasioned me some very serious reflections on the subject of leaving that communion, which had, for so many ages, been the Catholic church; but then, I thought, that would look like leaning too much on my own wisdom: but, on the other hand, I considered that the word of God was the only wisdom proper to be the guide of man. I again considered my connections, my father, my old relations, and particular friends, and well knew what I had to expect from them, who were all zealous Catholics; on the other side, I knew that the Lord Jesus Christ said, 'Whosoever loveth father, mother, sister, or brother more than me, he is not worthy of me, nor can he be my disciple.' These opposing interests produced so much disquietude, that I sometimes scarcely knew in what they would issue.

"At length I adopted the plan to which I seemed most inclined, and wrote to my father, that it was my purpose to pursue my studies at Leyden, where, at that time, a number of learned men flourished;

which I did; and with more success than I had hitherto done in any seminary. In the mean time, I kept up an intercourse with the Anabaptists. Sometimes I communicated information to them, but they usually imparted much more to me.

“The prior farther observed, that he remained at Leyden nineteen months, and that, during that period, he had remarked some disunion among the people, which, he conceived, was carried to a needless length; especially on the subject of the *Ban*, or excommunication, and the avoidance,* in which many of the churches of the Mennonites, at that time, acted with the utmost rigour; and these were the reasons the prior assigned for not uniting himself with this people.

“He closed his address by stating to this effect:—I frankly confess, that I found among this people, many who feared God from the heart, and that to no common extent, which was apparent in their lives and conversation. They certainly were the occasion of my leaving the world, and entering upon the clerical profession; I might otherwise have been a noble, and supported the same style of life, as others, (to which the nobles present nodded their assent.) On this account, said he, I cannot hear, with approbation, the entire rejection of

this sect; for, he added, in the work of rejecting, and condemning, we may very easily err. Let us then act a nobler part, and pray for all. That is your proper work, father, said the company. But, he replied, it is the work of every Christian to seek to promote the kingdom of Christ; and not to reject, or destroy any living man. This last sentiment seemed to excite the surprise of the whole company. One said, I never, in my life, heard such a relation. Another said, Father, you were in great danger; God discovered great love in delivering you. The whole company expressed their opinion on the account, as it respectively struck them.

“After some conversation between the prior and one of the nobles, not on the subject before us, Bartel Louwer proceeds to relate, that some of the company addressed themselves again to him, and said: German, you have heard in what great danger this gentleman was of being led astray; however, he is a Catholic, and become a priest in order to save his soul. You investigate too much, according to your own account; unite yourself, then, to the original and unanimous Roman Catholic church, and you shall not err. The prior exhorted me, and said: As you are a traveller, and probably will continue to be one, always

* The more rigid Mennonites carried the excommunication of unworthy members to an entire avoidance of the individual who was excluded. It formed a fruitful subject of controversy between them, and the moderate party; but it would prolong this article to an undue length, to detail a controversy; a full account of which may shortly meet the public eye in another mode.

remember that God the Lord knows your works, words, and thoughts. He hears, sees, and knows you. If you act under an impression of that, at all times, you will learn the fear of the Lord, and this fear is the beginning of the wisdom, by which you shall know which is the right and which is the corrupt church; and having discovered this, you will, I am confident, make your choice accordingly. Thus he closed his address to me.

“The nobles employed a number of arguments; questioning, advising, and admonishing me, and making professions of friendship. The countess purchased the articles she desired me to bring her; and thus I took my leave of the whole assembly, paying my respects to the nobles; all of whom requested me, that if I came in the neighbourhood of their residences, I would call on them; assuring me a friendly reception, and declaring their readiness to have farther conversation on the subject.”

TO
A FRIEND,
IN
SPIRITUAL DARKNESS.

MY DEAR CHRISTIAN FRIEND,

You tell me, that you have your doubts and fears about an interest in Christ as a Saviour. This is no more than many of the children of God experience, especially when they apprehend themselves near an eternal world. Then all that used to amuse and divert their attention from that

state, is withdrawn, conscience awakened to its more lively exercises, and ready to set, even sins that were before scarcely noticed, full in their sight, while Satan tempts them to unbelief. They look over their evidences of grace, but a dark cloud hangs upon them, and they are afraid all is not right; that they have been deceiving themselves, and consequently have no right to apply any of the promises of comfort to themselves. Now, supposing this *your* case, what is to be done? Are you to give up your hope in Christ? By no means. It is our *duty*, as well as *interest*, to *hope*, even when “our souls are cast down within us;” and, consequently, to believe and trust in the promises of mercy. So the prophet exhorts us, when we “walk in darkness and have no light.” When our evidences of grace, already received, fail us, and we can derive no comfort from them, let us turn our eye to the *fulness of Christ*, from whence all grace is derived to us; and, if we cannot go to him as *saints*, let us go as *sinners*; and he has assured us, “he will in no wise cast us out.” Let conscience have its full scope, and bring all its charges against you in their fullest aggravations; admit it all, and plead guilty; but still hope. Jesus Christ came to save sinners, even *the chief*; and presents himself to you in that character. His arms of mercy are extended to invite and embrace you. His gracious language is,—“Come unto me, all ye that labour and are heavy laden, and I will give

you rest.”—“Blessed are they who hunger and thirst after righteousness, for *they shall* be filled.”—“Let them come, and take of the waters of life freely.” The question is, not what you *have been*, but what you *now are*? If even one of the chief of sinners in time past, yet, if now sensible of it, if sin itself be your aversion, what you hate, strive and pray against, and likeness to God be indeed your desire, your way is clear to all the promises of the gospel; you are the sinner that Jesus seeks and has found; for else you would not have felt this aversion to sin, or desire after holiness. To you, therefore, he says, “Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.” Isa. xli. 10. In short, whatever doubts and fears may attend you, yet, committing your soul to Christ, and the mercy of God in him, with a desire of his *whole salvation*, as matter of pure grace, you will find mercy. He that delighteth not in the death of a sinner, but that he should repent and live, will not suffer you to perish, but save you to the uttermost.

Think much on that delightful expression of the apostle, “God is love.” You cannot think too highly of his goodness, nor of the all-sufficiency and perfection of the sacrifice of Christ, while you consider them as affording the strongest motives to repentance, and not as encouraging us to live in sin:

and nothing can inspire you with the love of holiness, but a humble trust there, nor any thing afford you true comfort but this. Give up your immortal interest into his hands; rest in his faithful word, and wait for the promised salvation in patience, and you will assuredly find it. You have my daily, constant, fervent prayer, that, as you find your “heart and flesh fail you,” you may, with happy experience, be enabled to say, and feel, that “the Lord is the strength of your heart, and your portion for ever.” The Lord Jesus, who calls upon you to look to and trust in him, is as *gracious* as *powerful*, and as *willing* as *able*, to save. Fear not to commit the whole of your immortal interest into his hands. The salvation of sinners is the travail of his soul. He will keep what you commit to him. His blood cleanseth from all sin. By his stripes we are healed. Blessed is the man that trusteth in him.

Your affectionate friend,
and brother in Christ,
D. TURNER.

ON THE
MEANING OF THE WORDS
oikos AND *oikia*.

To the Editors of the Baptist Magazine.

I BELIEVE a wish has been very generally felt, among your readers, that controversial papers, on the subject of baptism, might, for some considerable time at least, be excluded from the magazine; not, I apprehend, from a suspicion of the weakness of their cause, but from a desire to avoid, or allay,

that bitterness of spirit, which such papers do commonly occasion or increase. It appears, however, that the time for which we had longed, and on the attainment of which we had begun to congratulate ourselves, is already expired. Another pamphlet,* in support of infant baptism, has made its appearance, and has been hailed, by one reviewer,† with joy approaching to triumph. I hope, for the sake of truth, of fair argument, and good breeding, it will not be long ere your pages exhibit a just character of this assuming and boasted performance. In the mean time, I trust, I shall not be thought to infringe on the province of the reviewer, if I enter on the investigation of one of the arguments it adduces in favour of infant baptism. I am induced to do so, more especially, because it must be confessed, that the argument is *new*, and has a very plausible bearing on the subject.

The argument to which I allude, in substance is this:—The words *oikos* and *oikia*, by our translators rendered indifferently *house* or *household*, have distinct significations. The import of the term *oikia*, includes all the inhabitants of a house; but scripture ALWAYS employs the term *oikos*, to denote kindred in the nearest possible degree; and, therefore, emphatically, *children*; while it uniformly,

and necessarily, excludes *servants*. Hence it is inferred, that the apostles, who so frequently baptized the collection of persons, called an *oikos*, but never speak of baptizing an *oikia*; must have baptized infant children.‡

I believe this statement is correct and adequate; but, without attending, at present, to the justice of the inference, let us try, by the scriptural use of the terms *oikos* and *oikia*, the validity of the distinction; and, in order to secure impartiality, let us judge of the obvious meaning of a few passages, before we know which of the terms is employed.

“Into whatever house ye enter,” said our Lord to his disciples, “first say, Peace be to this house.”§ Now, on whom are we to suppose that the disciples were to invoke this blessing? On any one part of the inhabitants, exclusive, or even irrespective, of the other?—Surely, not. Their mission had equal respect to *all* the inhabitants of every house they entered. To the blessings they had to propose, *all* were equally welcome; and they were bound to use equal endeavours with all, to procure their acceptance. Does it not appear, therefore, that the word here rendered *house*, whatever it may be, refers to all the inhabitants, without any distinction between kindred and servants, and that it

* Facts and Evidences on the Subject of Baptism. In three Letters to a Deacon of a Baptist Church. By the Editor of Calmet's Dictionary.

† Evangelical Magazine, for September and October.

‡ Facts and Evidences, Letter ii. pp. 24—26. Letter iii. pp. 3—7.

§ Luke, x. 5.

cannot, with any justice, be restricted to the former? But the word here used is οἶκος, which the editor of Calmet's Dictionary asserts, *uniformly denotes kindred only.*

Let us take another example.—In Acts, vii. 10, we are informed, that Pharaoh made Joseph “governor over Egypt, and over all his *house*.” By which, I suppose, we are to understand, that the king gave Joseph (not a specific control over his own children and relatives, merely and exclusively, if at all, but) an authority over the royal domestic establishment, superior to that of any other officer. Now, the term here employed is οἶκος—the very term which the editor of Calmet's Dictionary assures us, can signify *nothing but kindred only.*

When the Philippian jailor inquired, “What must I do to be saved?” the apostles answered, “Believe on the Lord Jesus Christ, and thou shalt be saved, and thy *house*.” To whom does the word *house* here refer? To the jailor and his children, his relations, *only*? Did then the assertion, that those who believe shall be saved, refer to his kindred only? Would not his servants be saved also by faith? And, in proclaiming this general and all-important truth, can we believe the apostles employed a term, which necessarily excluded some of those whom, in all probability, they then addressed? I can see but one ground, on which the word here used can be restricted to kindred; it is on the supposition, that the

faith of one person ensures the salvation of his relatives. But, on this ground, I presume that pious paedobaptists would not be supposed to stand.—Now, the word used in this passage is οἶκος; and, notwithstanding the *dictum* of the editor of Calmet's Dictionary, it appears to me to extend to all the inhabitants of the jailor's house.

But, perhaps, additional light may be thrown on the subject, by examining some of the parallel passages in the different evangelists.

In Matt. x. 13, it is said, “If the house be worthy, let your peace come upon it; but, if it be not worthy, let your peace return to you.”

To this passage, I presume, Luke, x. 5, is parallel. “Into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it; if not, it shall turn to you again.”

In these passages, Matthew has used the term οἰκία, and Luke οἶκος; but I cannot conceive any possibility of doubt, whether the same persons are referred to in both. It cannot, surely, be supposed, that our Lord's instructions to his disciples, as recorded by one evangelist, refer to all the inhabitants of the houses into which they might enter, and, as preserved by another, only to a part of them; and, if this be not maintained, then the two words are used interchangeably; and are, of necessity, in spite of the editor of Calmet's Dictionary, co-extensive in their import.

Another instance occurs in

Matt. xii. 25. "Every kingdom divided against itself, is brought to desolation; and every city, or house, divided against itself, shall not stand."

The parallel is found in Luke, xi. 17. "Every kingdom divided against itself, is brought to desolation; and a house divided against a house, falleth."

It is true, that the expression employed by Luke, "a house against a house," differs from that employed by Matthew, "a house against itself." But none, I apprehend, will doubt, whether the sentiment conveyed, be the same in both. Here again Matthew has employed the word *oikia*, and Luke *oikos*; but it will not, surely, be supposed, that in recording this discourse of our Lord, Luke should have thought it necessary to use a term, which necessarily excludes a part of that collection of persons, of whom Matthew speaks; and, if it be not, then *non obstante* the editor of Calmet's Dictionary, the signification of *oikos*, is not more limited than that of *oikia*.

There are two passages, in which the apostle speaks of "the house of Stephanas;" In 1 Cor. i. 16, he says, "I baptized the house of Stephanas;" and, in 1 Cor. xvi. 15, he says, "I beseech you, brethren, know the house of Stephanas."*—Can any question be raised,

Whether he refers to the same persons in both? Does he not, in the latter, plainly commend to the affectionate regard of the church, those whom, in the former, he tells us he baptized? In the former, the apostle uses the term *oikos*, and, in the latter, *oikia*. Now, admitting, for a moment, the distinction between these words, let us see what will follow. Paul baptized the children (*oikos*) of Stephanas; but, by his recommending the household (*oikia*) to the esteem of the church, it appears, that the servants also were baptized; and, as Paul says nothing of baptizing them, it is fair to conclude, that they were baptized at a subsequent period. But the apostle commends them all (*oikia*) to the church, and calls them all "the first-fruits of Achaia;" which, I suppose, he would not have done, had they not all been baptized, as the house (*oikos*) was, on his first journey, and at the same time. Hence, I think, it is evident, that he employs the two words interchangeably; and, if so, notwithstanding the support of the editor of Calmet's Dictionary, the distinction falls to the ground.

I trust, that your readers will receive, with candid attention, these plain observations, from one who is not much accus-

* With all humility, I would solicit Greek scholars to examine, whether the following rendering of 1 Cor, xvi. 15, 16, which I conceive to be much preferable to the common translation, be not critically accurate:—"I beseech you, brethren, affectionately regard (see Schleusneri Lexicon) the house of Stephanas, because it is the first-fruits of Achaia, and they have devoted themselves to the relief of the saints; in order that ye may hold in honour (see Schleusner) such persons, even every fellow labourer."

toned to critical research ; but one, who is happy to know enough of Greek, to consult his New Testament, and to try for himself, by that plain and all-sufficient test, the validity of an argument, though it has been discovered by the editor of Calmet's Dictionary, and, in support of it, he "defies the utmost severity of criticism!"

TROPHIMUS.

REMARKS

ON

REVELATION, III. 2.

"Be watchful, and strengthen the things which remain, that are ready to die."

THAT all the commands of our Lord Jesus Christ, are equally binding on those who profess his name, will be readily admitted ; but when he who knows the secrets of all hearts, and in whose hands are the ways of men, thinks proper to communicate some of them in a manner more solemn and majestic than others, we cannot err in concluding, that he intends them to be met with a more than common degree of reverence and attention.

This remark appears to be supported by the exhortation quoted at the head of this paper ; it was introduced by all the circumstances, and enforced by all the considerations, that could give it importance. The speaker announced himself, as he that had the "seven spirits of God, and the seven stars ;" and his appearance struck his beloved disciple, John, as dead at his feet!

An exhortation, so introduced and so enforced, must necessarily be an object of considerable interest, not only with those to whom it was first addressed, but with all, in every age, who are liable to the errors, which it was intended to counteract.

It was addressed to one of the seven churches of Asia, to a church which had been planted, and watered, by apostolic care, and supernatural gifts ; there apostles had laboured, and martyrs had bled ; and it had ranked as a candlestick among the seven golden candlesticks before the throne of God. The Sun of Righteousness had blessed it with his meridian beams, but clouds of error had now arisen to involve it in obscurity ; the form of sound words still remained, but so mutilated and disguised, by the errors which sin had introduced, that even "the things which remained, were ready to die." It was at this period of their history, that Jesus himself arose, to awake them from their lethargy, to convince them of their danger, to bid them "be watchful."

But the church of Sardis no longer exists to profit by the injunction ; let us, then, apply it to ourselves, to our own churches, and we shall readily perceive with what painful accuracy it may be adapted, with all its awful enforcements, to the present day.

Here we look round, and see a church, where the truth of God indeed "remains," but so fettered, or so distorted, by erroneous representations, or

treated so like speculative opinions, that it is most truly "ready to die;" instead of "distilling as the dew," and "dropping as the rain," it sinks unnoticed and unfelt, as lead amid the mighty waters, while (to preserve the original metaphor,) the gladdening light, which once beamed from the golden candlestick, has gradually declined, till the expiring spark glimmers in the socket, and serves to mark the total gloom which threatens soon to ensue.

Sometimes we find, here and there, scattered and lost, amid the frigid body, a few that retain their youthful warmth, their pristine vigour; they meet often together, but, alas! their book of remembrance is so sad, when comparing the once flourishing state of the church, with its subsequent barrenness, that even these are "ready to die."

We meet with another, where the doctrines of religion, pure and undefiled, are still honestly maintained, and faithfully preached; but here, the covetousness of the one part, the censoriousness of another, and the indifference and neglect of all, so counteract its influence, that he who depended on the co-operation of their prayers, and exertions in promoting their spiritual prosperity, faints, at length, amidst baffled exertions and disappointed hopes, and overwearied with his labour, lays down his burden, and is ready to die."

That this picture, however melancholy, is but too correct, will need no proof; and, while the writer feels, and laments as a Christian, and as a minister,

the barrenness of his soul and his want of enjoyment, in the work of God; and while he observes, with pain, the coldness and indifference of many around him, he feels deeply solicitous to impress on his own mind, and on the minds of his fellow Christians and fellow labourers, the importance of the solemn exhortation, addressed to the church of Sardis, but preserved, as a warning, to every other—"Be watchful!"

Feeling the evil, let us endeavour to analyze it, let us find what things remain, which may be strengthened, and by exertion and prayer, prevent the death which threatens them. Let us endeavour to strengthen the purity which remains. A laxity of discipline has insinuated itself into our churches, and into our hearts: let us be watchful; our own conduct, and the conduct of our brethren, alike require our attention. As individuals, let us recollect, that lusts, however dear, must be sacrificed; and, as church members, that roots of bitterness, however fair the flower, must be plucked up; that wealth and consequence are unavailing, if humble piety be wanting; and, that right eyes must be plucked out, and right hands cut off, if we would preserve the body from death.

Let us strengthen the spirit of prayer which remains:—He that said, "Be watchful," holds in his hand "the seven spirits of God:" the residue of the spirit is with him, and he can, according to his will, supply, or withhold, its influence. In his hand, too, are the "seven

stars," the ministers of his churches, whom he can, at his will, remove, or continue; whose labours he may permit to be unavailing, by withholding those influences, or by bestowing them, render abundantly useful. Let us look up to him; the effectual fervent prayer of a righteous man, availeth much; and, not individually only, but as churches, the heart is warmed by association; and, as iron sharpeneth iron, so doth the countenance of man his friend. When Jesus promised to answer his disciples' prayers, it was when, in his name, *two or three* should agree to ask. When Peter was delivered from prison, it was in answer to the prayer of the "*whole church*." Let ministers, let deacons, let the people cherish this spirit, as that which will most assuredly rekindle the dying flame, and open the broadest channel of divine communications.

Let us strengthen the spirit of benevolent exertion which may remain. Some of our churches appear to have declined, from an inattention to the general character of the age; while the preacher has contented himself with laying down the beneficent principles of the gospel, his more adventurous fellow labourer has exhibited them in action; while the one has been descanting on the moral beauty of our Saviour's golden rule, the other has acted it out; and, by a sympathy of feeling, has attracted around him almost all those who, till then, had remained with this warmth latent in their bosoms. Let us dread this; rather let us be ingenious to pro-

ject, and ardent to promote, the benevolent exertions of the age; every one has his talent, let it be thrown into the treasury. Let the old contribute their advice, the young their strength, the rich their property, the poor their prayers: let us learn the value of life, the value of money, from its application. Bible and missionary societies invite the concurrent support of all ranks. Schools, with all their incalculable advantages to the child, the parent, the teacher, the world, demand the support of the young. Let pastor and people be of one heart and one mind, and whatever their hands find to do, do it with all their might.

Do we need any further stimulus thus to strengthen the things which remain? We shall find one in our Lord's warning: "If, therefore, thou shalt not watch, I will come as a thief, and thou shalt not know in what hour I will come upon thee." Where now is the church of Sardis? Lost in oblivion? The candlestick is removed out of its place, and darkness covers the land it illumined. Where are now many of our churches that were once the glory and light of our own country? They declined by imperceptible degrees, grew weaker and weaker, till, at length, the last faithful minister, the last godly hearer, was, as by the hand of a thief, removed from them; and, ere they were aware that the anger of the Lord was awakened against them, *Ichabod* was written on their doors; and now, the place that once knew a flourishing church of Christ, knows it no more. . . . IOTA.

Miscellanies.

ON THE SALARY OF MINISTERS.

Extract from a Circular Letter of the Baptist Georgia Association, in America, for 1808.

“THE church in conference assembled,—The deacon arose and said, ‘It is time, brethren, to make up something for the support of our minister,’ (*offering a subscription*) *whereupon*, A said, he thought it to be a matter of *mere charity*, and (as charity begins at home) he was bound to provide for his *own*; at any rate, he thought the minister to be as well off as he and many of his brethren were, and, therefore, considered himself under no obligation. B replied, that it could not be a matter of charity *at all*, since the laws of nature and of God enjoined it; and their own *call* of the brother, made it a matter of moral obligation. C alleged, that he had subscribed *liberally* to a useful institution, and must be excused in that case. D said, he had assisted *freely* in building the meeting house, and must have time to recover it. E rejoined, he had been building houses, or mills, and had no money left for any purpose. F said, he had a son lately married, and it had called for all he could raise. G stated, that he had made several contracts, and feared that he should not be able to meet them, &c. H arose, and

said he was very much astonished at the pleas urged; as if *liberalities* to other institutions, *aiding* to build meeting houses, *erecting* costly houses, *making* sumptuous marriages, or contracts to amass wealth, could exonerate from a positive duty. I remarked, he had made a short crop, and had nothing to spare; to which agreed J, K, L, and M. N said, he was poor, and *though willing*, was unable to do any thing, with whom O, P, and Q agreed. R stated, that *short crops*, and *poverty*, might excuse from doing *much*, but could be no just plea for doing *nothing*; since it is required according to what he has, and not according to what he has not. S said, he never subscribed to any paper. To whom T said, ‘Yes, brother, I am for none of this *obligation*, if I get any thing to spare, I will give it, and be done with it.’ V, W, X, and Y, alleged, that they thought it rather *dangerous* to give *liberally*, lest they should make their minister *proud*, and so hinder his usefulness, &c. Z, rising soberly, said, he had attended to what had been said on the subject, and was *grieved in spirit* to hear so many objections to the discharge of a *reasonable* and *just* duty: he feared that a spirit of *pride* and *covetousness*, had disposed them to serve themselves of the good things of God, without returning him *one* thankful offering: he wondered how Christians could expect the continuance of the blessings of life, who are more abusive of, and unthank-

ful for them, than heathens who never use *any* of a *new* crop, till they have offered the first fruits to the Giver of all good. To the brethren, who are so afraid of spoiling the minister by liberalities, he said, 'Are not your sons and daughters as lovely, and their souls as precious in your sight as your minister? If so, why do you not govern them by the same rule; and when the sons request *superfines* to wear, *high-prized* gaily horses, and *fifty* or *sixty* dollar saddles to ride, and the daughters *lutestring* dresses with trails from three to five feet in length, *fine bonnets* and feathers, and other *costly* equipage of dress,—Why do you not say,—“No my lovely children, these will make you proud and ruin you.” No, your families can be, and appear in all the *fashionable elegance of dress*, and your boards loaded with all the *luxuries of life*, without adverting to the evil consequences of such conduct. I would,' said he, 'that brethren would be consistent. Dear brethren, the spirit and result of the above are often seen in the face of your subscription papers. Thus we see annexed to some names, ten dollars; to others five, others one, and others nothing; some giving, and others withholding more than is meet; by which it *much oftener* happens that the preacher is like the colt *tied where two ways meet*, than likely to be exalted by the abundance of your liberality. And, indeed, if any of you think the standing and usefulness of your minister depend on his poverty, we would advise you to be liberal to him, that he may be *proven*, and stand in his *true light*; and, especially, we recommend this measure, as thereby you will have done your duty, and relieved a poor minister of God

on the one hand, or have *detected* a hypocrite, *freed* the church of a pest, and the world of an impostor, on the other. The faithful servant of Christ, instead of being haughty, would be humbled by the abounding of your liberality. How relieved and comforted would the poor minister be, if his brethren were to say to him, as a late meek old minister, said to a young one on his commencing the ministry.” “Go on, my brother, in the cause of your Master, and be not anxious about the family, for they shall never suffer as long as I live.” But we speak not with respect to want, or that we desire a gift, but, that you may have fruit, which may abound to your account, to praise, and honour, at the coming of Christ, the chief Shepherd. Phil. iv. 11—17.”

COWPER, THE POET.

WHEN the celebrated Cowper first resided at Olney, the late Rev. John Newton was curate of the parish. On the evening of the Lord's day, in a very large room of a house near the church, Mr. Newton used to meet his parishioners, and deliver an exhortation, founded upon a hymn which he had composed the day before for the occasion; and also on a Tuesday evening, when he expounded the Pilgrim's Progress. At these meetings, his friend Cowper used, occasionally, to commence the service by extempore prayer. It is said, by persons in Olney, that he prayed with such remarkable fervour and spirituality, that the common observation was, “We never heard any one who prayed so excellently as Mr. Cowper.”

Obituary.

JOSEPH CALDICOTT, son of Joseph and Mary Caldicott, was born in the village of Long Buckby, February 13th, 1802; taken ill on the 14th of September, 1815, and died on the 19th of the same month. Born of religious parents, and restrained by a religious education, he was not left to run to the extremes of iniquity, but nevertheless manifested too great a love to the vanities of the world, and too great a conformity to its vices. Though not unmolested by the stings of conscience, yet, it was not till near his dissolution that he manifested a serious concern for the state of his soul. His father, who had been absent on a journey at the commencement of his illness, addressed him on his return in an impressive and alarming manner, respecting a future world; but a cherished hope of recovery induced him to treat with inattention the parental admonition.

Three days afterward, on the Tuesday morning, while his mother, overwhelmed with trouble, was earnest in prayer, that the Lord would have mercy on him; he eagerly said, "On my poor soul?" His mother replied, "Ah! it is your soul that I am concerned about; your body is precious to me; but nothing to your soul." A friend coming in, he begged him to pray for him: He did, and the prayer seemed to make some impression on his mind. His father, in a few minutes after, said to him, "My dear son, should you like to go to Heaven when you die?" "Yes, but I have no hope." "What is the cause

that you have no hope?" "I have been such a great sinner." Here he pointed him to the Saviour of sinners; the glorious invitation and exceeding great and precious promises in the gospel. He wished him to pray by him; and whilst in the exercise of that duty, he offered up many fervent ejaculations, especially when praying that the affliction might be sanctified to his soul, his sins be pardoned, and he made meet for eternal glory. Indeed, every friend that came to see him, he eagerly pressed to pray by and for him. The writer, at this time, had an interview with him. His father asked what he should pray for: "That my sins may be pardoned." He again rejoined his amen to important petitions offered up on his behalf, and especially for an interest in the Saviour of sinners. His father said, "My dear son, do you love the people of God now as well as you did your former wicked companions?" "Yes, but I have no hope." His countenance indicated a soul filled with anxiety. He was again asked, "Do you think hard of the Lord for laying this heavy affliction on you?" With a sort of holy indignation, he replied, "No." It was an amazing heavy affliction, but he bore it with admirable patience. It appeared about this time he had a hope of salvation, through Christ being revealed to his soul. He was recommended to look to the Lord Jesus Christ by faith and prayer.—"I do, in my poor way, as well as I can." Reclining his head upon the arm of his father the latter said, "My dear v

you love your father and mother. "Yes." "Do you love the dear Redeemer?" "Yes." "Should you like to leave your parents, and go to the Saviour?" "Yes." "Have you any conception what the employment of Heaven is?" "Incessant hallelujahs to God and the Lamb." "If it were the will of the Lord, should you like to be raised up from this affliction?" "Yes." "What is the principal reason why you wish to be raised up?" "That I may be a useful character." "Are you more composed? Do you feel you have a hope?" "Yes: a little." "What, do you hope for acceptance with a holy God, through a dear Redeemer?" "Yes." Soon after he was asked, concerning the nature of his hope of salvation; he said, "I cannot positively say I shall go to heaven; I hope I shall, but I want a firm hope and well grounded; nothing else will do my soul good." His father replied, "The hope of reliance is equally

as safe as the hope of assurance.' When asked, 'Can you use the prayer of Stephen, in his dying moments?' He immediately said, "Lord Jesus receive my spirit, or my soul will be lost for ever." He seemed, at intervals, to be much in prayer to God, when not interrupted by the conversation of his friends.—The change was manifested by the concern he expressed for his brother and sister. He looked at his brother, and, with an impressive tone, said, "Thomas, can you pray?" This question was once more repeated. Sometime afterwards, and after a friend had concluded prayer, he was anxious to know, whether his brother and sister felt the importance of the petitions. This was but a little time before he departed. He retained his mental faculties to the last, and calmly breathed out his spirit into the hand of his compassionate Redeemer.

Long Buckby.

W.S.

Review.

The Indwelling and Righteousness of Christ, no security against corporeal Death, but the Source of Spiritual and Eternal Life. A Sermon by J. Ryland, D.D.

THIS discourse was perused with expectations of high gratification, which have not been disappointed. "A strong attachment to the same religious principles, a decided aversion to the same errors, a predilection for the same authors, with a concern for the cause of Christ at home and abroad, and particularly for the success of the Baptist Mission,"—a friendship erected

on such a basis, and supported by the talents of Dr. Ryland, has furnished a sermon of no common kind. Our limits permit us to glance at a few passages only of this excellent composition. After giving a just description of the great celebrity of his departed friend, the writer introduces this reflection: "His religion, however, had nothing about it of an ostentatious and self-exalting nature: he preached not himself, but Jesus Christ the Lord: he sought not the applause, but the salvation of men." To the justice of

this tribute, all the friends and correspondents of Mr. Fuller will assent. The intimate correspondence of Mr. Fuller with one of his many friends, for the past fifteen years, was lately examined for a particular purpose. Some of these letters were very long, and embraced a wide compass of subjects; they were replete with faithful advice, manly reproof, prudent direction, and abounded with explicit statements of divine truth, on a variety of leading topics. But, from them all, little could be collected of Mr. Fuller: the writer was hid behind his writings. His printed works bear the same impress. They say nothing of the author: they exclusively direct the reader to the subject. In his paintings he drew his master's likeness, not his own. We were much gratified with the Doctor's illustration of the first head, "The indwelling of Christ in believers." There is a fulness of evangelical truth, and a richness of Christian experience brought into it, which will be very edifying to every pious mind. He lays great stress on a Christian's loving the Redeemer for the sake of his excellencies; and gives such full and plain elucidations of this first principle in the Christian life, that we were rather surprised to find a postscript on the same subject annexed to the sermon. It is indeed of great moment, but may more easily be enforced by unvarnished statements of facts than by intricate and abstract reasonings. Gratitude and esteem are distinct, and sometimes separate exercises of mind towards others. Benefits conferred command our gratitude. Moral worth is the basis of love. In God, both are united. It is the beneficence of his heart which has led him to confer such invaluable

mercies on sinful and undeserving men. The excellencies of God's character, his purity, justice, truth, mercy, goodness, patience, wisdom, and immutability, deserve and claim the unqualified esteem, and love, and confidence, and delight of all his rational creatures. All his favours lay us under the highest obligations to be grateful. In some instances, these combine and heighten each other. When a Christian not only beholds the display of God's love in the mission of his Son to sinners in general, but learns gradually his own special interest, in that love which is in Christ, the fervour of gratitude is added to the fire of love; a Thornton's kindness to others, has produced in our minds a profound regard for his character. But had we been personally the objects of his godlike liberality, would not his interposition in our behalf have unspeakably augmented that prior esteem which we entertained for his worth? Favours from a bad man ought to inspire gratitude, but fail to produce esteem. In God, his mercies are expressions of his character, and supply additional reasons for loving his transcendent excellencies. We love our God in proportion as we see his glory, and we see his glory in the blessings of salvation imparted to sinners, to us—displayed in the most enchanting light. Thus, gratitude and love are united in the feelings of the Christian towards his Redeemer and his God. That religion which originates altogether in self-love, cannot be too much reprobated. Its root is nature, and its blossoms are death. Till a sinner be brought, through divine teaching, to see the infinite evil of all sin, to own the purity, justice, and eve

goodness of God's law, and to feel the righteousness of this sentence pronounced by that law on its every transgressor, he can never see the glory of Christ's obedience, the excellence of his atonement, the importance of his mediation. Before a sinner be reconciled to the law, he can neither rightly understand, nor heartily embrace, the gospel salvation. A sinner cannot enter into the scheme of redemption, as suited to guilty and depraved creatures, as securing a large tribute of glory to the sacred Three, till he view himself in the same light as God did the world when he sent the Son to be a propitiation for sin.

This is a tone of sentiment in which we are happy to find the Doctor taking a decided part. May he be accompanied and followed by the ministers of Christ throughout the world.

Did room permit, our inclination would induce us to go along with the sermon from page to page. There is much curious matter where the author is assigning some reasons why the body of a Christian is subjected to death, while the soul continues to live, and to live in the presence of Christ till the morning of the resurrection. We wish that the author, who can bring so exercised a mind, and such deep experience to the investigation of scripture doctrine, had enlarged here in his elucidations. "If Christ be in you, the body is dead because of sin, the spirit is life because of righteousness." May not the meaning be this,—that the body is brought into such a state of debility, disease, and baseness, through sin, that without a complete renovation, it cannot enter the heavenly world? And, that

such a renovation cannot be effected without a dissolution of the whole frame, or a *change* equivalent to a dissolution?—Flesh and blood cannot inherit the kingdom of God. We shall not all die, we shall all be changed. So deeply has the plague of sin entered into the timbers and joints of our tabernacle, that it must be taken to pieces, cleansed, purified, and re-edified to become the eternal residence of a holy soul.

Towards the close of the discourse, there is a strain of tender and impassioned eloquence, rising and swelling, which does equal honour to the memory of the deceased, and the affection, feeling, and talent of the surviving friend.

The composition is easy, correct, and nervous. The sentences sometimes long and flowing, sometimes brief and pointed, are varied with great taste and judgment. Carelessness and haste do appear in some places; but the recollection of the Doctor's age and occupations, and of the short time allowed for such sermons, represses all desire of exposing inaccuracies. This sermon is one of the many imperishable monuments which the hands of Christian friendship are rearing to the memory of the late Secretary to the Baptist Mission.

Reflections on the Fall of a great Man: A sermon, occasioned by the death of the Rev. A. Fuller, of Kettering, &c. by W. Newman, President of the Baptist Academical Institution, at Stepney.

THE Lord from heaven said to his disciples: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in

heaven;" and the words were engraven, by the Holy Spirit of God, on the heart of our friend who is fallen asleep. He was a good man, for he had a good treasure in his heart; and a useful minister of Jesus Christ, for, in his ministry, he constantly brought forth good things. He was eminently distinguished by integrity; his zeal was holy and ardent, and, to his exertions in the cause of Christ, it is probable that he died a martyr—yet no man could justly charge him with manifesting a desire to exhibit himself. With the effulgence of Christian holiness he wished to be surrounded, that others might see his good works, but not him; and that he might be forgotten, while his heavenly Father was glorified.

When such a man as this retires to heaven, and the church of God on earth is deprived of his labours, it is not surprising, that all good men should lay it to heart. Among the many ministers who improved the death of Mr. Fuller, a few of them have published their discourses, and that which is now before us, justly merits public attention.

Mr. Newman's text is taken from 2 Sam. iii. 38; and he considers its application to the deceased, in nine distinct points of view, viz. to his "*native talents*," "*unostentatious zeal*," "*uniform perseverance*," "*decision*," "*consistency*," "*courage*," "*popularity*," "*personal piety*," and, finally, to the "*rare combination*," the "*constellation of excellencies*," which marked his character. Under that which relates to his popularity as a preacher; the following nervous passage will revive the recollections of many.

"This has been ascribed, by some,
VOL. VII.

to the fine melting tones of his voice;—to the marks of strong and tender feeling which always appeared;—to the pictures with which he delighted the imagination of his audience;—to the lustre and the weight of his name as a writer. Few, if any, preachers, of any denomination, could command a greater number of hearers, on short notice, as many of you must have witnessed, when you have seen him in London.

"The topics on which he constantly insisted, were 'the weightier matters of the law;'—things of universal interest. He never entertained his hearers with 'breaking a fly upon a wheel;' nor with any curious trifles. His method was very perspicuous: lucid order prevailed through the whole, and every thing appeared in its own place. After the explanation of terms and of things, he generally selected what he called the leading sentiment of the passage, and confined himself to that one point. His style was deeply tinged with the spirit of the scriptures; and his allusions to sacred history were remarkably happy. His delivery was grave and solemn, not adapted to make sport, but to inspire those emotions which accord with the design of the sacred office. The late amiable *Pearce* used to say, 'Every word tells.' There was a tone of decision in his preaching, which seemed to indicate that he intended and expected to do some good in one way or in another; and 'his sword and his bow returned not empty:' (2 Sam. i. 22.) Through the good hand of God upon him, he was not disappointed. He aimed at the heart, and evidently felt that his business in the pulpit was *to exalt and to endear Christ*; to draw all men to him; to unite all hearts in his cause, and all hands in his service. Like Abner, he was ambitious of 'gathering all Israel' to his Lord the King, that the Lord's anointed might reign over all, according to his heart's desire.—2 Sam. iii. 21."

We are not quite certain that any one will find fault with our author on account of his text; but we

are disposed to think, that they ought to be pleased with his sermon. If the greatness of Abner was of a different kind to that of Fuller, the excellence described in the sermon, is that which the Secretary to the Baptist mission fully possessed, and constantly exhibited.

We, very cordially, recommend this discourse, because it is sensible, perspicuous; exhibits an impressive example of holy excellence, and has a uniformly good tendency.

The perpetual intercession of Christ for his Church, a source of Consolation, under the Loss of useful Ministers, a Sermon, preached at Eagle-street Meeting, London, May the 21st, 1815, as a Tribute of affectionate Respect to the Memory of the late Rev. Andrew Fuller. By Joseph Ivimey.

THE death of Mr. A. Fuller has produced a strong sensation throughout the religious public. His brethren in the ministry, in all parts of the kingdom, have hastened to pay a tribute of reverence to his memory. And many, who were almost strangers to his character, talents, and writings, cannot but revere a name so strictly interwoven with the fabric of the Baptist mission to India. The name of Fuller does excite, and will long excite, a strong pulsation of interest in the friends of the perishing heathen. The occasion and subject of this sermon cannot fail to insure it a wide circulation. And we are happy to seize an early opportunity of giving our testimony to the solid excellencies of this production. Both the plan and the execution, receive our approbation and praise. The text is, Heb. vii. 23—25.

On this passage the author builds two reflections.

First. The removal of faithful ministers, from their office, by death, is a cause of deep affliction to the church. Mr. Ivimey assigns four reasons why we should lament their death.—Because the condition of unregenerate sinners is thereby rendered increasingly dangerous.—The means of spiritual edification provided for believers, are diminished.—There are fewer persons to defend the truth against opposers.—Their number is reduced who may be expected to feel compassion for the destitute condition of unenlightened heathens."

Second. The perpetual intercession of our Lord Jesus Christ affords a ground of strong consolation under such afflictive events. Under this reflection, the writer introduces four particulars also.—Continual accessions will still be made to the church by the conversion of sinners.—The means of edification will still be provided for the church.—There will still be persons provided to maintain and defend the purity of truth in the church.—The conversion of the heathen, by the universal spread of the gospel, will certainly be accomplished.

The sermon contains a sketch of Mr. Fuller's dying experience, and of the leading features of his character; and concludes with an appropriate improvement.

The execution is not unworthy of the design: the sentences are short; the style is perspicuous, correct, nervous, and sometimes elegant. The language flows freely from the author's pen, sparkling with many allusions to the sacred scriptures, and enriched with many appropriate quotations from them. The dress

of Mr. Ivimey becomes his character as a *servant* of Christ, free from the tawdry ornaments which show the vitiated taste, not the chaste judgment, of the wearer. Simplicity of diction cannot be too eagerly cultivated by the preachers of the gospel, in a period when, too frequently, the play of fancy is preferred to the labour of intellect, and pompous epithets are introduced in crowds to hide the want of mental beauty.

His illustrations are plain, brief, and forcible. In some places, brevity is indulged rather to excess. And were the author to review the illustrations of the four particulars belonging to the second part of his subject, he might question, if they were as distinct and separate as they ought to be.

Near the bottom of the tenth page is the following anecdote of Mr. Fuller, which merits the attention of all engaged in the sacred ministry: "I was once complaining to him of the difficulty I found to preach so as to edify the people. 'Preach Christ,' said he, 'make him *prominent* in *every* sermon.' He added, 'Some years ago, I heard, before I left the town where I had been preaching, that it was said, I had not preached Christ to them. I mused on this, when, returning home, and thought, Well, it may probably be true, that *I did not preach Christ sufficiently to them*. But I am resolved, by divine help, that my hearers shall not have to complain of that again, as I am determined, in future, not to preach on any other subject than Christ and him crucified.'" Many ministers complain, that their labours are unsuccessful. Do they habitually preach the truths of Christ's person, and work, and grace, and

mediation, which the Spirit delights to take and show to the minds of men?

Under the third particular of the first part, is introduced an account of Mr. Fuller's writings. In estimating the character of Mr. Fuller as a Christian, and his utility as a minister of the churches, this is fairly done. His whole soul is brought into his compositions. The cast of his mind, his sentiments, his feelings, his passions, his favourite subjects, may be easily gathered from them.

He began his distinguished career of authorship by the celebrated piece, "The Gospel worthy of all Acceptation; or, the *Duty* of Sinners to believe in Christ." Mr. Ivimey thus expresses himself on this piece: "He has been much blamed for stirring up a controversy fatal to the peace of our churches. He, however, considered it as necessary, *in order* earnestly to contend for the faith once delivered to the saints; and that the *truth* of the gospel might continue, *which* was in danger of being expelled by the ascendancy of a system, *which*, while it would not admit of the gospel being preached to every creature, led unconverted hearers to conclude, that their rejection of the gospel arose more from the sin of Adam than from their own sin; and that their final destruction depended more on the decree of God appointing them to wrath, than on the depravity of their hearts, which prevented them from coming to Christ, that they might have life. Mr. Fuller's design was to prove, that *the only reason* why sinners did not repent and believe the gospel, was the depravity of their hearts, manifested by their love of sin."

and their enmity to the ways of God," &c. It may not be improper to say, that the obligation of sinners, to whom the message of mercy is sent, to forsake their sins, to seek the favour of their Maker, to embrace the redemption of Christ; in a word, to secure the salvation of their souls, does not rest on any metaphysical question. Whether *depravity* of heart be the *only cause* of unbelief, or whether *other* causes combine with enmity of heart to produce a rejection of the gospel grace, does not at all affect the plain declarations of God's word on the subject. Mr. Fuller wrote that treatise in 1781, when he was young in years, and had been a short time in the ministry.

His second work was, "The Tendency of the Calvinistic and Socinian Systems compared." This is a masterly performance, and soon stamped his character for deep and correct thinking, for enlarged views, for genuine candour, for decided and evangelical sentiments. We wish that Mr. Ivimey had allowed himself to expatiate, at some length, on the merits of this work, which throws a lustre on the denomination to which the author belongs, and which first brought the writer of it forward on the stage of deserved celebrity.

Mr. Ivimey just notices the work against Deism, and concludes, by introducing his last polemical treatise, "Strictures on Sandemanianism." "In this," says Mr. Ivimey, "he has discovered an intellect of the acutest order. Here he has laid hold of *a spirit* which was too subtle for most men to have perceived." The spirit of Sandemanianism may be subtle and invisible, but the body is gross and tangible. Had Mr. Fuller permitted himself to

introduce *facts* in the place of some of his reasonings, the book would have been more serviceable to the bulk of readers.

Practices, indulged and defended by the most devoted partizans of the sect, would, if they were fairly and judiciously exposed, throw clearer light on the spirit and tendency of Sandemanianism, than the strongest chain of sound reasoning.

We lay this sermon down with reluctance. Its composition reflects honour on the talents and piety, and spirit of the worthy writer. Yet we cannot conclude, without respectfully intreating Mr. Ivimey to do greater justice to his own talents, by employing more time, and taking more pains in his compositions intended for the press. The age is fastidious; literature, of a light kind, at least, is widely diffused; and a certain elegance, the result of much care and correctness, both in thinking and composing, is expected, nay, demanded of the candidates for public attention and commendation.

Facts and Evidences on the Subject of Infant Baptism, by the Editor of Calmet's Dictionary.

WE should certainly have taken no notice of this production, had it not been first so much praised by the conductors of the Evangelical Magazine. We are sincerely grieved to find, that they will not either let the controversy drop, or conduct it in a different manner. It seems impossible for any thing to appear against the Baptists, which will not be cried up in that publication. It would appear, now, that they could be reconciled to *IMMERSION*, if they may but escape *SUBMERSION*. For,

our part, we know not how to state our strongest objections to the facts and documents, which have given them a new source of pleasure. We could hardly speak before the whole of our own families, respecting the superior decency or indecency of the mode now recommended, to that which we practise. It appears, we must look to a new set of instructors, to decide on the proper mode of baptism. The Roman sculptors, who had been accustomed to represent Jupiter and Priapus, are to represent HIM who really made the world, in the same manner in which they were used to exhibit gods that could not save! We question the lawfulness of exhibiting our Saviour in stone at all; but we are persuaded, that Christianity must have been greatly corrupted, before such representations could be endured! If the editors of the Evangelical Magazine choose to insert a copy of these plates, we shall be careful to keep that number from the inspection of our families. Or, if they could introduce the mode of baptism thus recommended, we should not wonder if the legislature itself were to interfere, and confine it to children: but we are in no danger of following this pattern.

Our learned critic says, Immersion is bad Latin, and, therefore, would proscribe the use of that term in the controversy, and confine us to *plunging*; he is aware that this would excite the idea of *sudden violence*, and so render our translation of the scriptures ridiculous. This new excuse for an old artifice will have but little weight, even with a schoolboy acquainted with Ainsworth's Dictionary; though

Mr. T. might have borrowed some other English words from his translation of *immergo* and *immersus*, which time has now rendered as ludicrous as the term *plunge*.

It pains us, for the credit of our common Christianity, that our brethren cannot write on this subject with more appearance of candour, and an impartial concern to follow the truth. But they force us to believe, that their object is *not to convince us* of a mistake, but to decry our opinion and practice by any means whatever, and to prejudice the minds of their readers against us. If calling us Anabaptists will not do, the men of Munster shall be denominated Baptists. Bogue and Bennett shall be so quoted, as to seem to deny what they themselves had granted. If a term, universally used, would never sound ridiculous if always substituted for *Βαπτίζω*, that shall be decried as derived from the Latin, and one of Saxon origin employed, because more capable of a ludicrous turn. Every new defence of pædobaptism is unanswerable, and those which were answered long ago, are reprinted and extolled, though containing sentiments which the recommenders would be ashamed personally to avow. No misrepresentation, however clearly disproved, shall be retracted.* If the truth be on the side of our brethren, such conduct is not the way to convince us of it. Truth might be very differently defended. It strongly tempts us to think, that the cause must certainly be bad, which good men cannot defend without these artifices.

* See Mr. Freestone's Letter in the Baptist Magazine for September, 1812.

LITERARY INTELLIGENCE.

SEVERAL copies have been received of Dr. Marshman's "Clavis Sinica; or, Elements of Chinese Grammar, with a Preliminary Dissertation on the Characters and colloquial Medium of the Chinese, and an Appendix, containing the Ta-hyoh of Confucius, with a Translation." This is a quarto volume, containing 622 pages, and has been well received, both by the government abroad, and by the court of directors at home. Dr. Marshman applied to the former, in December last, through the college council, hoping for the encouragement they sometimes grant to works of science and literature, viz. that of taking a number of copies, sometimes forty or fifty, and, occasionally, a hundred. Had they taken a hundred in this case, they would have amounted to 4,800 rupees. They have, however, dealt more liberally, by voting Dr. Marshman 8,000 rupees, or £1000 sterling; and requesting him to send them only fifteen copies, that they might not deprive him of the sale of the work. The court of directors have also kindly accepted a copy, presented to them by the society, and have placed it in their library; they, also, have given orders for forty copies.

We feel ourselves bound to rejoice, that more labourers than one are employed in preparing the way for the dissemination of divine truth, in so extensive an empire as China. The Rev. R. Morrison is usefully engaged in a similar work.

The following notice presents additional proof, that government, both at home and abroad, are disposed liberally to encourage the efforts of both these indefatigable labourers.

THERE is now printing, under the patronage of the Hon. the East India Company, and at their sole expense, a Dictionary of the Chinese language, by the Rev. R. Morrison. The work is to consist of three parts. The first, Chinese and English, arranged according to the Chinese ra-

dicals. The second, Chinese and English, arranged alphabetically; the third, English and Chinese. The whole will be comprised in three or four volumes, royal 4to. The work will contain forty thousand characters. The derivation of the character will be noticed, and its meaning illustrated by examples.—Specimens of the Chuen-wan, or ancient Seal Character, and of the present Tsaoutsze, or running-hand, will be given. It is hoped, a first Part will be completed in 1816. A specimen of the above work may be seen at Messrs. Black, Parry, and Co.'s, Leadenhall street, where, also, the names of persons desirous of becoming subscribers will be registered.

Copies have also been received of Dr. Carey's Grammars of the Telinga language, and of the Punjabee, or the language of the Shikhs; also of the Rev. Felix Carey's Burman Grammar.

We recommend to the attention of our readers, the second edition of a pamphlet, by the Rev. J. Cobbin, containing *an account of the persecution of the Protestants in the South of France, since the restoration of the Bourbons!* We lament to find, that among the numbers cruelly butchered at Nismes, as mentioned in the letter from France in our last number, the venerable pastor of the reformed church at that place, (M. Desmond,) upwards of eighty years of age, has fallen a victim to an infuriated unrestrained popish mob.

Proposals are issued, by Mr. J. G. Fuller, of Kettering, for publishing a complete edition of the works of the late Mr. Andrew Fuller, to be completed in about ten octavo volumes; not to exceed, to subscribers, five pounds. Names of subscribers will be received by the Rev. Dr. Ryland, of Bristol; the Rev. Mr. Hinton, of Oxford; the Rev. Mr. Ivimey, of London; or by any of the ministers who belong to the committee of the Baptist Missionary Society. Also, by Mr. Burls, Lotherbury; and Gardiner and Son, Booksellers, Princes-street, Cavendish-sq.

Missionary Retrospect, and Foreign Intelligence.

BAPTIST MISSION.

LETTERS have been received, from the missionaries in India, which mention the safe arrival of the Rev. Mr. Yeates, and of the welfare of the missionaries in general. Mr. Felix Carey has been treated with uncommon kindness by the Burman government, who have liberally, so far as money would go, repaired his losses. His Burman Dictionary, which, it was supposed, was lost in the ship with his wife and children, has been providentially recovered; and the translation of the New Testament was left with Mr. Judson. The printing press, also, was preserved, though the Burman types were irrecoverably lost. Mr. Carey was at Calcutta, in the service of the Burman government. The society are about to send a missionary to Ceylon, to assist Mr. Chater.

Extract of a Letter from Mr. Rowe to Mr. Saffery.

Digah, Dec. 15, 1814.

WE have seen the Rev. Mr. Corrie in his way to Calcutta, from whence he intends proceeding to England. God has greatly blessed his labours among the natives at Agra; and it is a great trial to him to leave his work. His Majesty's 24th regiment is now on the frontiers of Napaul, and we are anxiously waiting to hear from them. We had many happy seasons with our brethren in the regiment, while at Dinapore. Had they remained a little longer, I have no doubt but the congregation would have increased, and we should have been under the necessity of enlarging the place they built for public worship. Previous to their departure, two or three had been proposed for baptism, but did not join the church, as the time they allow for candidates had not expired. The brethren say, they have no trouble to watch each other for the purpose of seeing whether their

outward conduct agrees with the gospel or not; for any thing of this sort flies through the regiment almost like lightning. There are many pious men in this church. The day three weeks after we had buried my Elizabeth, we did the same with our dear brother Gibson, their first pastor. He died triumphantly. All the brethren obtained liberty to attend his funeral. Two of their officers were present. A small monument is to be erected over his grave. On the following Lord's day, I preached a funeral sermon for him in their place of worship. There were upwards of 300 present.

After his death they chose brother Colsell for one of their pastors, who was set apart to the work at our place, at Digah. The ministers present, on this occasion, would have presented a singular appearance in your table pew. Brethren Moore, Thompson, and myself in black, brother Worrell, who is drum-major, in a green jacket trimmed with silver lace; brother Brett, who is one of the band, in a white jacket, with cord of various colours; and brother Colsell, who is a corporal, with a red jacket, trimmed with white. A sabbath or two before they left, I administered the Lord's supper to them, in their own place of worship. It was the first time they had had it among themselves. There were many spectators present; and, to use our brethren's expression, it caused much talk about their King, in the barracks.

We had several meetings for prayer with them previous to their going. Our hearts were united in love, and our parting was affecting on both sides. May the Lord be their shield in the day of battle! Our Digah congregation continues much as usual. We have lately restored our native brother, Brindabund, who, with Rampresad, is very active in proclaiming the glad tidings of salvation. We have a Byragee, and another native, who give us some hope. The former has cut a

his beard, and eats with our brethren. Our native brethren are of great use to us in superintending the Hindoostanee schools. Brother Thompson has lately baptized a country-born young man, of the name of Fowles. He lives near Gyah, which is about sixty miles to the southward of us. In connexion with an elder brother he owns fifteen villages. We hope this will be an opening for the preaching of the gospel in the vicinity of Gyah, which is a very populous city.

AMERICAN INTELLIGENCE.

To the Editors of the Baptist Magazine.

A few days since I received a letter from the Rev. Thomas Brook, of Baltimore, in Virginia. It contains pleasing information of the progress of God's work throughout the American continent. It was accompanied with the "First Annual Report of the Baptist Board of Foreign Missions for the United States," some notice of which was given in your last number.

Scattered through the report are interesting accounts of *Female Societies* formed in aid of missions. I cannot believe, that the American ladies are superior to the British in any thing great or lovely, in knowledge, in piety, in humanity, or in zeal. Shall the Americans carry away the palm of victory, without a contest? Through the medium of your magazine let me state to my fair countrywomen, what their transatlantic sisters are doing. I ask them to consider it; and feel and act as they have done hitherto; and much will be effected. At New York is a Baptist Female Society for the Promotion of Foreign Missions. At Cincinnati, in the Ohio, is another. At Fredericksburg is another. At Boston, so far back as October 1800, was formed a Female Society for Missionary Purposes. At Providence, Rhode Island, the Baptist ladies formed the *Mite Society*, in Nov. 1806, by which 800 dollars, have already been collected. At Charlestown, South Carolina, is the Wadmalan and Edisto Female Mite

Society. Many similar institutions exist, says the report, of which no particular intelligence can be furnished. The American Baptists have selected the large, populous, and central empire of Burmah, for the first field of their missionary efforts. On this ground, they will unite with their English brethren, and employ their conjoined exertions to diffuse the knowledge and love of our Redeemer, among a most depraved and degraded part of the human species. Mr. Judson, resident there, has been adopted as their missionary, and Mr. Hough, in America, has lately been designated to be his fellow-labourer in Burmah.

It is delightful and profitable to notice the coincidences of providential arrangement, and of divine influence. A very striking evidence is furnished by this report, that, about the same time, and on both sides of the Atlantic, a divine energy was exerted upon the Baptist denunciation, to excite a spirit of love, and zeal, and active operation among themselves, as a body, in behalf of Christ's kingdom at large. In May, 1814, was held the first meeting of the Baptist Missionary Convention in America. About the same time, was held the public annual meeting, in London, of the Baptist Union. Our American brethren have caught the flame which has been burning and spreading in our land these 20 years. May they nourish and increase it, till all their neighbours see its brightness, and feel its warmth.

The death of Sutcliff is respectfully mentioned in the report. What will be the impression on the American shores, when the mournful intelligence is spread that Fuller also has been called home by his Master, from his works of faith, and labours of love? At this very time, when we feel most acutely our need of aid, of advice, of comfort, of encouragement, intelligence reaches us, that our American brethren are embarking their strength in the same arduous contest. Let us then be fellow-helpers in the Lord, and combine our every effort to spread the triumphs of the cross from pole to pole. Amen, let the earth be filled with Immanuel's glory. I am yours, &c.
Liverpool. J. L.

Domestic Religious Intelligence.

BAPTIST IRISH SOCIETY.

Extract of a Letter from a School-master in Ireland.

SIR,

I beg leave to inform you, that your school, conducted by me in the town of C——, contains 123 pupils, two-thirds of whom are Catholics. I have adopted Lancaster's plan, except the slates and sand-tables. The six monitors, whom I have chosen, are now completely cured of popery. Three of them have clear views of the gospel. They assist in the Sunday school, and are perfect in the Irish language in both characters. They converse with their neighbours, without dread or fear, on the excellency of the gospel of Christ; that HE came into the world to save sinners; and that salvation is not deserved, nor procured, by us, but freely given to us through Christ Jesus, who died for our sins, and rose again for our justification; that Christ is the end of the law for righteousness to every one that believeth; that he fulfilled the whole law, that his righteousness might be imputed to us; that the work of the Holy Spirit, dwelling in us, is that by which we are brought to love and obey God.

There is another young man attends this school, who, a few weeks since, thought that Christ could only save him in part; and that his moral virtues, religious performances, and observing the ordinances of the church of England, would make up the deficiency. But now he sees the suitableness of the Saviour, who he confesses to be the way, the truth, and the life; and that there is no other name given among men, whereby we must be saved.

There is a young man, teaching in the Roman Catholic chapel here, who has made the Bible his study since I came to this country. I have taught him to read Irish, and he seems desirous to get rid of the priest, with all his absurdities, which he has

VOL. VII.

discovered through the instrumentality of the scriptures.

Persecution here, against the religion of the Bible, is greatly subdued, by means of these and similar institutions, that pervade the country.—The people are somewhat enlightened, and are inquiring about the things which pertain to eternal life; so that they declared to the priest, that they would send the children to the free-school, to consult the scriptures, in spite of all his efforts.

Yours, &c.

AUXILIARY SOCIETY, GLASGOW,

In aid of the Baptist Missions and Translations in India.

At a meeting, held in the hall of the Black Bull Inn, Glasgow, on the 5th of November, it was unanimously resolved, to form a society with the above designation. The funds of this society are to be applied to the support of the mission in general, including the schools and translations; or of the schools, or translations of the scriptures, in particular, as the subscribers shall direct.

The meeting was numerously and respectably attended. John Morrison, Esq. of Craigends, being called to the chair;—the Rev. Greville Ewing, the Rev. Dr. Balfour, the Rev. Thomas Chalmers, the Rev. Ralph Wardlaw, and Dr. J. A. Watt, addressed the assembly. All the motions were carried with the most cordial unanimity; while the liberality and harmony so eminently displayed in the addresses, and which regulated the whole proceedings, evinced how deeply all those who were present felt interested in the success of the society. About £300. has been already subscribed.

YORK AND LANCASHIRE SOCIETY.

On Wednesday, the 1st instant, was formed, at York-street Chapel,

A B

Manchester, a society for aiding the Baptist Missionary Society in its great objects, and denominated, *The Yorkshire and Lancashire Assistant Baptist Missionary Society*. Mr. Langdon, of Leeds, preached, on the preceding evening, from Luke, ii. 32. *A light to lighten the Gentiles: and the glory of thy people Israel*. On the Wednesday morning, Dr. Fawcett, of Hebden Bridge, preached from Isaiah, lii. 10. *The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God*. Mr. Henry Pope was then called to the chair, and the society was formed by passing various resolutions. Mr. W. Hope, of Liverpool, was chosen Treasurer, and Mr. W. Stephens, of Manchester, Secretary to the Society. In the evening, Mr. Steadman, of Bradford, preached from Psalm lxxii. 17. *Men shall be blessed in him: all nations shall call him blessed*.

More than twenty ministers were present on the occasion; and many persons attended from different congregations, both in Yorkshire and Lancashire. All present appeared to enter warmly into the spirit of the great object: and, we trust, the effect of the meeting will be, in the numerous churches of these counties, a growing zeal for the spread of the gospel among the nations of the earth. Nearly £200. were collected on the occasion.

The society agreed to meet again on the first Wednesday in September, 1816, at Liverpool.

WELSH AUXILIARY MISSIONARY MEETING,

*Held at Swansea, on the 18th, 19th,
and 20th of July, 1815.*

TUESDAY evening, the 18th, prayer by the Rev. J. Davies, of Pembroke-shire; sermons by the Rev. E. Evans, of Caermarthen, in English, and the Rev. W. Evans, of Cwmyvelin, in Welsh, from Rom. ii. 33, and Isa. lii. 10.

Wednesday morning, at ten, prayer

by the Rev. Mr. Luke (Independent;) sermons by the Rev. J. Herring, of Cardigan, in Welsh; by the Rev. Dr. Ryland, of Bristol, in English; from Ps. lxxii. 17, and Isa. ix. 2.—Same day, at three, prayer by the Rev. W. Davids, of Gower, (Independent;) sermons by the Rev. Mr. Jones, of Newtown, in English; and the Rev. T. Jones, of Rhydwilym, in Welsh; from Zech. ix. 10, and Isa. vi. 49.—In the evening of the same day, prayer by the Rev. Mr. Roberts, of Bristol, and sermon by the Rev. R. Hall, M.A. of Leicester, from Luke, xviii. 1.

Thursday morning, at seven, the Rev. T. Williams, of Salem, prayed; and the Rev. H. Davies, senior, of Langloffan, preached in Welsh, from Numb. xiv. 21.—At ten, the Rev. J. Morgans, of Newcastle Emlyn, prayed; the Rev. C. Evans, of Anglesea, preached in Welsh; and the Rev. T. Roberts, of Bristol, in English; from Dan. ii. 25, and Luke, ix. 30, 31.—At three, the Rev. J. James, of Aberystwyth, prayed; the Rev. B. Davies, of Haverfordwest, preached in English; and the Rev. D. Saunders, of Merthyr Tydvil, in Welsh; from Rom. xiii. 11. and Rom. v. 10.—At seven in the evening, the Rev. J. Jones prayed, and the Rev. R. Hall, M.A. preached in English, from Isa. ix. 4.—At the same time, the service was conducted, in the Welsh language, at another place of worship; where the Rev. T. Morris, of Penrhiwgoch, prayed; the Rev. J. Evans, of Penygarn, and the Rev. J. Watkins, of Caermarthen, preached, from Heb. ii. 3, 4, and Rom. xii. 11.—All the services were concluded with praise and prayer. The ministers engaged seemed to enjoy much of the Divine presence, and the audience, in general, were much affected. We trust, that this first Baptist Missionary Meeting in the principality, will prove a real blessing, not only to India, but to our churches at home.

At a meeting of Ministers and a few Members, Deputies from the three Welsh Associations, held at seven in the morning, and adjourned to three in the afternoon, at the Baptist Meeting-house, on Wednesday, July

19, 1815, the Rev. Dr. Ryland in the chair, the following Resolutions were proposed and carried:—

Resolved, 1, That it appears desirable to this meeting, that every exertion should be made, throughout the principality of Wales, to assist in the propagation of the gospel in India, in Ireland, and in the darker places of our own country.

2. That, in order to the accomplishment of this object, the principality should be divided into six districts, viz. two in each association; that an annual meeting be held in each of these districts, and that one minister from each district in South Wales, be appointed to preach at each of those annual meetings: and, that as many as can attend, do assist the brethren in North Wales.

3. That it is highly desirable, that each minister, throughout Wales, should endeavour to get as many annual subscribers as he can, towards the support of this society; and that an annual subscriber of 10s. 6d. shall be considered as a member of the Welsh Baptist Missionary Society in each district; and every contributor of five guineas at once, shall be considered as a member for life.

4. That a committee, to manage the concerns of this society, and the time and places for holding the next missionary meetings, in each district, be fixed upon at the next public meetings of ministers in each association in Wales.

5. That the cordial thanks of this meeting be presented to the Rev. Mess. Kemp, Luke, Davies, and their congregations, for the use of their respective places of worship, and liberal contributions in furtherance of the designs of this meeting.

6. That the grateful acknowledgments of this meeting be presented to the Rev. Dr. Ryland, and the Rev. Messrs. Hall and Roberts, for their ready attendance, and most able assistance, on the present occasion.

7. That the Rev. J. Harries, of Swansea, be requested to draw up a short address to the Baptist churches, and other friends to missionary exertions, in favour of the object of the above resolutions; the same to be printed both in the Welsh and Eng-

lish languages, and sent to all the churches in Wales.

J. RYLAND, D.D. Chairman.
T. WALTERS, Treasurer.
J. HARRIES, Secretary.

We understand, that, since the meeting, the money collected— (£272. 2s. 11d.)—has been divided between the Baptist Mission, the Baptist Irish Society, and the Fund for the Support of Itinerants in the English parts of South Wales.

YORKSHIRE ITINERANT SOCIETY.

ON Wednesday, October 18th, 1815, the half-yearly meeting of the Yorkshire and Lancashire Baptist Itinerant Society, was held at Farsley, near Leeds.

Mr. Mann, of Shipley, began by prayer. Mr. Hargraves, of Ogden, preached from Acts, viii. 4. *Therefore they that were scattered abroad, went every where preaching the word.* Mr. Hyde, of Saladine-nook, preached from Matt. vi. 10. *Thy kingdom come.* Mr. Holdroyd, of Wainsgate, concluded in prayer. Met again in the afternoon. Mr. Scarlett, of Gildersome, prayed. Mr. Steadman, of Bradford, preached from Mark, xvi. 20. *And they went forth and preached every where, the Lord working with them.* Mr. Edwards, of Accrington, concluded in prayer.

Mr. Steadman, being called to the chair, introduced the business by stating the nature and importance of itinerant exertions.

The secretary was then called upon to report the operations of the society during the last year, from which, it appeared, that the society aids the regular preaching of the gospel on Lord's days, at eight different stations, besides occasional preaching on week days, at upwards of twenty places. During the last six months, about forty persons have been baptized on a profession of their faith, and two new churches formed, which, it is hoped, are the first-fruits of an abundant harvest.

The following resolutions were then unanimously passed:

1. That the success of the society

not only calls for the liveliest gratitude of its friends, but affords the greatest encouragement to persevere and enlarge the sphere of their operations.

2. That, in proportion as exertions are made to propagate the gospel at home, we may expect assistance will be afforded in sending it abroad.

3. That the increased expenditure, and opening prospects of the society, loudly call for the renewed exertions of its friends to support its funds.

4. That the causes at Oldham and Staley-bridge, be taken under the patronage of this society.

5. The next half-yearly meeting to be held in Easter-week, at Bacup, in Lancashire.

J. EDWARDS, Secretary.

ASSOCIATIONS.

WELSH WESTERN BAPTIST ASSOCIATION.

MET on Tuesday afternoon, June 13, at two o'clock. Prayer, by Mr. D. Jones. Letters from the churches were read, wherein we found, that they are at peace and unity among themselves; and that there is an addition to all, except three of them: and more flattering signs of prosperity, than has been for several years back. The voice of gladness is, in general, in the churches; and the Lord seems to comfort Zion, and to "give unto her beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness," and that her winter season is passed away—storms have subsided—therefore we hope to see the time of the singing of birds before long.

Mr. John Morgan has been set apart to the pastoral office at Newcastle-Emlyn, and others exercise their gifts in several churches. Mr. David Evans, Ffynnon-Henry, prayed; Mr. John James, Fishgard, preached, from Isa. xlii. 22; and Mr. J. James, Aberystwith, from John, ix. 4, and concluded in prayer.

Wednesday morning, at seven o'clock, prayer by Mr D Griffith.

Mr. T. Jones, Rhydwyllim, preached, from 2 Thess ii. 14; and Mr. Robert Edwards, Flintshire, from James, i. 18, and concluded in prayer.

At ten o'clock, prayer by Mr. Owen Williams; and Mess. T. Thomas, John Herring, and J. Harries, preached, from Eph. iii. 14, 15; Isa. xxxi. 5; and Ps. lxxii. 16.

Met at two o'clock; prayer by Mr. T. Symmonds; and Mess. John and C. Evans preached from 1 Cor. xv. 25; and 2 Peter, ii. 22.

At six o'clock, Mr. J. P. Davies prayed, and Mess. John Roberts and D. Saunders preached, from Mark, x. 6, 7, and Isa. xlix. 15, 16, concluding the work of the day in prayer. We had sufficient reason to conclude, that the great "Master of assemblies" made his face to shine upon us.

Met on Thursday morning, at eight o'clock. Prayer by Mr. Z. Thomas. The following particulars being considered, service was concluded by Mr. Morgan Evans.

The circular letter was read by Mr. Thomas Morris, and it was agreed it should be printed.

Agreed, that the churches at Saron, Llandebie parish, Caermarthenshire, Cwmllwyd, Montgomeryshire, and Likesomegreen, Flintshire, should collect, for liquidating the debt incurred in erecting the above places of worship.

Agreed, that the half-yearly association be held at Drefach, on the 17th and 18th of October next; to begin at two o'clock. Tuesday, Mess. J. James and R. Edwards to preach; and, Wednesday, Mess. J. P. Davies, H. Davies, J. Harries, and Thomas Jones, to preach.

That the Annual Association, next year, be held at Fishgard, the second Tuesday, Wednesday, and Thursday, of June; when it will be expected, that Mess. Thomas Morris and David Evans will preach; and, Wednesday, Mess. D. Saunders and F. Heiley to preach.

The churches are desired to keep a meeting of humiliation before the Lord, and thanksgiving to him for his favourable signs of mercy to his churches, Wednesday three weeks after the association.

Signed by the moderator,
TIMOTHY THOMAS.

Baptized - 479 | Excluded - 140
 Restored - 106 | Died - - 91
 Increase - 345.

HANTS AND WILTS.

A meeting of this Association was held at Broughton, on Wednesday, the 20th of September. Mr. Saffrey preached in the morning, subject, "Meetness for heaven," from Col. i. 12. Mr. Welch, of Newbury, in the afternoon, subject, "The Ascension of Christ," from Acts, i. 9, 10, 11. Mr. Giles, of Lymington, preached from Rev. vii. 9, 10. The devotional services were conducted by Messrs. Saunders, Clare, Yarnold, Owers, Millard, and others.

Mr. Tilly, of Forton, preached, on Tuesday evening, from 1 Cor. i. 18. Collections were made in aid of the Baptist mission and village preaching.

The next meeting is appointed to be held at Ebenezer Chapel, Portsea, in the Easter week, 1816. Messrs. Saffrey, Bulgin, and Russell, are expected to preach.

BUCKS AND HERTS.

The Bucks and Herts Baptist Association met at Great Mimenden, May 24.

Introductory meeting at seven in the morning; prayer by Messrs. Tyler and Tomlin.

Half-past ten, sermons by Mr. Tyler, from Rom. v. 8, 9, and by Mr. Groser, senior, from Luke, ix. 28-36. Prayer by Messrs. Carter and Lewis.

Half-past two, met for business. Mr. Hunt was chosen moderator, and Mr. Tomlin secretary. Letters from the churches were read. Mr. Groser, senior, was appointed messenger to the Union Meeting in London. Messrs. Hester and Collet prayed.

At six, sermon by Mr. Anderson, of Chalfont, (Independent,) from 1 John, ii. 2. Prayers by Messrs. Groser, junior, and Godwin.

State of the Eleven Churches.

Increase.		Decrease.	
By baptism, -	90	By dismissal	3
By letter -	4	By exclusion	11
By restoration -	2	By death -	10
	96		24
Clear increase -	72		

Next Association to be at Haddenham, on the fourth Wednesday in May, 1816. Messrs. Dolling, of Penn, and Hinton, of Oxford, are expected to preach. In case of failure, Messrs. Dossent and Hunt.

* * Put up at the White Hart.

Minutes of the Baptist Association for Ireland, held at Cork, on Friday, May 12, 1815, and following days.

(Continued from page 438.)

STATE of the church at Rahue taken into consideration. Having no stated minister, brother M'Carthy (appointed, by the Baptist Society for Ireland, to itinerate through the country) has been in the habit of preaching, and occasionally administering the ordinance of the Lord's supper, to that church; this has been considered, by some respectable members, as irregular, as brother M'Carthy had not been ordained pastor of that church. It was proposed to take this matter more fully into consideration to-morrow; and the meeting for business adjourned to ten o'clock on that day.

On Friday evening, seven o'clock, a meeting was held for worship. Brother M'Carthy preached, from Isaiah, liii. 1; and, at seven o'clock on Saturday morning, a meeting for prayer.

Saturday, May 13, the ministers, &c. met at ten o'clock.

A letter was produced, from a few Christian friends in the town of Thurles, in Tipperary, expressing a fervent desire, that they may be received, as a church, into connection with us; that they have received comfort and edification under the preaching of brother M'Carthy; and express a hope, that more missionary labour may be bestowed on this country, which seem to promise abundant success.

It was then proposed, and fully agreed to, that this little society of Christians be received into connection with our churches, and that (as the present meeting of ministers seems peculiarly favourable) brother M'Carthy be ordained pastor of that church: thus, being regularly authorized to administer the Lord's supper to any church, it is thought his labours may be more extensively useful and acceptable.

It was then proposed, and agreed to, that a letter be immediately written, to inform the friends at Thurles of our determination respecting them; and requesting they would (if possible) send a messenger to represent them at the ordination. Brother Hassel retired to prepare a letter, which, being read, was approved.

It was resolved unanimously, that our

minister, in the Baptist connection in Ireland, shall require, of every head of a family in his church, an answer to this important question:—"Are you in the daily habit of assembling your family for the purpose of social worship?" and that no person shall be admitted to the table of the Lord, who cannot give to this question a satisfactory answer.

It was resolved, that no person shall be continued a member of any of our churches, who is in the habit of frequenting theatres, horse-races, or other ungodly meetings; or whose conformity to the present world, is inconsistent with the Christian character.

It was proposed, that the foregoing resolutions be attached to the general letter; and it is recommended to the several ministers, that these resolutions be read to their churches, at least four times in the year.

Adjourned to eleven o'clock, on Monday, for business.

Assembled, for public worship, at half past eleven o'clock, Sabbath-day morning. Brother Clark, of Waterford, preached.

Assembled, for public worship, at five o'clock in the afternoon. Brother Hassel preached, from Heb. iii. 10—"Therefore I was grieved," &c. After which, the ordinance of the Lord's supper was administered by brother Richards. Brother Hamilton was, at this time, received into the church of Cork.

Monday, May 15, the ministers, &c. met at eleven o'clock. Brother Palmer, of Shrewsbury, (appointed, by the Baptist Missionary Society of London, to inquire into the state of religion in this kingdom, and to make collections in aid of the East-India and Irish missions) was introduced to the Association.

A letter, from several members of the church in Cork, was read, expressing a desire, that the associated ministers, &c. would give their advice, as to the best means of reviving the cause of religion in this church.

This subject having been taken into consideration, it was resolved, that we recommend a zealous and active assistant to the present pastor, as the most probable means of accomplishing so desirable an object, as the growth and prosperity of the Redeemer's kingdom, in this church, city, and neighbourhood.

It was resolved, that, in order to provide for such an assistant, a subscription be entered into; and that application be made to our brethren in London, Dublin, and elsewhere, for pecuniary aid.

Resolved, that the income enjoyed by the present pastor, shall be continued to him, without any deduction whatever.

Resolved, that the following persons,

brothers Casey, S. C. Austen, Eben. Osborne, J. Young, and Geo. Young, be appointed a committee, for carrying these resolutions fully into effect.

Brother Richards having been requested to prepare the general letter, the meeting for business adjourned to Tuesday.

On Monday evening, seven o'clock, a public meeting was held for worship. Brother Hamilton preached, from 1 Tim. i. 11.

Tuesday, May 16, several of the ministers, &c. being engaged in making collections for the Baptist missions, &c. there was no meeting for business till after the evening service, which began at seven o'clock. Brother Palmer preached, from Psalm lxviii. 18. The general letter was then read, and highly approved of; and it was agreed to have 500 copies printed, with the minutes.

It was proposed, by brother Palmer, that, as brother Hamilton, of Youghall, appears possessed of such qualifications as may render him an acceptable assistant to the pastor of the church here, he be employed, for six months, to preach in Cork, and, occasionally, in the adjacent towns.

The matter was then proposed to brother Hamilton, who, after taking sufficient time to consult his friends, has consented, and entered on his labours accordingly.

Wednesday, May 17, assembled for public worship, and the ordination of brother M'Carthy, at eleven o'clock.

Brother Palmer addressed the audience, on the scriptural practice of setting apart persons more immediately for the service of God; then asked brother M'Carthy such questions as seemed necessary; who gave a satisfactory evidence of his conversion to Christ, his confession of faith, and expressed a wish to be more extensively employed as a preacher of the gospel. Prayer was offered up by brother Hassell, with the imposition of hands of the ministers present; after which, brother West addressed him from 2 Tim. ii. 15—"Study to shew thyself approved," &c.

Assembled, for public worship, at seven o'clock in the evening. Brother M'Carthy preached, from 1 Cor. xiii. 13.

The Independent church, meeting for worship in Cork-street, permitted a public collection to be made at their place of worship, for the mission in India.

NEW MEETINGS OPENED.

WAINSGATE.

On September 7, 1815, the Baptist Chapel at Wainsgate, which had been rebuilt, was opened. In the morning, Mr. Mann, of Shipley, introduced the services

by reading the scriptures and prayer. Our venerable father Fawcett, of Hebden Bridge, preached from Matt xxviii. 20. Mr. Saffery, of Salisbury, followed from Micah, iv. 1—5, and concluded with prayer. In the afternoon, Mr. Milnes, of Steepleton, began divine worship with prayer. Mr. Mann preached from Psalm lxxix. 15, 16, and Mr. Steadman followed from Gal. iii. 19, and concluded the delightful services of the day with prayer.

The church at Wainsgate was formed, in 1750, under the pastoral labours of the highly venerable and pious Mr. Richard Smith. After his decease, Dr. Fawcett laboured here till 1777, when he, with a large body of the people, removed to Hebden Bridge. Of late, the interest he left has languished, and been very low. In 1810, their worthy pastor, Mr. Mark Holdroyd was settled among them. Under his labours, they have gone on well. The old chapel, however, had so fallen into decay, that its rebuilding became an object of absolute necessity. It ought to be mentioned, to the honour of the very poor people there, and as a pattern to other churches, that by small contributions and persevering efforts from time to time, they have raised at home 224*l.* and have brought the debt to about 120*l.* The place will seat nearly 300. An honourable testimony, to their frugality and diligence, was uniformly borne by the ministers present, with a devout wish that all, so circumstanced, would "go and do likewise." It is apprehended that the Christian friends in the neighbourhood around will readily afford them all due assistance.

SOUTHSEA COMMON.

We recorded, in a former volume of our work, that a meeting-house had been erected on Southsea Common, near Portsmouth. We are happy to be informed, that, through a divine blessing attending the labours of Messrs. Headden and Clay, the ministers of the church, that it has been found necessary to rebuild it on a much larger scale. It was opened on Wednesday, September 13, when Mr. Saunders, of Frome, preached from Rom. v. 10; and Mr. Giles, of Lymington, from Exodus, xxxiii. 15. Prayer by Messrs. Miall, Owers, Kingsford, Young, and Tilly. A collection was made towards the expense of the building, which amounted to £56.

TAUNTON, SOMERSET.

On Wednesday, Sept. 20, a plain, neat, and commodious chapel, was opened in this town, for the accommodation of the newly-formed Baptist church there. Mr. Cherry, of Wellington, preached on the occasion, in the morning, from Eph. ii. 2. Messrs. Horsey, O. Smith, and Vinsey, engaged in prayer.

ORDINATIONS.

TAUNTON.

Sept. 20, 1815, in the afternoon, Mr. Richard Horsey was set apart to the pastoral office. Mr. Tyso commenced the service with reading and prayer; Mr. Nicholson, of Kingsbridge, described the nature of a gospel church, asked the usual questions, and received the confession of faith; Mr. Cherry offered the ordination prayer, which was accompanied with imposition of hands; Dr. Ryland gave an affectionate charge, from Heb. xiii. 17; Mr. Toms, of Chard, concluded. In the evening, Mr. Kilpin, of Exeter, addressed the church from Ezek. xxi. 34, 37; Mr. Humphrey prayed before the sermon, and Dr. Ryland concluded.

The services of the day were highly interesting, and well attended.

Collections were made at the close of each service, which amounted to £26. 15*s.* 6*d.*

Dr. Ryland preached at the Old Rooms, on the preceding evening, from Acts, xiv. 22. Mr. Shoveller began in prayer, and Mr. Price, of Yeovil, concluded.

Thus we have a new standard of the gospel erected in this large and populous town; chiefly through a divine blessing attending the labours of Mr. Horsey, who has been for many years a deacon of the church at Wellington; and the prospect of future usefulness are very encouraging. The church was formed in October, 1814, of ten persons, who received their dismission from the church at Wellington, whose pastor (the Rev. Mr. Cherry) assisted therein; since which, seven persons have been received by baptism, and two by dismission from other churches. The chapel is vested in the hands of trustees; its dimensions are 50 by 36 feet in the clear: it unites economy with neatness, and meets with general approbation.

The expense of it is one thousand pounds; two hundred of which they have raised amongst themselves, and the

remaining ~~sum~~ they are under the necessity of applying to the benevolence of the friends of religion : to do which, they are the more encouraged by the pleasing prospect which continues to present itself for the promotion of the cause of Christ.

CLOUGHFOLD, LANCASHIRE.

On Wednesday, May the 10th, 1815, Mr. Robert Heyworth (from the church at Goodshaw,) was ordained pastor of the Baptist church at Cloughfold, Lancashire. Mr. Maden, of Haslingden, introduced the service by reading and prayer; Mr. Pilling, of Goodshaw, stated the nature of a gospel church, received the confession of faith, prayed, and gave the charge from 2 Tim. iv. 2. Mr. Edwards, of Accrington, preached to the people from 1 Thess. v. 13. and concluded in prayer.

KETTERING.

On the 8th of November, 1815, the Rev. John Hall, was set apart to the pastoral office, over the Baptist Church at Kettering, Northamptonshire. Mr. Blundell of Northampton, began with prayer. Mr. Hatton gave an account of a Christian Church, and asked the questions. Mr. Toller offered the ordination prayer. Mr. Robert Hall, gave the charge. Mr. Jarman, of Nottingham, addressed the congregation; and Mr. Mack, of Clipstone, concluded. In the evening, Mr. John Edmonds prayed, Mr. Hillyard of Bedford preached; and Mr. Thomas Thomas, of Peckham, concluded.

BAPTIST IRISH SOCIETY.

Mr. Samuel Rogers, a student at Stepney Academy, being engaged by the Baptist Irish Society, to visit Portarlinton for six months, a prayer-meeting was held, on his account, on Tuesday evening, Oct. 31, at Prescott-street meeting house, Goodman's-fields. On this occasion, Mess. Thomas Thomas, Timothy Thomas, and Griffin, engaged in prayer. Mr. Newman gave Mr. Rogers an affectionate charge, founded upon Psalm lxxi. 16; and the secretary, Mr. Ivimey, read a letter of instructions, addressed to Mr. Rogers, by the committee.

URGENT CASE.

WE mentioned the case of the Baptist meeting-house at Street, near Glastonbury, in our number for Sept. The pastor, Mr. Burnett, maintains himself, and walks eleven miles to preach, three times a-day. He must be ruined, if he leave his business to collect the money, and the builders now threaten to arrest him for the debt. The place was built remarkably cheap, but the people are very poor. Much good has been done, and the prospect is very promising. The distress of the congregation is very great, and can only be relieved by the liberal assistance of the friends of the cause of the Lord Jesus.

Dr. Ryland says, in a letter to the editor, "*Mr. Burnett will be ruined himself, and the cause at Glastonbury be ruined also, if he cannot have some speedy assistance.*"

Those that are able and willing to shew their compassion, are requested to transmit their contribution to the Rev. Dr. Ryland, of Bristol, the Rev Mr. Porter, of Bath, or to the Editors of the Magazine, at Messrs. Button, booksellers, Paternoster-row.

PERSECUTIONS IN FRANCE.

A meeting of the *General Body of Protestant Dissenting Ministers of the three Denominations*, met at Dr. Williams's Library, on Tuesday the 21st of November, to consider the propriety of applying to his majesty's government, upon the subject of the cruel persecutions of the Protestants in the South of France. A deputation has been appointed, to wait on one of his majesty's secretaries of state, on this affecting and heart-rending subject.

A meeting was also held, on the same subject, on the same day, by the *Protestant Society for the Protection of Religious Liberty*. The spirited resolutions of this meeting, were sent too late to be introduced into the body of this Work; we must, therefore, reluctantly, refer our readers to the cover.

I N D E X.



Academical Institution.

Stepney - - - 44, 86, 306

Anecdotes of

Abraham Booth - - 239
 Archbishop Usher - - 200
 Colonel Gardiner - - 372
 Cowper, the Poet - - 508
 Faithful Coachman - - 422
 John Bunyan - - 153
 Vavasor Powell - - 111
 Waldensian Christians - 330

Auxiliary Societies.

Bampton - - - 86
 Bourton-on-the-Water - 439
 Glasgow - - - 521
 Hammersmith - - 42
 Swansea - - - 131
 Welsh Missionary Meeting 522
 York and Lancashire - 521
 Yorkshire Itinerant Society 523

Baptists Associations held at

Beckington - - - 484
 Birmingham - - - 395
 Bramley - - - 350
 Broughton - - - 525
 Chatham - - - 264, 351
 Cork - - - 438, 525
 Cotton-end - - - 264
 Denbigh - - - 131
 Dolgelly - - - 131
 Downton - - - 484
 Earls Coln - - - 220
 Fairford - - - 263
 Frome - - - 176
 Great Missenden - - 525
 Hamsterly - - - 220
 Luton - - - 220
 Oswestry - - - 220
 Pentecelyn - - - 438
 Pool, Yorkshire - - 390
 Salisbury - - - 351
 Shrewsbury - - - 393
 Soham - - - 263
 Stoke Ash - - - 220

Welsh Western - - - 524
 Whitchurch - - - 394
 Worstead - - - 351

Churches formed at

Bromsgrove - - - 392
 Garstang - - - 391
 Guernsey - - - 130
 Taunton - - - 43
 Wells - - - 392
 Whitchurch - - - 394

Essays.

An Evening's Walk in Spring 189
 Answer to Queries - - 193
 Authenticity of the Scriptures - - - 105
 Christ the Advocate - 59
 Duty of a Church destitute of a Pastor - - 455
 Duty of Christians to visit the Sick - - - 353
 Extract of a Sermon by Mr. Toller - - - 275
 Field of Battle at Waterloo 356, 462
 Friendship - - - 63
 Hints to Church Members 146
 Immutability of Christ - 239
 Improvement of Time - 96
 Infidelity and Socinianism 283
 Jehovah Jireh - - - 137
 Meaning of the Words *oikos* and *oikia* - - 560
 On Church Membership 321
 On Conscience - - - 195
 On Gratitude - - - 196
 On Prayer Meetings - 190
 On Searching the Scriptures 461
 On Spiritual Conversation 448
 On the Apostles' Creed 94
 Ordination necessary to the Administration of the Lord's Supper - 454
 Ordination Sermon 177, 231, 277

- | | |
|-------------------------------|-----------------------------------|
| Preparation for Death - 17 | Sir Gore Ouseley - - - 36 |
| Prophecies referring to the | Sweden - - - - 214 |
| Millenium - - - 14, 53 | The King of Persia - - 37 |
| Registration of Births - 145 | |
| Religious Imposture - 55 | <i>Literary and Theological</i> |
| Religion is Love - - - 64 | <i>Notices</i> 78, 122, 208, 345, |
| Remarks on Isa. l. 10 - 316 | 388, 389, 432, 476, 477 |
| Remarks on Numb. xvi. 38 450 | <i>Memoirs of</i> |
| Remarks on Rev. iii. 2. - 504 | Mr. Angas - - - - 485 |
| Reply to Messrs. Bogue | Mr. Bachus - - - - 130 |
| and Bennett - - 43, 150 | Mr. E. W. Harland - - 368 |
| Sermon by Rev. Mr. Birt 366 | Mr. Evans - - - - 89 |
| Sermon by Rev. Mr. Hinton 406 | Mr. Fuller - - - - 265 |
| Singular Interview - - 491 | Mr. Holtby - - - - 309 |
| Speech of Rev. R. Hall 361 | Mr. Pearse - - - - 1 |
| Spiritual Darkness - - 8 | Mr. Porter - - - - 353 |
| Spread of the Gospel in | Mr. Vickers - - 397, 441 |
| London - - - 444, 488 | Mr. Webb - - - - 221 |
| The Atonement - 183, 321 | |
| The Divinity of Christ - 140 | <i>Miscellaneous.</i> |
| The Evil of the World - 101 | Account of Mungo Park 375 |
| The Price of a Victory - 313 | Address of Baptist Irish |
| Thoughts on 1 Cor. xi. 5. 237 | Society - - - - 215 |
| To a Friend in Spiritual | Address of the Delegates |
| Darkness - - - - 499 | at Philadelphia - - 21 |
| Women Speaking in the | Bishop of St. David's on |
| Church - - - 150, 236 | the Bible Society - - 373 |
| | Bunyan's Popularity - 198 |
| <i>Intelligence from</i> | Copy of an old printed |
| America 302, 349, 434, 435, | Paper - - - - 153 |
| 520 | Cruelty to Animals exposed 420 |
| <i>Letters from</i> | Edinburgh Bible Society 378 |
| A Gentleman in Ireland 219 | Excommunication - - 128 |
| America - - - 38, 302, 349 | Exordium to a Sermon - 66 |
| Bahama Islands - - - 212 | First Settlers of New Eng- |
| Dr. Carey - - - 172, 207 | land - - - - 240 |
| Dr. Millar - - - - 350 | Indian Manners - - - 197 |
| Dr. Rippon - - - - 212 | Keeping the Sabbath - 198 |
| Falmouth - - - - 352 | Loss of the Alexander - 198 |
| France - - - - 38, 82, 125 | Noted Passage—Council of |
| India - - - - 304, 477 | Trent - - - - 200 |
| J. Pottinger - - - - 123 | On Ordination - - - 419 |
| Norway - - - - 389 | On the Salary of Ministers 507 |
| Mr. Chamberlain - 80, 167 | Origin of Moravian Mis- |
| Mr. Chater - - - 122, 211 | sions - - - - 199 |
| Mr. Jabez Carey - - 347 | Persecutors admonished 69 |
| Mr. Johns - - - - 287 | Population of the Earth 376 |
| Mr. Lawson - 123, 207, 347 | Punishments in Burman 65 |
| Mr. Paterson - - - - 213 | Savings' Banks - - - 421 |
| Mr. Robinson - 212, 301 | Scarcity of Bibles in Ireland 247 |
| Mr. Rowe - 169, 295, 519 | Slavery in America - - 109 |
| Mr. Ward - - - - 11, 207 | Speech of Dr. Gregory 333 |
| Mr. W. Carey - - 79, 477 | View of the Worship of God 245 |

Washington's Clemency	112
Widow burnt alive	287, 331
Worship of Serpents	332
<i>Missionary Retrospect.</i>	
Baptist General Meeting	130
Baptist Irish Society	83, 173, 215, 306, 437, 482, 521
Baptist Mission	34, 79, 122, 167, 207, 256, 304, 347, 389, 433, 481, 519
Bible Society	34, 172, 259
Chinese Literature	516
Church Missionary Society	81, 124, 171, 258, 348, 480
Dreadful Ravages of War	83
Edinburgh Missionary Society	82
London Missionary Society	82, 124, 172, 260
Loss of Mr. Felix Carey's Family	207
Methodist Mission	169
Moravian	179
Paris Bible Society	37
Persecution in France	478, 516
Russia Bible Society	124
Slave Trade	124
Toleration in France	83
Visit to Scilly Islands	41
West London Association	350
<i>New Meetings at</i>	
Deal	263
Droitwich	393
Goswell street	263
Horsham	131
Keighly	483
Kinfare	219
Landrenis	220
Landybie	181
Luton	176
Macynlleth	220
Margate	393
Mildenhall	483
Nottingham	483
Poole	352
Rattlesden	483
Southam	87
South Sea Common	527
Street	391
Swanbourne	392
Taunton, Somerset	527
Wainsgate	526

Obituaries.

Adams, Mrs. M.	420
Ainsworth, Sarah	250
Bedford, Sarah	114
Briggs, Sarah	114
Buchanan, Dr. C.	124
Butcher, Mrs.	427
Caldicott, Joseph	509
Clark, Susanna	113
Cook, John	468
Davies, Nathaniel	110
Dweep, Chund.	112
Fuller, Andrew	248
Gibson, James	469
Gohim, Alli	377
Hirst, Rev. John	380
Hooton, Mrs. E.	378
Howlett, Rev. T.	158
Jackson, Ruth	70
Mason, Benjamin	251
Mays, Mary	201
Nicholson, Mrs.	27
Pryce, Thomas	425
Rees, Rev. John	293
Richardson, Jane	157
Rippin, John	381
Rowe, Elizabeth	294
Rusher, Mary	335
Saunders, Mrs.	25
Stockill, W.	72
Thompson, Rev. J. G.	73
Vice, Mrs.	161
Wilcocks, Mary	381
Winteringham, John	338
<i>Ordinations.</i>	
Allen, Thomas	439
Dyer, John	87
Gladwish, Thomas	263
Hall, John	528
Heyworth, Robert	511
Hoby, James	87
Horlick Ezra	484
Horsey, Richard	527
Knowles, William	439
Lane, Joseph	157
Lee Compeer	484
Mack, John	219
Normanton, James	414
Packer, John	352
Payne, William	263
Rogers, Samuel	528
Taylor, Samuel	352
Thomas, D.	131

Poetry.

Dream of Pilate's Wife -	306
Elegy on the late Rev. A. Fuller - - - - -	440
Hymn - - - - -	176
Lines after Retirement, &c.	88
On Isaiah, xliii. 5 - - -	88
On precious Faith - - -	132
On Repentance - - -	176
On W.-B. of Oxford - -	44
Thought on Death and Heaven - - - - -	434
To a poor Cottage Boy -	44
Verses - - - - -	306
Verses on the late Rev. A. Fuller - - - - -	264

Queries 111, 152, 156, 193, 292, 375, 418

Review.

Anderson's Memorial -	254
Arabia, a Poem - - -	384
Baptist Missions and Trans.	165
Bennet's Sermon - - -	300
Birt's (John) Sermon -	102
Boothroyd's Hebrew Bible	164
Country Pastor's Remarks	30
Cox's Melancthon - - -	205
Dictionary of Religious Opinions - - - -	344
Doctrine of Atonement -	432
Dr. Brown's Reply to Reviewer - - - - -	29
Dr. Ryland's Sermon on the Death of Mr Fuller	510
Evans's Sermons - - -	115
Facts and Evidences of Infant Baptism - - -	516
Fuller's Sermon for Mr. Sutcliff - - - - -	74
Gill's Cause of God and Truth - - - - -	75
Gills Tracts on Baptism	472
Help to Zion's Travellers	121
History of the Propagation of Christianity - - -	119
Ivimey's History of English Baptists - - - -	75
— Sermon on the Death of Mr. Fuller - - -	514
— Appendix to Dr. Gill's Reply, &c. - - - - -	472

James's Pilgrim's Progress	163
Kinghorn's Sermons - -	343
Legend of Velvet Cushion	340
Letters to a Person baptized - - - - -	117
Mann's Discourses - - -	201
Memoir of Mrs. Newell -	206
Morell's Studies in Hist.	116
Mission. Correspondence	119
Narrative of Mr. Sandys	384
Nature, &c. of Sunday Schools - - - - -	76
Neale's Sacred History -	165
New covering to Velvet Cushion - - - - -	296
Newman's Sermon on the Death of Mr Fuller -	512
Norris's Attack upon Bible Society - - - - -	421
Prayer of a Christian Pastor	117
Pulpit Eloquence - - -	429
Report of the Society of Female Servants - -	78
Sermons by S. Lavington	387
Sunday School Teachers' Assistant - - - - -	76
Temptations of a Watering Place - - - - -	471
Theology and Mythology of the ancient Pagans	118
The Voice of Years - - -	252
Thornton's Sermons - -	470
Translation of the Script.	385
Validity of Baptism by Sprinkling - - - - -	385
Why are you a Baptist?	384
Wilberforce's Letter to Talleyrand - - - - -	77
Williams's Meditations -	342
Williams's Dictionary -	203
Wilson's Church Mission Sermon - - - - -	77

Societies.

Baptist Itinerant	173, 260, 390, 436
Female Penitentiary -	259
Irish Evangelical - -	260
London Hibernian - -	261
Religious Tract - - -	260
Sunday School Union -	260
Union, West Kent - -	87

